

bour, though it were to his owne hindrance, he might not change; Ps. 119. 4. how much less might he change his solemne promise unto the Lord: who recompenseth abundantly all worldly losses, with heavenly blessings; & often addeth earthly to them also: Mat. 10. 29. 30. Prov. 3. 9. 10.

V. 30. *All the tithe*] There are two sorts of tithe in the Law: the first which (after the payment of the first fruits) was given to the Levites, Num. 18. 21; the second which, (after the payment of the former tithe) was separated and carried up to Jerusalem, and there eaten by the owners, Deut. 12. 6. 7. 11. & 14. 22. 23. which second tithe every third year, was given to the poore, Deut. 14. 28. 29. The Hebrewes understood this Law, nor of the first tithe, but of the second; thus they write. *After that they have separated the great heave-offering, they separate one often out of that which is left: and this is called the first tithe; and of it is spoken in Num. 18. And this tithe is for the Levites both males and females, Num. 18. 20. 21. The first tithe may lawfully be eaten of (common) Israelites, & a man may eat thereof in his uncleanness, for there is no holynes in it at all. And whosoever any holynes is spoken of tithes, or redemption of them, it is not (meant) but of the second tithe. And they count the first tithes as common things, because it is sayd (in Num. 18. 27.) And this heave-offering shall be reckoned unto you, as though it were the corn of the threshing floor &c. as the corn of the threshing floor &c. are common things, so is the first tithe. Maim. tom. 3. treat. of Tithes, ch. 1. f. 1. 2. of the vine] that is, of all trees, whose fruit was mans meat: and all manner of herbes: Luke. 11. 42. The Hebrewes say, *All meat of man which is kept, whose growth (or nourishment) is out of the ground, oweth an heave-offering. And we are commanded to separate thereof, the first fruits for the Priest.* Deut. 18. 4. *As corn & wine and oil* (mentioned in Deut. 18. 4.) are mans meat, and grow out of the earth, and have owners, as it is sayd *THY CORNE*; so all that is like unto them, oweth an heave-offering, and also the tithes. *Which*, though they be not mans meat, forasmuch as they eat them in yeres*

of famine, they owe an heave-offering and tithes &c. Garden seeds which are not eaten, as Rye seed, Radish seed, Onion seed and the like, are free from the heave-offerings, and from tithes, because they are not mans meat; but the seeds of the green herbs, owe them. Herbs; though they be mans meat, owe not the tithes, save by the doctrine of the Scribes &c. Maim. tom. 3. in Tractat ch. 2. f. 1. 2. 3. 6. *Whatsoever is free from the first tithe, is free from the second, and from the tithe of the poore: and whatsoever oweth the first, oweth both the other.* Maim. treat. of the Second tithe, ch. 1. f. 12. *holynes*] in Greek, an holy thing. Therefore the second tithe might not be eaten, save before the Lord, in the place which he should choose: Deut. 12. 5. 6. 7. 17. neither might it be eaten by any unclean, Deut. 26. 12. 14. But the first tithe, and the tenth of it (which was given to the Priests) might be eaten in every place, Num. 18. 31.

V. 31. *wil redemie*] to weete, for himself and his own private use: for if he dwelt far from the place which God had chosen, he might turne his tithe fruits into money, and goe up thitherwith, Deut. 14. 23. 24. 25. so if they were unclean, they were to be redeemed; but the first part was added by such as would redeme their own tithe for their own use. So the Hebrew doctors say, *He that redeemeth his tithe for himself, whether it be his own, or fallen to him by inheritance &c.; must adde the fifth part thereto: if it be worth foure, he must give five; Lev. 27. 31. If he have redeemed his tithe fruit, and added a fifth part; and would againe redeme that redemption for himself the second time, he is to adde a second fifth part for the principal only, and not adde a fifth part for the fifth part. But all tithe which he redeemeth not of his own, he addeth not a fifth part.* Maim. treat. of the Second tithe, c. 5. f. 1. 3. 4.

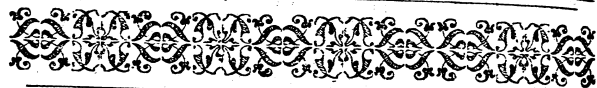
V. 32. *the herd or of the flock*] The Hebrewes understand this law of these onely, saying, *We are commanded to separate one of ten of all cleane beasts which are borne unto men every year: and this commandment is not in use, but for the herd and the flock onely.* Lev. 27. 32. *The tithe beast is to be payd of com-*

mon things, but not of things sanctified: and it is to be payd, both within the land, and without the land. All are bound to give the tithe beast; Priests, Levites, and Israelites. And the Law for the tithe beast is, that it be killed in the court of the Sanctuary; and the blood sprinkled (on the altar) and the fat burned; and the rest of the beast is eaten by the owners in Jerusalem, as the Priests have no other lawful things, and the Priests have no other lawful things, but it is all for the owners, as the thing thereof, but it is ablemish a beast; and if it be ablemish a beast, whether ablemish hath befallen it (after, or before) it is to be separated it at first with ablemish there; then it is to be eaten, in any place. Maim. tom. 3. in Bechoroth (or treat. of Firstborne.) c. 6. f. 1. 2. 3. 4. By payment of the tenth part unto the Lord, the people acknowledged their subjection and thankfulness unto him; for the giving of tithes was a signe of subjection, as the Apostle sheweth in Heb. 7. And as the giving of the Firstborne, was a thankful acknowledgement that the beginning of all propagation and increase was from God, without whole blessing all creatures are barren & fruitless, Gen. 1. so the giving of the tenths, was a like acknowledgement, that his blessing made them plentiful in the fruit of their cartell, and other substance, Deut. 28. 11. Gen. 31. 8. 9. Psal. 144. 13. for ten is often used to signify many; as is noted on Gen. 31. 7. & Lev. 26. 26. And God it is that promised, *I will sow the house of Israel, and the house of Judah, with the seed of man, & with the seed of beast.* Lev. 31. 27. that passeth under the rod] this sheweth the manner of tithing not to be at the will of man, but as the beasts of their owne accord went out of the fold or bawne. The Hebrewes declare it thus. *Who so hath ten lambs, and separateth one of them for a tithe, or hath an hundred, and separateth ten for tithe, these are no tithe: but thus he must doe. He is to gather all his lambs, or all his calves into the fold; and make thereof a little dore, so that two may not goe out at once. And their damms, must stand without, and as they bleat or bellow and the young ones hear their voice, they goe out of the fold to meet them, as it is sayd, THAT*

Pe. ASSETH VNDER THE ROD, 1. Lev. 27. 32. it must pass of it self, and not be carried out by his hand. 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me, that he that selleth his tithes, doeth nothing, [his sale is of no force:] neither shall the buyer receive it. By the doctrine of our Scribes, it is unlawful to sell the blestified tithes, yea though it be layne. But if a blestified tithes beast be slain, it is lawful to sell the fat, synewes, skin, or bones thereof; and they have forbidden nothing to be sold but the flesh onely. The tithes in Israel being thus sanctified by the comendement of God, unto his honour, the maintenance of his ministers, and releif of his poore people; it taught them, and teacheth us, to honour the Lord with our substance, Prov. 3.9. acknowledging him to be the author of all our increafe and store, Deut. 8.13.—18. Hof. 2.8. to honour his ministers, and to communicate unto

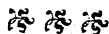
them in all good things; 1 Tim. 5.17.18. Gal. 6.6. that they which low unto us spiritual things, should reape our carnal things; 1 Cor. 9.11. and to give almes of such things as we have, that all things may be cleane unto us, Luke 11.41. yea even to sell that we have; and give almes; to provide our selves bagges which waxe not old, a treasure in the heavens that fayleth not, Luk. 12.33. And as we beleewe that the purpose of God towards us, in his election of grace, standeth firme, and unchangeable; and heloveth us unto the end, Rom 9.11. Ioh. 13.1. so ought our love againe unto him and his to be constant for ever: and with purpose of hart, we should cleave unto the Lord, Act. 1.12.3.



If perfection were by the Levitical Priesthood, (for under it the people received the Law:) what further need was there, that an other Priest should rise, after the order of Melchiseak, and not be called after the order of Aaron? For the Priesthood being changed, there is made of necessity a change also of the Law. Heb. 7.11.12.

We have such an high Priest, who is set on the right hand of the throne of the Majestie in the heavens: a minister of the Holyes, and of the true Tabernacle, which the Lord pitched, and not man. Heb. 8.1.2.

Christ was once offered, to beare the synnes of many: and unto them that look for him, shall he appeare the second time without Syn, unto salvation. Heb. 9.28.



ANNOTATIONS
UPON THE FOURTH BOOK
OF MOSES, CALLED
NUMBERS.

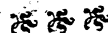
WHEREIN, BY CONFERENCE OF THE
SCRIPTURES, BY COMPARING THE GREEK AND
Chaldee Versions, and testimonies of Hebrew writers;
the Lawes and Ordinances given of old unto
Israel in this book, are explained.

By Henry Ainsworth.

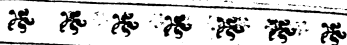


I Will put you in remembrance, though ye once knew this, how that the Lord having saved a people out of the land of Egypt, afterward destroyed them that beleevd not. Iude v. 5.

Fortie yeres was I grieved with this generation. Psal. 95.10.
But with whom was he grieved fortie yeres? was it not with them that had synned, whose carcases fell in the wilderness? And to whom sware he, that they should not enter into his rest; but to them that beleevd not? So wee see, that they could not enter in, because of unbelief. Let us labour therefore to enter into that Rest, lest any man fall after the same example of unbelief.
Heb. 3.17.18.19. & 4.11.



Imprinted in the yere 1619.

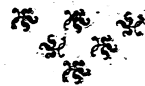


The summe of the book of Numbers.

This fourth book of Moses, sheweth the numbers and order of the tribes of Israel as they camped about Gods Sanctuary and journeyed thow the wilderness, with the many troubles, rebellions, punishments, favours, deliverances, conquests, &c. in their travels, during the time of almost 39. yeres. With additions & explanations of sundry Lawes given of God for their sanctification, and preparation to the inheritance of the land of Canaan.

More particularly.

THe numbring of the tribes of Israel, except the Levites. *Chap. 1.* The order of the tribes, when they encamped, and journeyed. *Ch. 2.* The numbers, order, charges, of the Priests and Levites. *Ch. 3. & 4.* Lawes for the sanctifying of the Camp, for gealousie, Nazirites, and Blessing of the people. *Chap. 5. & 6.* The Princes oblations at the dedication of the Tabernacle and Altar. *Chap. 7.* The consecration of the Levites to their ministries. *Ch. 8.* The Passover in the wilderness. The cloud that guided the people. *Chap. 9.* Silver trumpets, with their use. The Camp ariseth and setteth forward. *Chap. 10.* The people murmur, and lust for flesh: are fed, and punished. *Chap. 11.* Seventie Elders are joynt with Moses. *Ch. 12.* Many murmured against Moses, and is stricken with kprosie. Twelve men are sent to spie the Land of Canaan. *Chap. 13.* They bring up an evil report of the land: the people murmur and rebell, and are condemned to dye in the wilderness. *Ch. 14.* Lawes how to sacrifice in Canaan. *Ch. 15.* The rebellions, and punishments of Korah, Dathan, Abiram, and the Congregation of Israel. *Ch. 16.* Aarons rod flourisheth, for a signe to confirme the Levitical preikhood. *Ch. 17.* The Preists and Levites charges; with their portions for their livelihood. *Chap. 18.* The making and use of the Water of purification. *Chap. 19.* Marie dieth. The people murmur for water, and have it from the Rock: where Moses and Aaron offered. *Chap. 20.* Israel conquer some Canaanites, murmur, and are bitten of fiery serpents, but healed by a brazen Serpent. *Chap. 21.* Balaam is hired of the Moabites to curse Israel, but God turneth his curse into a blessing. *Chap. 22. 23. 24.* Israel joynteth to Baal-peor, and is plagued. *Chap. 25.* The last numbring of the Israelites, that should possess the land. *Chap. 26.* A law for women to inherit. Iosua is appointed successor to Moses. *Chap. 27.* The Oblations on Sabbaths, and at solemne feasts. *Chap. 28. & 29.* The law concerning vows. *Ch. 30.* Israel overcome the Midianites. *Ch. 31.* Reuben, Gad, and half Manasse, have their inheritance assigned in the land of Sihon and Og. *Chap. 32.* The 42. journeyes of Israel in the wilderness. *Chap. 33.* The bounds of the land of Canaan, and of dividing it by lot. *Chap. 34.* The 48. cities of the Levites, and cities of refuge for unwilling manslaughter. *Chap. 35.* A law for marriage in their own tribes, lest inheritances should be removed. *Chap. 36.*

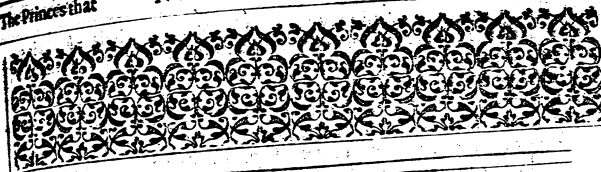


THE

The Princes that

NUMBERS, Chap. 1.

mustered the tribes.



THE FOVRTH BOOK OF MOSES, CALLED NUMBERS.

CHAPTER I.

1. In the second yere after Israel was come out of Egypt, God commandeth Moses to number all the males of the people, from twenty yeres old and upward. 5. The Princes of the tribes, that were joynt with Moses and Aaron for this bulynes. 17. The number of every tribe particularly. 45. The summe of them all together. 47. The Levites are not numbered among the tribes; 50. but are exempted for the service of the Lord, about the Tabernacle.



AND Iehovah spake unto Moses, in the wilderness of Sinai, in the Tent of the congregation: in the first (day) of the second moneth, in the second yere; after their coming forth, out of the land of Egypt, saying: Take ye, the summe of all the congregation of the sonns of Israel; according to their families, according to the house of their fathers: by the number of the names; every male, according to their polies. From twenty yeres old, and upward; every one that goeth forth with the armie, in Israel: ye shall muster them, by their armies, thou and Aaron. And with you there shall be, a man of every Tribe: every man, shall be head of the house of his fathers. And these, are the names of the men; which shall stand, with you: Of Reuben; Elizur, the son of Shedeur. Of Simeon; Shelumiel, the son of Zurishaddai. Of Iudah; Naasson, the son of Aminadab. Of Issachar; Nethaneel, the son of Zuar. Of Zabulon; Eliab, the son of Helon. Of the sonns of Ioseph; of Ephraim; Elishama, the son of Ammihud: of Manasse; Gamaliel, the son of Pedahsur. Of Benjamin; Abidan, the son of Gideon. Of Dan; Ahiezer, the son of Ammishaddai. Of Aser; Pagiel, the son of Ocran. Of Gad; Eliasaph, the son of Deguel. Of Naphtali; Ahira, the son of Esau. These be the called, of the congregation; Princes, of the tribes of their fathers: heads, of the thousands of Israel. And Moses and Aaron, took these men: which are expressed,

A 2

18 expressed by names. And they assembled, all the congregation; in the first day, of the second month; and they declared their genealogies according to their families, according to the house of their fathers: by the number of the names; from twenty yeres old, and upward, according to their poles. As Jehovah commanded Moses; so he mustered them, in the wilderness of Sinai.

20 And the sons of Reuben, the firstborne of Israel, were; by their generations according to their families, according to the house of their fathers: by the number of the names, according to their poles; every male, from twenty yeres old, and upward; every one, that went forth with the armie. Those that were mustered of them, of the tribe of Reuben: were six and fourtie thousand, and five hundred.

22 Of the sons of Simeon; by their generations according to their families, according to the house of their fathers: those that were mustered of him, by the number of the names, according to their poles; every male, from twenty yeres old, and upward; every one, that went forth with the armie. Those that were mustered of them, of the tribe of Simeon: were nine and fiftie thousand, and three hundred.

24 Of the sons of Gad; by their generations according to their families, according to the house of their fathers: by the number of the names, from twenty yeres old, and upward; every one, that went forth with the armie. Those that were mustered of them, of the tribe of Gad: were five and fourtie thousand; & six hundred, & fiftie.

Of the sons of Iudah, by their generations according to their families, according to the house of their fathers: by the number of the names, from twenty yeres old, & upward; every one, that went forth with the armie. Those that were mustered of them, of the tribe of Iudah: were four and fiftie thousand, and six hundred.

Of the sons of Issachar; by their generations according to their families, according to the house of their fathers: by the number of the names, from twenty yeres old, and upward; every one, that went forth with the armie. Those that were mustered of them, of the tribe of Issachar: were four and fiftie thousand, & four hundred.

Of the sons of Zabulon, by their generations according to their families, according to the house of their fathers: by the number of the names, from twenty yeres old, and upward; every one, that went forth with the armie. Those that were mustered of them, of the tribe of Zabulon: were seven and fiftie thousand, and four hundred.

Of the sons of Joseph, of the sons of Ephraim; by their generations according to their families, according to the house of their fathers: by the number of the names, from twenty yeres old, & upward; every one, that went forth with the armie. Those that were mustered of them, of the tribe of Ephraim: were fourtie thousand, and five hundred.

Of the sons of Manasse; by their generations according to their families, according to the house of their fathers: by the number of the names, from twenty yeres old, & upward; every one,

one, that went forth with the armie. Those that were mustered of them, of the tribe of Manasse: were two and thirtie thousand, and two hundred.

Of the sons of Benjamin, by their generations according to their families, according to the house of their fathers: by the number of the names, from twenty yeres old, and upward; every one, that went forth with the armie. Those that were mustered of them, of the tribe of Benjamin: were five and thirtie thousand, & four hundred.

Of the sons of Dan; by their generations according to their families, according to the house of their fathers: by the number of the names, from twenty yeres old, and upward; every one, that went forth with the armie. Those that were mustered of them, of the tribe of Dan: were two and fiftie thousand, and seven hundred.

Of the sons of Aser; by their generations according to their families, according to the house of their fathers: by the number of the names, from twenty yeres old, and upward; every one, that went forth with the armie. Those that were mustered of them, of the tribe of Aser: were one and fourtie thousand, and five hundred.

The sons of Naphtali: by their generations according to their families, according to the house of their fathers: by the number of the names, from twenty yeres old, and upward; every one, that went forth with the armie. Those that were mustered of them, of the tribe of Naphtali: were three and fiftie thousand, & our hundred.

These are those that were mustered, which Moses mustered, and Aaron, and the Princes of Israel; twelve men:

each one was, for the house of his fathers. And they were, all those that were mustered of the sons of Israel, according to the house of their fathers: from twenty yeres old, and upward; every one that went forth with the armie, in Israel. Even all they that were mustered, were six hundred thousand, and three thousand: and five hundred, & fiftie. But the Levites, according to the tribe of their fathers: were not mustered, among them.

For Jehovah, had spoken unto Moses, saying. One the tribe of Levi, thou shalt not muster; neyther take, the summe of them: among the sons of Israel. But thou, appoint the Levites over the Tabernacle of the Testimonie, and over all the vessels therof, and over all things that belong to it: they shall bear the Tabernacle, & all the vessels therof; and they, shall minister unto it: and shall encampe, round about the Tabernacle. And when the Tabernacle setteth forward, the Levites shall take it downe; & when the Tabernacle is to be pitched, the Levites shall set it up; and the stranger that cometh nigh, shall be put to death. And the sons of Israel, shall encampe: every man by his owne camp, and every man by his owne stander, throughout their armies. But the Levites, shall encampe round about the Tabernacle of the Testimonie; that there be no fervent wrath, upon the congregation of the sons of Israel: and the Levites shall keep, the charge of the Tabernacle of the Testimonie. And the sons of Israel, did so: according to all that Jehovah commanded Moses, so did they.

Annotations.

Numbers] This name is given unto this book, according to the Greek title: because the first chief thing here handled, is the numbering of the tribes of Israel. The Hebrews give it no other name than of the first words, *Nasababer*, that is, *And (the LORD) spake, or Remidbar*, that is, *In the wilderness*: see the first annotations on Genesis and Exodus. And here beginneth the 34. section, or 1. *Clare* of the Law: whereof see Gen. 6. 9.

Verse 1. *Sinai*] the mount whereon the Law had been given, Exod. 19. by which mountaine Israel yet abode, until the twentieth day of this month, Numb. 10. 11. 12. the Tent] or, Tabernacle of meeting, whither the people were to assemble at the times appointed, and where God meet with them, as he promised, Exod. 25. 12. It is called also the Tabernacle of Testimony, v. 43. and so the Greek translatheth it here.

the first] Hebr. the one, understanding day; as in Mat. 26. 17. compared with Mark 14. 12. see the notes on Gen. 8. 13. And one is often put for first, as is noted on Gen. 1. 5. And every first day of the month, was a feast. Numb. 28. 11. &c. second month] which we now call April: so in Thargum Jonathan it is said, the first of the month *Nisr* (that is April) which is the second month. In the scripture it is named *Ziv*, 1 King. 6. 1. of the brightness and beauty of the flowers which then do spring. But God had spoken before unto them in the first month, which is related after, in Numb. 9. 1. &c. after their coming forth] or, of their departing: see the annotations on Exod. 16. 1. God having given them laws for his service, in Exodus and Leviticus; doth now feede their church and common wealth in order.

Verf. 2. the summe] Hebr. the head, which some understand for heads, that is the *Rulers*: but the Chaldee expoundeth

it, the summe (or count,) see the notes on Exod. 30. 12. This people was numbered by Moses, three times, in the first yere after they came out of Egypt when every man gave a ranfome for his soule: by their redemption by Christ was figured, Exod. 30. 11. 12. &c. & 38. 25. 26. In the second yere, when now they were to be set in order for their encamping about the Sanctuarie, and journeying with it towards Canaan; whereof the 4. first chapters of this book doe treat. The third and last muster was in the fourthieth yere (the last of their travel) when all this generation being dead, their sons were numbered for to receive inheritance in the land of promise, a Figure of the Kingdome of Heaven.

the first of Israel] the twelve tribes; Gen. 49. 1. 12. 13. So all strangers are excluded from this numbering. The Levites also were numbered apart; verf. 49 &c. families or kindreds, which next descended of those twelve tribes; of which families, see Num. 26. 5 &c. house] that is, as the Greek translatheth, houses: and these were the next descent of the families aforefyd. See Job 7. 14. *Aben Egza* here noteth, that it is sayd, the house of their fathers, because the familie of the mother, is not called a familie, every male] whereby the females are excluded; as also all children. verf. 3.

their poles] or, their skulls, that is, as the Greek translatheth, their heads, meaning the particular persons: so in Exod. 38. 25.

V. 3. old] Hebr. son of twenty years; that is, going in his twentieth yere; of which phrase, see the annotations on Gen. 32. So all children and yowthes under 20. yeres, were not in this account. upward] some of the Hebrewes limit the time, unto sixtie yeres old: *R. Menachem*, on Numb. 1. but the Law setteth no such limitation.

that goeth forth] to weete, usually, or is able to goe forth. So all that were unable for the warre, through old age, sickness, or other infirmities, are not mustred here with Israel.

small number; which in the Hebrew and

Greek, hath the name of visiting. This numbering of Israel, signified Gods providence and care over them, which extendeth not onely to their persons, but to the very bayes of their heads, which were numbered or mustred by their armies; it shewed what unto God had called them, to be in fight: the good fight of faith. 1 Tim. 6. 12. By the word of truth, by the power of God, by the armour of righteousness on the right hand, and on the left: 2 Cor. 6. 7. Therefore they were to follow the Lord and his Tabernacle, going before them to fight against all the Canaanites: as in our spirituall warfare, we are to follow Christ; Rev. 12. 7. & 19. 11. 14. And onely males or men of strength, are mustred: to teach what we ought all to be in Christ; even as Begnor, Numb. 22. 5. is Bofor, in 1 Pet. 2. 15. Ammihud signifieth, My people hath the Glorie, and *Eishama*, My God hath heard.

V. 4. a man of every tribe] Hebr. a man a man of (or for) a tribe. So there were twelve Princes, besides Moses & Aaron; fourteen in all: as in the Christian church, there were twelve Apostles; besides Paul and Barnabas. head] that is, chief or ruler.

V. 5. Of Reuben] understand, from the 10. verse, Of the sons of Reuben: and so the Greek explaineth it Of the house of Reuben. Eizon in Greek, Euphor. As the Patriarchs had their names significant in their own tongue, given them upon special occasion, and applied some of them to spiritual use, as is to be seen in Gen. 29. 32. &c. & 30. 6. &c. & 49. 8. &c. so their posteritie had names of good notation & use, though the special occasions are not noted. As Eizar signifieth, The Rock (Christ) is my God: and his father Shedeur, The light of the Almighty.

V. 6. Of Simeon] Gr. Of those of Simeon: that is, of his sons; and so the rest which

follow. Shelumiel in Greek, Salumiel son of Sourisad. By interpretation, Shelumiel signifieth God is my recompense; and Zursbaddai, The Almighty is my Rock.

V. 7. Nasafon] so the Greek writeth him, here and in Mat. 1. 4. in Hebrew Nachshon: by interpretation Experiment; & Amminadab, My people is noble.

V. 8. Nathanael] i. The gift of God: in Greek, Nathanael; and so the name is written in Job. 1. 46. 47.

V. 9. Zabulon] Hebr. Zebulun. Eliab] by interpretation, My God is the Father. Helon] or Chelon; in Greek, Chalon: he hath his name of strength.

V. 10. Ammihud] Hebr. Gnammihud written in Greek Semion; and so in Num. 7. 48. the Hebrew letter *Gnapi*, being founded like S after the Chaldee manner: as Begnor, Numb. 22. 5. is Bofor, in 1 Pet. 2. 15. Ammihud signifieth, My people hath the Glorie, and *Eishama*, My God hath heard.

Gamael] so the Greek pronounceth him, here, and in Act. 5. 34. in Hebrew, Gamziel; that is, God is my reward. Pedahzur] in Greek, Phadafour; by interpretation, The Rock (Christ) redeemeth.

V. 11. Abidan] that is, My Father is the Judge. Aideon] in Greek, Gadaioni: The cutter downe; a warlike name.

V. 12. Ahiizer] or, Shizer, The brothers help. Ammishaddai] in Greek, Amisadai: The people of the Almighty.

V. 13. Paqiel] in Greek, Phaqiel: by interpretation, God hath met me. The same word is applied to Christs intercession, in Esa. 53. 12.

V. 14. Elphasph] that is, God hath added: it hath affinity with Josephs name. Deguel] in Greek, Daguei; afterward he is named Reguel, Numb. 32. 14. Deguel signifieth Know God, as Reguel, The friend of God.

V. 15. Naphtali] in Greek Nephthalam: and so his name is written in Mat. 4. 15. and he the order of the tribes, as the Princes were chosen out of them, may be viewed thus.

Reuben

e'der brother Manasse, Gen. 48. 20. so here he is increased by thousands more than Manasse, and more than the whole tribe of Benjamin; and his blessing continueth above his brother, Deut. 33. 17. yet Sarai to hinder this, had sayn by the Philistines of Gath, the sons of Ephraim, while they dwelt in Egypt, for which their father Ephraim mourned many dayes, 1 Chron. 7. 20. 21. 22. And as they travailed in the wilderness, his posteritie was diminished eight thousand, Numb. 26. 37.

Benjamin, as he was the youngest of all the patriarches, so here his number is one of the least, (though at the first, his children were more than any of his brethren, Gen. 46. 21.) Afterward in Canaan, his tribe was almost rooted out, Judg. 20. that he hath not without cause this attribute, Benjamin the little Psal. 68. 28.

Manasse hath the last place in this count, that Iakobs prophesie might have effect, his younger brother (Ephraim) shall be greater than he, Gen. 48. 19. But God blessed this tribe in their travails through the wilderness; that at the next muster, they were increased above twentie thousand more than at this time; whereas Ephraim his brother was not increased at all, but diminished, Numb. 26. 34. 37. Thus the blessings of God were distributed among the tribes, for their number, and for their order, according as in wisdom he saw meet. He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them. Job 12. 23.

V. 32. of Joseph he, as his blessing was to be like a fruitful vine, Gen. 49. 22. of him by his two sons, here are more warriors than any tribe had, saving Iudah. And his two sons Ephraim & Manasse are not families but tribes, as if they had been Iakobs own, according to his adoption of them, Gen. 48. 5. Thus Joseph hath a double portion, the first-birth, &c. 1 Chron. 5. 1. 2.

V. 42. The sons of Naphtali. Of all the other it is sayd, Of the sons, and so the

Greek translatheth this here. Some of the Hebrewes (as Baal hatturim upon this place) give a reason, which appeareth not in Moses, that Of Naphtali only he sayeth THE SONS, because Naphtali had more daughters than sons: and this reason Naphtalis blessing (Gen. 49. 21.) becometh also in Numb. 26. it is written of some, THE SONS: because the men were dead, (Numb. 26. 64. 65) but the women multiplied.

V. 44. each one was] Hebr. one was, for the house of his fathers, were they: which the Greek explaineth thus, one man for one tribe, according to the tribe of their fathers houses were they.

V. 46. six hundred thousand] a marvelous increase of levientu souls which came into Egypt, Gen. 46. 27. that so many thousands of able men (besides women and children) should in so few yerres be multiplied, even as the stars of heaven, Deut. 10. 22. and this was the reward of faith: Heb. 11. 11. 12. Balaam looking upon them with admiration, sayd, I have counted the dust of Iakob, and the number of the fourth part of Israel Numb. 23. 10. And such is the increase of the spiritual seed of Christ promised to be; that the church shall say in her hart, Who hath begotten me these? Esai. 49. 21. For by twelve Apostles, and levientu disciples, Christs kingdom began to be preached: and that immortal seed of the word, soon begit many thousands of Jewes, Act. 21. 20. and more: moe of the Gentiles, even innumerable, Rev. 7. 9. And here also we may observe, that whereas the yere before, when all the tribes were first numbered from 10. yeres old & upward, their summe was 603,100. men, Exod. 30. 14. & 38. 26. now in the second yere when they are againe numbered and the tribe of Levi not reckoned with them, there are found the same just number of 603,100. So there were to manny yong men of nineteen yeres old, as now supplid the want of the Levites, put apart for the Lords service: that Israel might see they should loose nothing, by

by whatsoever was employed in the service of God.

V. 49. Only] Or But the tribe, it is an exception, which the Greek translatheth thus, See, the tribe of Levi, thou shalt not minister: to weete, among the other Israelites, but apart by themselves, Numb. 3. 11. &c.

V. 50. appoint] or constitute, give charge as bishops, which hereof have their name. the Testimonie] that is, the Table of the Law, kept in an Ark, within the Tabernacle: Exod. 31. 18.

according as God appointed their burden, Numb. 4. 15. 31. 36. and to help them for some things, six wagons were allowed them, Numb. 7. 7. 8. 9. round-about the Tab] and next unto the Tabernacle, between the camps of Israel and it: whereof see Exod. 2. & 3.

V. 51. fetch forward] being carried after the cloud, when God removed it from place to place, Num. 10. 11. 17. 21.

the stranger] any Israelite or other, that is not of the tribe of Levi. So for the work of the Priesthood, both Israelites and Levites are counted strangers, save the seed of Aaron only: Numb. 16. 40. put to death] eyther by men or by the hand of God; as was Vzzah, for putting his hand to the Ark. 1 Chron. 13. 10. So in Thargum Jonathan it is expounded, he shall be killed with fyre flaming out from before the Lord.

V. 52. by his own camp] the Greek translatheth in his own order, which is described in chap. 2. by his own standard] in Greek, according to his own regiment: see Numb. 1. 2.

V. 53. no fervent wrath] no punishment from God, as was in VZZAHS case, 1 Chron. 13. the charge] or, the custodie, the watch and ward, and doe the works appointed of God: see Numb. 3. 7. 8. &c. and 13. 3. This debarring of the people from the work of the Sanctuary, and committing it to the Levites charge, thew'd the separation of all mankind from God, and their unworthynes to come

neer unto him or his holy things; until they be called & sanctified of God thereunto. Which being not effected by the Law, or rudiments thereof, (for the Mount where the Law was given, might not be touched, Heb. 12. 18.) is now performed unto us by Christ, who hath washed us from unto us by Christ, who hath washed us from our synns, in his owne blood, and hath made us Kings and Priestes unto God, and his Father, Revel. 1. 5. 6. so that we have liberty to enter into the Holiest, by the blood of Jesus, Heb. 10. 19.

CHAPTER 2.

1. The order of the Tribes pitching about the Tabernacle. 3. On the East side, Iudah, Issachar, and Zabulon. 10. On the South side, Reuben, Simon, and Gad. 17. The Tabernacle in the midst of the campe. 18. On the West side, Ephraim, Manasse, and Benjamin. 25. On the North side, Dan, Aser, and Naphtali.

AND Ichoab spake, unto Moses & unto Aaron, saying. The sons of Israel shall encampe, every man by his standard, with the ensignes, according to the house of their fathers: over against, round-about the Tent of the congregation, shall they encampe. And they that encampe foremost Eastward; shall be the standard of the campe of Iudah, according to their armies: and the captain, of the sons of Iudah; shall be Naasson, the son of Aminadab. And his armie, and those that were mustered of them: were severent and foure thousand, and six hundred. And they that encampe next unto him, shall be the tribe of Issachar: and the captain, of the sons of Issachar; shall be Nethaneel, the son of Zuar. And his armie, and those that were mustered thereof: were foure & fifty thousand, and foure hundred.

- 7 The tribe, of Zabulon: & the Prince, of the sons of Zabulon; *shalbe* Eliab the son of Helon. And his armie, and those that were mustered therof: were seven & fiftie thousand, & four hundred. All that were mustered, of the campe of Iudah; were an hundred thousand, & eightie thousand, and six thousand and four hundred, according to their armies: they shal set-forward, first.
- 10 The stander of the camp of Reuben, *shalbe* Southward, according to their armies: and the captaine, of the sons of Reuben; *shalbe* Elizur, the son of Shedeur. And his armie, and those that were mustered therof: were six and fourtie thousand, & five hundred. And they that encampe next-unto him, *shalbe* the tribe of Simeon: and the captaine, of the sons of Simeon; *shalbe* Shelumiel, the son of Zurishaddai. And his armie, & those that were mustered therof: were nine & fiftie thousand, and three hundred.
- 14 And the tribe, of Gad: and the captaine, of the sons of Gad; Eliasaph, the son of Reguel. And his armie, and those that were mustered of them: were five and fourtie thousand, & six hundred, and fiftie. All that were mustered, of the campe of Reuben: were an hundred thousand, and one and fiftie thousand, and four hundred and fiftie, according to their armies: and they shal set-forward, second.
- 17 And the Tent of the congregation shal set-forward, the campe of the Levites, in the midst of the campees: as they encampe, so shal they set-forward: every-man in his place, according

to their standers.

The stander of the camp of Ephraim, according to their armies, *shalbe* Sea-ward: and the captaine, of the sons of Ephraim; *shalbe* Elisama, the son of Aminihud. And his armie, and those that were mustered of them: fourtie thousand, and five hundred. And next unto him, *shalbe* the tribe of Manasses: and the captaine, of the sons of Manasses; *shalbe* Gamaliel, the son of Pedahzur. And his armie, and those that were mustered of them: two and thirtie thousand; and two hundred. And the tribe, of Benjamin: and the captaine, of the sons of Benjamin; *shalbe* Abidan, the son of Gideon. And his armie, and those that were mustered of them: five and thirtie thousand, and four hundred. All that were mustered, of the camp of Ephraim; were an hundred thousand, and eight thousand and an hundred, according to their armies: & they shal set-forward, third.

The stander of the camp of Dan, *shalbe* Northward, according to their armies: and the captaine, of the sons of Dan; *shalbe* Ahiezer, the son of Ammishaddai. And his armie, and those that were mustered of them: sixtie and two thousand, and seven hundred. And they that encampe next unto him, *shalbe* the tribe of Aser: and the captaine, of the sons of Aser; *shalbe* Pagiel, the son of Ocran. And his armie, and those that were mustered of them: were one and fourtie thousand, and five hundred. And the tribe, of Naphtali: and the captaine, of the sons of Naphtali; Ahira, the son of Enan. And his armie, & those that

were

were mustered of them: were three and fiftie thousand, and four hundred. All that were mustered, of the campe of Dan; were an hundred thousand, and seven and fiftie thousand, and six hundred: they shal set-orth hindmost, according to their standers. These, are those which were mustered of the sons of Israel, according to the house of their fathers: all that were mustered of the campees, according to their armies; were six hundred thousand, and three thousand; and five hundred, & fiftie. But the Levites, were not mustered, among the sons of Israel: as Iehovah commanded Moses. And the sons of Israel, did: according to all that Iehovah commanded Moses; so they encamped according to their standers, and so they set-forward; every-man according to his families, according to the house of his fathers.

Annotations.

S Hall encamp] or, as the Gr. translates, let them encamp, that is, pitch their tents, as an armie about the Sanctuary of the Lord of hosts. Here God (having in the former chapter, given charge to muster his warriors,) commandeth now to set them in order, and under government: as in the church, all things ought to be done decently and in order, 1 Cor. 14. 40. *hu* [stander] or, *hu* banner; which the Greek translates, his order; and so the Chaldee calleth it *Takes* (a word borrowed of the Greek *Taxis*) Order. And this phrase the Apostle useth (from this place) in 1. Cor. 15. 23. every man in his own order. Here it is properly a stander, banner or flag, such as is used in the warre: which fitly denoteth the state of the Church in her spiritual warfare, sayd therefore to be terrible as an armie with banners, Song. 6. 4.

10. and it signifieth her victorie, wherupon David sayth, we will shout, in thy salvation, and in the name of our God, we will set up the banner, Psal. 20. 6. See also Jer. 50. 3. & 51. 27. where the setting up of a stander, is a signe of preparation unto war against Babylon, as here against the Canaanites with the enginer] or, ites with the signes; which were in the standers, for discerning of one from another. What these were, the scripture sheweth not: it is not unlikely, that they were such colours as the precious stones had on Aarons breastplate, Exod. 28. on which the tribes names were engraved. In the Thargum called Ionathans, upon this place, it is sayd, The stander of the camp of Iudah, was of linnen of three colours, according to the three precious stones in the Breastplate, (of the three precious stones in the Breastplate,) and Chalcedonie, Saphir, and Sardonyx, and in it were engraved and expressed the names of the three tribes, Iudah, Issachar and Zabulon: and in the midst thereof was written; (Iro Nis. 10. 35.) Rise up Lord, and let thine enemies be scattered; and let them that hate thee, flee before thee; in it also was portrayed the forme of a Lion. The stander of the camp of Reuben, was of linnen of three colours, answerable to the three precious stones in the Breastplate, (of the Sardine, Topaz and Amethyst,) & therein were engraved & expressed the names of the three tribes, Reuben, Simeon, Gad: and in the midst thereof was written, Hear O Israel, the Lord our God, the Lord is one: (Deut. 6. 4.) Therein also was portrayed, the forme of an Hart. &c. So he proceedeth for the rest. Howbeit, that proportion will not hold in all, seeing Levi (who is not here among the other tribes) was there one of the twelve, and Ioseph, there graved on the Breastplate, unto whom two colours cannot be allowed from the breastplate, as the Thargum here would. Others therefore explaine it otherwise, having hereof in no certaintie. Chazkuni (on Num. 3.) bringeth this exposition, The portrayedure of a man, was on Rubens stander, died after the colour of the Sardine set in the breastplate for

his name, in signe of the Mandrakes which he found (Gen. 30. 14.) which are after the fashion of a man. The posture of a Lion, was on Judahs standard, who is called a Lion, (Gen. 49. 9.) and it was died into the colour of a Chaldeonide. The figure of a Bullock (or Oxe) was on Ephraims standard, whose father is likened to a bullock. (Deut. 33. 17.) It was died in colour like a Beryll. The figure of an Eagle was on Dan's standard, dyed like an Hyacinth: &c. To this *Aben Ezra* (on Num. 2.) agreeeth, saying, There were signes in every standard; and our *Ancientlers* have sayd, that in Rubens standard there was the figure of a Man &c., in Judahs standard, the figure of a Lion &c., in Ephraims, the figure of a Bullock &c., and in the standard of Dan, the figure of an Eagle: so they were like the Cherubims which the Prophet *Ezekiel* saw, (Ezek. 1. 10.) Whatsoever the signes were, (which the holy Ghost here concealeth,) this ordering of the people under their standards with ensignes, taught al, to abide in that state wherein God placed them; & not to run fro tribe to tribe, or fro ensigne to ensigne; but to continue every one under his governour: for to stand for an ensigne of the people (as is prophesied of Iesus the root of Jesse, *Esa. 11. 10.*) is expounded by the *Apustle*, to write over the Gentiles, *Rom. 15. 12.* *housj* in Greek, *housjs* over against) or, from before it: whereby is meant, a loof, or a fair off, (as this word is explained in *Psal 38. 12.* they stand from before my stroke: and my neighbours stand a fair off.) yet so, as they should view it, and have their faces towards it; as the like phrase sheweth, in 1 *King. 7. Deut. 32. 52. Gen. 21. 16.* So that the dore of all their rents, were to be in toward respects the Tabernacle, to shew due respect therto; and yet aloof, in reverence of the holy place, (as in *Exod. 3. 5.*) And the distance may be guessed to be two thousand cubites, that is, an English mile, a Sabbath dayes journey, (whereof see the notes on *Exod. 16. 19.*) for such a space was between the Ark & the people, in *Iof. 3. 4.* So *R. Solomon* here expoundeth it, *Overagainst, that is a fair off,*

a mile distance, as it is sayd; *thou shalt*, yet thou shalt *space* between you and a, about *ten thousand cubits by measure*. round about so that the Lord dwelt in the midst of his people, and the tents of the saints were as a wall round about Gods sanctuary to guard it. For as in Jer. 50. 29, the camping against Babylon round about, was that none thereof might escape: so here they encamped about Gods sanctuary, for the safety therof. According to which type, the Chrillian church is described in Rev. 4. 2. 4. 8c. where there is a Throne in the midst, & a wreathle to the Tabernacle and Temple called Gods throne, in Ezek. 43. 7. and round about the throne, are four and twentie thrones; which is double the number of the twelve tribes here camping, becaufe the church is increased under the gospel, and the place of her tents enlarged, Esai. 54. 2. And between the throne, and the circuit round about the throne, are four living creatures full of eyes &c. Rev. 4. 5. the watchmen or ministers of the church; as when between the Lords Tent and the tents of Israel, the Levites camped in four quarters, whereof see Num. chap. 3. & 1. v. 10. Hereupon the church is described to be those that are round about the Lord, Psal. 76. 13.

V. 3. *fremoff* | on, on the fore part, that is as foloweth cawfard , or towards the Son rifing; or the Eift is fayed to be before, and the weft behinde, *Efa. 11.* the fourth is called the right fide of the world, *Pfal. 89. 13.* and the north the left: all which Iob defcribeth by thefe names, in *Job 13. 8. 9.* So *R. Sul.* *Larchi* noteth on this place: *fremoff* or before, is the eaff quarter, and *weft* is called behinde, *the ceptaine* or, the Prince, ruler; as in *Numb. 1. 16.* fo after in this chapter. *Judah* | the father of our Lord Chrift after the flefh, *Luke 3.* he as he was molt in number of all the tribes, *N. m. 1. 27.* fo as a Lion whom none durft rous up. *Gen. 4. 8. 9.* he is the chief ftandard bearer and chief captaine of all the captaines of Ifrael; camping in the firft place; as did *Mofes* and *Aaron* the chiefest

...in the wilderness, in the same quar-
ter, between Judah and Be Sancharie,
Numb. 33:8. Also when they marched,
Numb. 33:8, foretold, Numb. 10:34. And
after Iotham's death, Judah went forth
to fight against the Canaanites, Judg. 1:1.
The figured Christ the Lion of the tribe of
Judah, who also is Michael, that with his
Angels, fighteth against the Dragon, and
goeth before his heavenly armies; Rev. 5:
6 & 12:7. & 19:11, 14.

V. 1. [Jehar] and with him Zabulon
and Zebulun, both younger brothers of
Israel, that they might the more valiantly be
under his government: all of them sons of
Leah the free woman, placed in this first
outpost.

9 V. 7. The tribe of Zabulon) understood
from v. 1. [shall encampe next : to the Greek
expareth it . And they that encampe next
&c. So in v r f. 14 22 29 .
9 V. 9. an hundred thousand &c.) the
greatest number of warriors , by many,
were in this first quarter , where Iudah
was standard bearer ; almost thirtie thou-
sand more then in any other quarter . The
xx in number to him , was the last stan-
dard , where Dan bare the stand- rd : Mo-
ther that went foremost , and came first-
most , had the greatest armies , for the
more sister of the Sanctuary (which
marched in the middelt) and of all Isra-
el . The number of every one , may be view-
ed thus : E

ed thus:

1. In the camp of Iudah, 186400. East.
2. In the camp of Reuben, 151450. South.
3. In the cāp of Ephraim, 108100. West.
4. In the camp of Dan, 157600. North.

[et forward f. [f] or, march and journey
first, when the host removers *Nam. 10. 14.*
as they encamped in the first place, East-
ward, before the dore of Gods Tabernacle.

V *to Southward*] the order proceedeth
from East to South, and so to the West &
North; according to the course of the
Sun, and climates of the world. And this
second place is given to Reuben, because
he was the first borne, though he lost his
Birth right; *Gen. 49.* which Iudas and

Joseph had shared between them, and he is put down to the second place.

is put down to the brotherhood of the
 V. 12. Singular next brother is Reu-
 ben, & of the same mother: with whom
 is joined God, the father of our fa-
 thers mayd Zilpha, (verf. 14.) both for to
 keep them the more easily in fubjection,
 and to nourish brotherly love.

V. 14. Reguel] in Greek Regouel: he was before called Deguel, Numb. 1. 14. because these Hebrew letters are like one another, and often changed, as is noted on Gen. 4. 18.

V. 16. *second*] in the second place:
[see Num. 10. 18.] in Greek

V. 17 Tent of the congregation] in Greek, the Tent of the Testimony; the tabernacle of God: which was to set forward in the world the knowledge of the true God: and to show that there were no other Gods present.

God: which was to be the
middle of the campes, both to these Gods pre-
sence among them; and the honour a-
ssigne that they should doe unto him. As
is written of the church, *God is in the*
middle of her, she shall not be moved, Psal. 46.
See also Song. 3. 7. 8. The manner and or-
der of carrying the Tabernacle, is shewed
in Num. 10. 17. &c. *the camp the or-*
der of the Levites camping, is shewed in
Num. 1. 48. marching in Num. 10.

V. 18. Ephraim] he the younger brother, is stand-^{ing} bear-^{er} before his elder Manasse: as Jakob, prophesied his superiority, Gen. 48. 14-15. ^{sea-ward} Jehat is: as the Chaldee explains it, *Westward*: See also notes on Gen. 12. 8.

V. 20. *Manasse*] and next him, *Benjamin*; v. 22, so all *Rachels* sons encamped together, on the west quarter of the Sanctuary.

V. 24. an hundred thousand &c.] this was the smallest number of all the armies; almost 80 thousand fewer then in the Standard of Judah, v 9.

derd of Iudah y 9.
V. 25. Dan] He was the first born of
the handmaids children, and Iakobs fifth
son: Gen 30 6. and by prophesie he was to
judge his people, as the other tribes, Genf.
49. 16. fr. God here appointeth him the
Command; and he hath the greatest num-
ber of warriors, saving Iudas.

17. Ver. 17. *Afer* the youngest son of the other handmaid Zilpha; yet set next unto Dan, as is noted on Num. 1. 11. with whom *Naphthali* Dans brother is joynd, v. 19. so the three handmaids children were in the Northern and hind

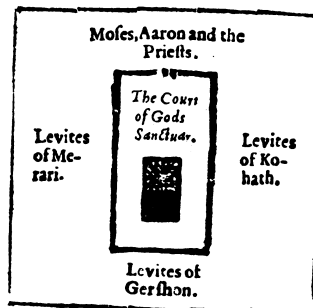
in Gods ordering of the tribes, his place dome might appear. We may behold the order of the Lords armies, as they incamped, thus:

2. **ISACHAR**, **ISACHAR** and **ZABULON**: in whose camps were 186400. warriors.

East.

4. **DAN**, **Afer**, and **Naphthali**: in whose camps were 157600. warriors.

North.



3. **EPHRAIM**, **Manasses** and **Benjamin**: in whose camps were 108100. warriors.

West.

The Sanctuary, and the Courtyard about it, were in a long square, twice so long as they were broad, as their description in Exod. 26. & 27. sheweth. But in what forme the camp of Israel was, the scripture expresseth not, save that it was round about the Tabernacle, Num. 2. 1.

to be likely there to be a square; and compassing the tents as Israel had, compassed pitched in a little room. *Isachar* (in *Isachar* Jud. 1. 3. c. 11.) sayth, that between every tribe, in the four quarters, there was a distant space, and like a mart where to buy and sell in their booths, with artificers in their shops, as if it had been a citie. *Isachar* in his *Thebegan* on Num. 1. 3. sayth, The camp of Israel, was twelve miles long, and twelve miles broad. According to this forme of the Church in the wilderness, the scriptures after have reference, both in the name, calling the beloved Citie, the Camp of the Saints, Rev. 20. 9. (as in 2 Chron. 31. 2. the Temple is called the Camp of the LORD:) also for the manner of situation, the heavenly Jerusalem is square, the length as large as the breadth, shewed in vision to Ezekiel, Ezek. 48. 20. and is the most firme and settled, against all troubles. And as here, Gods Sanctuary is walled about with the twelve tribes of Israel: so the new Jerusalem, hath a wall with twelve gates; and names written thereon, of the twelve tribes of the sons of Israel: and the wall hath twelve foundations, and in them the names of the twelve Apostles of the Lamb, Rev. 21. 12. 14. As here, there were three tribes on every quarter; so Jerusalem, hath three gates on the East, three on the North, three on the South, and three on the West, Rev. 21. 13. Ezek. 48. 31. 34. As these twelve tribes, (the walls of Gods Tabernacle,) had their fathers names graven on twelve costly precious stones, Exod. 28. so the foundations of the wall of the heavenly citie, is of the like stones, Rev. 21. 19. 20. As here between the Sanctuary and the Tribes of Israel, were four companies of Levites, to watch and ward the holy place: so between Gods Throne, and the four and twenty Elders compassing it, there are four cherubim full of eyes, glorifying God night and day with whom, the saints sit down and worship God, Rev. 7. 15. 16. Finally, as in the camp of the Lord in the wilderness, no useless persons might enter, but were shut out, Num. 1. 2. 3. 4. so into the new Jerusalem, there may in no wise enter any thing that defileth, Rev. 21. 27. And the earthly Jerusalem (called the holy Citie, Mat. 4. 5. Luke 4. 9.) was in the ages following when Israel dwelt in Canaan, answerable to the holyntes, to this Camp of Israel; as the Hebrewes record, saying; As was the Camp in the wilderness, such was the Camp in Jerusalem. From Jerusalem (gates) to the mountain of the House of the Lord; the camp of Israel. From the Adornment of the House, to the gate of Nicanor (which was the East gate of the Temple,) the camp of Levi. From thence forward, to the camp of the Divine Majesty; answerable to the tapestrie hangings (of the Lords court) that were in the wilderness. Thalmud Bab, in Zebabim; ch. 14. in Gemara. See also the annotations on Exo. 40. 33. In the second Temple, the East gate of the court, was called the gate of Nicanor; as the comment on the foresayd place of the Thalmud sheweth. And *Mamsey* in *Mish.* tom. 3. in *Beth hab. ch. 5. f. 5. 5.* sayth of it thus, Every of the gates, was ten cubits broad, and twenty cubits high; and had doores covered with gold, except the East gate, which was covered with brass, like gold, and that gate was called the high gate [2 Chron. 27. 3.] and that was the gate of Nicanor.

V. 19. And the tribe in Greek And they that campe next, shal be the tribe of Naphthali. See ver. 7. Thus God adjoynd to every of the four standards, two tribes; and those the next of blood, inferiour unto them; for to mainteyn order, and nourish love, and to afford mutual help. Our Saviour also ordeyned among his Apostles a kind of combination and fraternitie, as is to be seen by the rehearsal of their names, in Mat. 10. 2. 3. 4.

1. Simon Peter, and Andrew his brother.
2. James (or Iakob) son of Zebedee, and Iohn his brother.
3. Philip, and Bartholomew.
4. Thomas, & Matthew the Publican.
5. James son of Alphaeus, and Lebbeus (or Iudas)

(or Iudas his brother, Luke 6. 16. Jude ver. 1.)

6. Simon Kananites (or the Zealous,) and Iudas Iscariot.

And these did Christ send forth by two and two, Mark 6. 7. to warre the warfare of his gospel; (as 1 Tim. 1. 18.) And when Iscariot lost his office, Matthias was chosen in his place, Act. 1. 26. Afterward there were added Paul and Barnabas, Act. 13. 2.

Verf. 32. These are those mustered] in Greek, *Thú* is the muster (or visitation) the house] that is, as the Greek sayth, the houses: so in verf. 34. 600 thousand &c.] the summe that was mentioned before, in Numb. 1. 46. See the notes there.

V. 34. [so they camped] or, pitched their tents. The holy Ghost commendeth unto us the obedience of Israel, as before in the making of the Sanctuary, Exod. 39. 42. 43. so here in their orderly camping about, and marching before and after it. That as Order in all things, is bewtiful & delectable; so especially in the church, & things pertaining to the service of God: wherefore the Apostle joyed to behold the order of the church in Colosse, and the steadfastness of their faith in Christ, wherein he exhorted them still to walk in him, Colos. 2. 5. 6. And Balaam when he beheld this Camp of Israel, from the top of the Rock, did not onely admire the multitude of them, & the presence of the Lord among them; but sayd, How goodly are thy Tents, O Jakob: thy Tabernacles, O Israel! As the vallies are they spread forth, as gardens by the rivers side &c. Numb. 13. 9. 10. 21. & 24. 5. 6. And Solomon describeth the church, to be bewtiful, as Tirzah; (a pleasant place where the King of Israel dwelt, 1 King 14. 17.) comely, as Jerusalem; (which was also bewtiful for situation, Psal. 48. 2. and compact together, Psal. 122. 3.) terrible as an armed with banners; Song. 6. 4.

CHAPTER 3.

1. The sons of Aaron, the Priests. 5. The

Levites are given to the Priests, for the service of the Tabernacle, 11. in stead of the persons of Israel. 14. The Levites are numbered by their families. 21. The families, names and charge of the Gershonites, 27. Of the Kohathites, 29. Of the Merarites. 38. The place and charge of the Levites and Aaron. 40. The persons of Israel are freed by the Levites. 44. The Levites are redeemed.

And these, &c. the generations of Aaron, and Moses: in the day, that Jehovah spake with Moses, in mount Sinai. And these, are the names of the sons of Aaron; Nadab the firstborne: and Abihu, Eleazar, and Ithamar. These, are the names, of the sons of Aaron; the Priests, which were anointed: whose hand he fylled, to minister in the priests office. And Nadab and Abihu dyed before Jehovah, when they offered strange tyre before Jehovah, in the wilderness of Sinai; and they had no sons: and Eleazar and Ithamar ministered in the Priests office; in the sight of Aaron their father.

And Jehovah spake, unto Moses, saying. Bring neer, the tribe of Levi; and present it, before Aaron the Priest: and they shall minister, unto him. And they shall keep his charge; and the charge, of all the congregation; before the Tent of the congregation: to serve the service of the Tabernacle. And they shall keep, all the instruments of the Tent of the congregation; and the charge, of the sons of Israel: to serve, the service of the Tabernacle. And thou shalt give, the Levites; to Aaron; and to his sons: they, are given, as gifts, unto him; out of the sons of Israel. And thou shalt appoint, Aaron and

Levites and

his sons; and they shall keep, their Priests office: and the stranger that cometh-nigh, shall be put-to-death.

And Jehovah spake, unto Moses, saying. And I, behold I have taken of the Levites, from among the sons of Israel; in stead of every firstborne, that openeth the womb, of the sons of Israel: & the Levites, shall be mine. Because, every firstborne is mine: in the day that I (more every firstborn, in the land of Egypt; I sanctified unto me every firstborne, in Israel; from man, unto beast: mine they shall be, I Jehovah.

And Jehovah spake, unto Moses, in the wilderness of Sinai, saying. Muster, the sons of Levi according to the house of their fathers, according to their families; every male, from a moneth old and upward, shalt thou muster them. And Moses mustered them, according to the mouth of Jehovah: as he was commanded. And these were the sons of Levi, by their names: Gershon, and Kohath, and Merari. And these, were the names of the sons of Gershon, according to their families: Libni, and Shimei. And the sons of Kohath, according to their families: Amram, and Izhar, Hebron, and Vzziel. And the sons of Merari, according to their families, Mahli, and Mushi: these are, the families of the Levites; according to the house of their fathers. Of Gershon, was the familie of Libni, and the familie of Shimei: these are, the families, of the Gershonites. Those that were mustered of them, by the number of every male; from a moneth old, and upward: the mustered of them, were

seven thousand; and five hundred. The families, of the Gershonites: shall encampe, behinde the Tabernacle, Seaward. And the Prince of the house of the father, of the Gershonites: shall be Eliazaph, the son of Lael. And the charge of the sons of Gershon, in the Tent of the congregation; shall be the Tabernacle, and the Tent: the covering thereof, and the hanging-veile, for the dore of the Tent of the congregation. And the tapestries-hangings of the Court; and the hanging-veile, for the dore of the Court; which is, by the Tabernacle, and by the altar, round about: & the cordes thereof, for all the service thereof.

And of Kohath, was the familie of the Amramites, and the familie of the Izharites, and the familie of the Hebronites, and the familie of the Vzzielites: these are, the families of the Kohathites. By the number, of every male; from a moneth old, and upward: eight thousand, and six hundred, keeping the charge of the Sanctuary. The families of the sons of Kohath, shall encampe: on the side of the Tabernacle, Southward. And the Prince of the house of the father, of the families of the Kohathites: shall be Eliazaphan, the son of Vzziel. And their charge, shall be the Ark, and the Table, and the Cover of the Table, and the Altars; & the vessels of the Sanctuary; with which they shall minister: and the hanging-veile; and all the service thereof. And the Prince, of the Princes of the Levites, shall be Eleazar, the son of Aaron the Priest: he shall be the oversight, of them that keep the charge of the Sanctuary.

33 Of Merari, was the familie of the
Mablitcs, and the familie of the Mu-
shites: these are, the families of Me-
34 rari. And those that were mustered
of the, by the number of every male;
from a moneth old, and upward: were
35 six thousand, and two hundred. And
the Prince of the house of the father,
of the families of Merari; *shalbe* Zuriei,
the son of Abihail: they shall pitch, on
the side of the Tabernacle, North-
36 ward. And the oversight of the
charge, of the sonns of Merari: *shalbe*
the boards of the Tabernacle, and the
barrs therof, and the pillars therof,
and the sockets therof, and all the ves-
37 seils therof, and all the service therof.
And the pillars of the Court, round-
about, and their sockets: and their
38 pinns, and their cords. And they
that encampe before the Tabernacle,
foremost before the Tent of the con-
gregation, Eastward, *shalbe* Moses, &
Aaron and his sonns, keeping the
charge of the Sanctuarie, for the
charge of the sonns of Israel: and the
39 stranger that cometh-nigh, *shalbe* put
to death. All that were mustered of
the Levites, which Moses mustered
and Aaron, at the mouth of Iehovah,
according to their families: every male,
from a moneth old and upward: were
40 two and twentie thousand.
And Iehovah sayd, unto Moses,
Muste, every firstborne male, of the
sonns of Israel; from a moneth old,
and upward: and take the number of
41 their names. And thou shalt take,
the Levites for me, I am Iehovah; in
sted of every firstborne, of the sonns
of Israel: and the cattel of the Levites;

cattel of the sonns of Israel. And
Moses mustered, as Iehovah coman-
ded him: every firstborne, among the
sonns of Israel. And all the first-
borne males, by the nuber of names,
from a moneth old and upward, of
those that were mustered, of them,
were, two and twentie thousand, two
hundred, and seventie and three.
And Iehovah spake, unto Moses,
saying. Take the Levites, in sted of
every firstborne, among the sonns of
Israel; and the cattel of the Levites, in
sted of their cattel: and the Levites
shalbe mine, I am Iehovah. And of
those that are to be redeemed of the two
hundred, and seventie, and three;
which are moe then the Levites; of
the firstborne of the sonns of Israel:
Thou shalt even take, five shekels a
peece, by the polle: after the shekel
of the sanctuarie, shalt thou take, the
shekel, is *twen:ie* gerahs. And thou
shalt give the money, to Aaron and
to his sonns: of the redeemed, that are
moe, among them. And Moses
took, the redemption money: of
those that were moe, then the redee-
med of the Levites. Of the first-
borne, of the sonns of Israel, took he
the money: a thousand, three hun-
dred, and sixtie and five *shek-*, after
the shekel of the Sanctuarie. And
Moses gave the money of them that
were redeemed, to Aaron and to his
sonns, according to the mouth of
Iehovah: as Iehovah had comanded
Moses.

Annotations.

The

I He generat[i]ons that is, the children
of Aaron, and genealogie of the Le-
vites, and the things that betell un-
derstandings for the word generations is used
for accidents that fall out unto any; as is
noted on Gen. 5. 1. In this and the next
chapter, he sheweth the numbring of the
Levites, and their order in administratio:
who were numbred apart, and not with
the other tribes, because they were to at-
tend the service of the Tabernacle, and
except about it, not with the other
tribes, Numb. 1. 49. 50. & 3. 8. 9. 10.
And they were to be numbred at-
ter an other manner, not from twenty
yeres old, as the tribes were, Numb. 1. 3.
but from a moneth old, as touching their
role, Num. 3. 15. and from thirtie yeres old
to fifty, as touching their service, Num. 4.
3. And also, because there was no inheritance
given them, among the sonns of Israel, Num. 26.
6. but, the Lord was their inheritance,
Deut. 10. 8. 9. Now to be numbred apart,
and not with others, signified some speci-
al favour towards such, and care over
them, as Numb. 23. 9. Aaron the el-
dest brother of Moses, and both Levites:
therefore their names are mentioned here.
V. 3. he *hys*l[ist] that is, consecrated (or
possessed) as the Greek translatheth. See the
annotations on Exod. 29. 9. & Levit. 8.
V. 4. *dyrd* by a lyre from the Lord,
Levit. 10. 1. 2. This is mentioned againe, in
Numb. 26. 61. 1 Chron. 24. 1. 2. had no
sonns the Hebrewes (as Chazkuni: upon
this place,) say, if they had had sonns,
those sonns had been before Eleazar and
Ithamar: for whoe soever is foremost in inheri-
tance, is foremost for honour (or dignitie.)
in the sight of Aaron) or, before the face;
that is, whyles Aaron lived; as before the
face of Tharah, Gen. 11. 28. is, while Tharah
lived, before the Moon, & Sun, Psal. 72. 5. 17.
is whyles they continue to give light.
The Greek translatheth With Aaron. Else-
where it is sayd, by the hand of Aaron, 1.
Chron. 24. 19. Of these two, there were so
many Prestits in Davids dayes, that he dis-
tributed them into 24. courses, sixteen of

Eleazar, and eight of Ithamar, 1 Chron. 24.
3. 4. The Hebrew doctors say, Moses divi-
ded the Prestits into eight wards (or courses,)
four of Eleazar, and four of Ithamar: and so
they were until the Prophet Samuels dayes.
Then Samuel and David the King parted them
into 24. courses. And over every course (or
ward) there was one chief Provost. And they
went up to Jerusalem to serve by course every
week. And every sabbath day they changed,
one course went out; and the next after them,
came in, &c. Maimony tom. 3. treat. of the
Instruments of the Sanctuarie, chapt. 4. sect. 3.
Compare 1 Chron. 9. 22. 25. 2 King. 11. 5. 7.
V. 6. present ii] or, cause it to stand;
speaking of the tribe. In Greek, present
them.

V. 7. his charge] Hebr. his custodie (or
observation;) that is, that which he comman-
deth them to observe. See this phrase, in Lev.
18. 30. of all the congregation) the Greek
explaineth it, of the sonns of Israel. as in v. 8.
So in 1 Chron. 35. 3. serve the Lord your God,
and his people Israel. It meaneth also such
things, as they were charged to keep:
but the Levites now were taken in their
stead, to serve the service] in Greek, to
stead. (or doe) the works of the Tabernacle:
which in Num. 3. 11. is sayd, to serve the ser-
vice of the Lord. After, in the 8. verse, the
Greek translatheth, according to all the works
of the Tabernacle. The Hebrewes writeth
thus, The seed of Levi are all of them separated
for the service of the Sanctuarie. And it is com-
manded that the Levites be prepared and ready
for the service of the Sanctuarie, whether they
be willing or not willing; as in Numb. 18. 23.
And the Levite, he shall serve the service of the
Tent of the congregation. And the son of Levi
commandeth will take upon him all the Levites com-
mandments saving one thing, they receive him
not in, till he take all upon him. Maimony treat.
of the Instruments of the Sanct. ch. 3. sect. 1.
V. 9. are given are given I that is, as
the Greek here, and Moses himself in Nu.
18. 6. explaineth it, are a gift given: or, they
are wholly given. So the ministers of the
Gospel, are called gifts, Ephes. 4. 8. 11.
unto him] for his help, in the charge
and

and work of the Sanctuary: they ministering unto him, and he and his sons ministering before the Tabernacle, Numb. 18. 1. 6.

10 V. 11. [that appoint] or, constitute, set-in-office as Bishops, or Overseers. The Greek explaineth it, thou shalt constitute over the Tabernacle of Testimony, their Priests [for] every thing of the Altar, and within the veil, Num. 18. 7. [the stranger] that is, whosoever is not of Aaron's seed, as is explained in Num. 16. 40. For no man taketh the honour unto himself, but he that is called of God, as was Aaron; Hebr. 5. 4. So Chazkuni here expoundeth strangers to be Israelite or Levite that cometh near to minister. And Maimon in Biath hamikdash, ch. 9. sect. 1. sayth, Who is the stranger? who is ever is not of the seed of Aaron, the males. And after, God himself forbiddeh the Levites to come nigh the vessels of the Sanctuary & the Altar, on paine of death, Numb. 18. 3. put to death by the Magistrate; or by the hand of God; as was Korah, for presuming to doe the Priests office, Numb. 16.

12 V. 12. every firstborne] which (before the Levites were taken in their stead) did minister to the Lord; as is noted on Exod. 24. 5. And upon what occasion God took the Levites in stead of the firstborne, is to be seen, in Exod. 32. 26. 29. Deut. 33. 9. [I will mine] I to minister before me, as the Chaldee expoundeth it.

13 V. 13. [I killed] in Chaldee, I killed: see Exod. 12. 29. 30. The Lord having slayn all the firstborne of Egypt, and spared the Israelites; did therefore challenge for his own, & sanctify to himself all Israel's firstborne, Exod. 13. 2. but took the Levites & their cattle, in stead of Israel's firstborne men and cattle, Num. 3. 45. And gave them as a gift to Aaron, to minister unto him. Who being in his Priesthood a type of Christ, all these rites are in him fulfilled. For unto Christ, God gave children, Hebr. 1. 13. and they are a congregation of firstborne within in heaven, Heb. 12. 23, being of Gods own will begotten by the word of truth, that they should be a kind of firstfruits of his

creatures, Lam. 1. 18. to whom he also giveth the firstfruits of his Spirit, Rom. 8. 23. Thence way on, and follow the Lamb (Christ) being bought from among men, and firstfruits unto God and to the Lamb, Rev. 14. 4. These were brought for an offering unto the Lord, out of all nations; and of them the Lord hath taken for Priests and for Levites, Eze. 44. 10. 21. And Christ hath made us Kings and Priests unto God and his Father, that we may serve him day and night, in his Temple, Rev. 1. 6. & 7. 15.

V. 15. Master] or Number, Hebr. V. 15. This was doen by Moses and Aaron, v. 39. and by the princes of the Congregation, Num. 4. 34. though here the commandment is directed unto Moses onely. house] in Greek, houses. old] Hebr. son of a month. The cause why the Levites were numbered from this age, was for that they came in place of the firstborne of Israel, whose redemption is appointed from a month old, Num. 18. 15. 16. And they were counted after the houses of their fathers, not of their mothers; for if a woman of Levi were married to a man of Judah, or any other tribe, her son was not a Levite. The Hebrew canons say; Priests and Levites and Israelites, may lawfully goe in (that is marry) one to another; and that which is borne after the male; &c. as it is written, ACCORDING TO THE HOUSE OF THEIR FATHERS: the house of his father, that is his familie, and not the house of his mother. Matrimony in Isure biab, ch. 19. f. 15.

V. 16. the mouth] that is, as the Chaldee expoundeth it, the word: & the Greek sayth, the voice of the Lord.

V. 17. Gersson] in Greek Gersom (but in vers. 25. Gersan.) So Exron, in Gen. 46. 12. is Esrom, Mai. 1. 3. Kohath] or as in Greek, Keath. See Gen. 46. 11. Exod. 4. 16.

V. 18. Libni in Greek, Libni and Semee. See Exod. 6. 17.

V. 19. Hebron] or, as the Greek also writeth it Chebron, and Ogel. See Exod. 8. 18. Here Kohath hath foure families: so many as both his brethren had together.

V. 20. Mahi] in Greek, Moalei and

Moshe. See Exod. 6. 19. Ver. 21. Gersson] in Greek Gersom; multiplying D. for R. by reason of the likeness of the letters in Hebrew. See the notes on Gen. 4. 12.

V. 22. Seaward] that is, as the Chaldee explaineth it, westward: see Num. 2. 18.

V. 24. house of the father] that is, principal house: so in v. 30. & 35.

[Libni] in Greek, Libni; by interpretation God hath added. [Levi] that is, for God.

V. 25. the charge] or the custody; the help things which they were to care in, keep and look unto: whereof see more in Num. 4.

Tabernacle] the curtains of the Tabernacle, Num. 4. 25. for the board's were under Merarites charge, Num. 3. 36.

Ten] made of ten curtains, see Exod. 26. 1. &c. covering] made of goats

hair, Exod. 26. 7. And here is to be understood the other coverings also made of ram's skins, and Tachash skins, Exod. 26. 14. for they belonged to the Gershonites charge, Num. 4. 25.

hanging-veil] whereof see Exod. 26. 36.

V. 26. tapestrie hangings] whereof see Exod. 27. 9. &c. hanging-veil] mentioned in Exod. 27. 16.

V. 28. of the Sanctuary] Hebr. of the sanctuary, or holynes; meaning the holy things; as the Greek sayth of the Holy: what they were, is expressed in v. 31. See Num. 4. 15. & 10. 21. Here the families of the Levites may be viewed by their numbers;

1. Of the Gershonites 7100.
2. Of the Kohathites 8500.
3. Of the Merarites 6100.

By their situation when they camped about the Tabernacle;

1. Gershonites, behind westward. v. 23.
2. Kohathites, Southward. v. 29.
3. Merarites, Northward. v. 35.

And to make up the square, Moses and Aaron with the Priests encamped foremost eastward, v. 38.

By their charges, for there was committed unto the care and carriage of the

1. Gershonites, the Tent, coverings,

2. Kohathites, the Ark, Table, Altars, & instruments of the Sanctuary.
3. Merarites, the boards, bars, pillars, sockets &c.

Among these families of Levi, wee may observe the special preservatives of Kohath the second son;

1. He excellen in multitude of families, or chiefestages, having square, when as each of his brethren had but two.
2. He excellen in multitude of children, having 8500: that is 2100. more then his elder brother Gersson, and 2400. more then Merari.
3. Of him came Moses the king, Aarons the priest, & Marie the prophetess; and so all the Priests were of this familie; Exo. 6. 18. 20. Num. 26. 18. 19.
4. His families have the chiefest place about the Sanctuary, the South quarter, next unto Moses, Aaron & the priests. Num. 3. 29.
5. They have the charge of the most holy things within the Sanctuary, as the Ark, Table, Candlestick, Altars &c. Num. 3. 31.
6. Whereas the tribe of Levi had 48. cities allowed them in Canaan; Kohath's posteritie had 23. of them; for the Priests had 13. cities and the other Kohathites ten; and so he had in a manner a double portion, as much as both his brethren; 7 of 21.
7. Of the Prince of these Kohathites Elizaphan (Num. 3. 30.) there were 200. Levites to help home with the Ark in Davids daies, (no such mention being made of the other two princes) besides 311. Kohathites of other families: when of Gershon & Merari, there were not so many: 1. Chron. 15. 1. - 8. 9. 10.
- V. 29. Southward] the south is in P. 89. 13. called the right-side, & in this place it hath a name in Hebrew derived also of the right-hand; because so it is when men stand with their faces to the East, see

see the notes on Num. 2.3.

30 V. 30. Eliazaphan [son of Vaziel] he was of the fourth and youngest familie of the Kohathites, yet preferred to be the prince over them. This (as the Hebrews think) was offensive to Korah who was of the second familie of Izhar; and occasioned him to rebel. See the notes on Num. 16.1. Eliazaphan is by interpretation, *My God hath stored up; and Vaziel, God is my strength.*

31 V. 31. *all the service thereof* in Greek, *all the works of them.*

32 V. 32. *of the princes* the Greek sayth, *over the princes*; and the Chaldee addeth, *appointed over the princes.* of the Levites

Hebr. of Levi, whose name is put for all his posteritie, as the Greek and Chaldee translate Levites. So Aaron, is used for the Aarontes; 1 Chron. 12.27. Eleazar by interpretation *The help of God.*

having the oversight] or, the Bishop, having the Bishops office; which hath the name in Hebrew of *Visitation*, in Greek, *Ol overfeng*; and so this word is translated by the holy Ghost, *Episcopee*, that is a Bishops office or charge, in *Act. 1.20.* from *Pf. 109.7.* And in *Num. 4.16.* the Greek translatheth it *Episcopes, Bishop.* So in *Exek. 4.11.* having charges (that is Bishops) at the gates of the house; where the Greek translatheth it *Porters.* In *Thargum Jonathan* it is explained thus: *He inquired by Vrim and Thummim, under his hand were they appointed that kept the custodie of the Sanctuary.* As Aaron the high Priest, figured Christ, *Heb. 5.1. 4.5.* so Eleazar in this office being Prince of Princes, shadowed the office of our Lord Iesus, who is the Prince of the Kings of the earth, *Rev. 1.5.* the Archpastor, 1 *Pet. 5. 4.* the great Pastor of the sheep, *Heb. 13.20.* and Bishop of our Soules, 1 *Pet. 2.25.* And hence arose the distinction of the high Priest, and the second priest, as in 2 *King. 25.18.* And when Aaron was dead, & Eleazar high priest in his place, *Num. 20.26. 28.* then Phinehas Eleazars son, was Governor over the Levites, 1 *Chron. 9.20.*

35 V. 35. *Zurith* in Greek *Sourire*, which signifieth *God is my Rock.* Abichail] or

Abichail as the Greek pronounceeth it: by interpretation, *The fathers strength.*

V. 35. *the oversight of the charge* that is, as the Chaldee expoundeth it, *that which shall be committed to the charge (or custodie) of the sons of Merari.* the service thereof] in Greek, *the works of them.* And because these things were heavy to bear, the Lord allowed them *four wagons*, according unto their service; for to ease the carriage, *Num. 7.5-8.*

V. 38. *foremost*] or, as the Greek translatheth it *Eastward*: see *Num. 2.3.* *Moses, and Aaron*] The Hebrews (as *Baalhattarim* upō this place) doe observe, that here is a pause (or distinction) between *Moses and Aaron*; to teach, that *Moses* (pitched) in one place, by himself; and *Aaron* and his sons in another place, by themselves. Thus *Moses* a Levite of Kohath, was King in *Jerusalem*, *Deut. 33.5.* and *Aaron* his brother, *Priest*: as for *Moses* two sons, *Gershon* & *Eliker* (*Exo. 18.3.4.*) here is no mention of them, neyther in *Num. 26.* neyther had they any prerogative, but were among the other Kohathites, and named of the tribe of Levi, that is, common Levites, 1 *Chron. 24.14.*

the charge] or, the custodie, the watch of the Sanctuary; the Levites being assistants under them, *Num. 18.2.3.* Of the watch which was wont to be kept in the Sanctuary, see the annotations on *Num. 18.5.* the stranger] that is, any saving Aaron and his sons; see *vers. 10.*

V. 39. and Aaron] in the Hebrew, there are many extraordinary pricks over the name of Aaron, for special cause: *R. Sol. Jarchi* sayth they were to signifie that Aaron himself was not among the number of the Levites, none of the 22000. here mentioned. Observe Aarons dignitie; He was the elder brother unto *Moses* the King, *Exod. 7.7.* He was by marriage, brother to *Naasson* Prince of *Judah*, for he had to wife *Elisabeth* his sister, *Exod. 6.13.* He was joyned with *Moses*, in the government of *Israel*, *Psal. 77.20.* He had the prerogative to sacrifice for the whole Church, 1 *Chron. 23.13.* But Christ our King

King and Priest after the order of Melchisedek, farre excellen him. *Heb. 7. & 8. ch.*

two and twenty thousand] This summe accordeth not with the former particulars, for there were of *Gershon*, 7500. of *Kohath*, 8500. of *Merari* 6200. which make in all 22. thousand & three hundred. But *Aaron* and the *Priests*, as also the first borne of the Levites, were the Lords borne of a peculiar manner, *Exo. 13. 2.* and therefore deducted from the rest, which were all taken in stead of the first borne of *Israel*. So there were so many thousand Levites, as there are Hebrew letters: because they were, about others, to apply the studie of Gods Law, *Deut. 33. 10.* which because they did not according to their dutie, God so disposed that *Jechezak* the *Priest*, in the 22. generation after *Aaron*, was carried captive with the people into *Babylon*, 1 *Chron. 6.3-15.* And here againe Gods providence appeareth, that the Levites increase should be by just thousands, and the *Priests* and first borne of Levi, by hundreds: without any broken number, such as was among the first borne of *Israel*, *v. 43.* See the notes on *Num. 1. 25.* Again, whereas the least of all the other tribes of *Israel*, from twenty yeres old and upward, had 32000 & 200. (*Num. 1.9.34.35.*) and the greatest, 74000 & 600. (*v. 43.*) here the Levites which were counted from a month old and upward, were but 22000. so the Lords portion was the least. Yea of these 22. thousand there were found but eight thousand five hundred & fourscore, that were fit for to doe service in the Sanctuary, *Num. 4.47.48.* so small was the number of those that served God in his ministerie, in comparison with the camps of *Israel*.

V. 40. *Muster*] or *Number.* month old: Hebr. *sun of a month.*

V. 41. *for me*] or, unto me; as the Chaldee expound: it thou shalt bring near the Levites before me. very firstborn] or all the first borne, which being appointed unto the Lords service, the Lord taketh the Levites to serve him in their stead. This was for

the firstborne males of man and beast which the Israelites now had: all the first borne that came after this, were to be redeemed, or given to the priest, *Num. 18.15.* See the notes on *vers. 12. & 13.*

V. 43. and seven and three] Gods special providence appeareth againe in this number of the firstborne, that it should be so near unto the number of the Levites taken in their stead: whom God devoted from the womb unto his service, and made the summs of them so near. And like work of God is observed by *Moses* in *Deut. 32.8.* how he had appointed the borders of the people, according to the number of the sons of *Israel*. And whereas six hundred thousand men and more (*Num. 1.46.*) had but 22. thousand and 473. firstborne males in all their families, it appeareth that the farr greater number of *Israel* firstborne were females, who by reason of their sexe were not fit to serve God in his Sanctuary. Which figured the final number of Gods elect, among the many that are called, *Mat. 22.14. Rom. 9. 6.7.8.* For the elect are such as doe serve God day & night in his temple, *Revel. 7. 15.* and are *Priests* unto God. *Rev. 5.10.*

V. 45. *shalbe mine*] which the Chaldee explaineth, *shall minister before me.*

Vers. 46. those that are to be redeemed] Hebr. *And the redeemed*, or, as the Greek translatheth it, *And the redemptions* (or ransoms). So after in *vers. 48.49.51.* Here the overplus of the firstborn of man, is reckoned, and the summe of their ransom vers. 50. but the overplus of cattel is not reckoned.

V. 47. *five shekels a peece*] Hebr. *five shekels*: which the Greek translatheth *five shekels by the head.* These *five shekels* by the head, and in *Num. 18.16.* (the price set here, and in *Lev. 27.6.* from a month old to five yeres old; and it was the least of all the valuations: so that God burdened the Israelites with the ransoms as little as might be. twenty gerah] or, twenty peece] the gerah was a peece of silver that weighed sixteen barley grains: so the

the shekel weighed 330. graines; see the notes on Exod. 30. 13.

V. 48. *the money* Hebr. *the silver*: so in v. 49. 10. 51. *of the redeemed* understand, the money of those that are redeemed: or, as the Greek translateth, the redemptions of those that are moe.

Verl. 50. *Of the firstborn* in Hebrew, *Bechor* the firstborne is singular, as spok. n. of one, but translated in Greek plurally, as implying all. And this seemeth to be taken, not of particular persons (as, of them that were last numbered, or any other,) for so the burden should have lien unqually upon a few: but of the church in general. Or, to cut off contention, it was done by lot, as R. Solomon Jarchi sayth, he brought 22000. scrolles or papers (according to the number of the Levites, v. 39.) and on every of them was written, *Son of Levi*: and 273. papers, (according to the number of the firstborne Israelites) mee then the Levites, verl. 48. and on every of them was written, *Five shekels*; they mingled them and put them in a basket; then sayd he unto them, come draw your papers according to your lot.

V. 51. *of them that were redeemed* the Greek translateth, *the silver, the ransomes of them that were overplus*: this was given to Aaron, because the Levites were given to him, verl. 9. and when Levites failed, this money was in their sted; not the firstborne themselves, but their ransomes: for which the other Levites supplied their place and service. This redeeming of men by silver, foreshadowed a better redemption by Christ; as it is written, *Ye know that ye were not redeemed with corruptible things, as silver and gold, &c. but with the precious blood of Christ: 1 Pet. 1. 18. 19.*

according to the mouth; that is, the word, as the Chaldee translateth; & the Greek, by the voice of the Lord.

CHAPTER 4.

1. *The age and time of the Levites service.*
4. *The charge of the Kohathites, when the*

Priests have taken downe the Tabernacle. 14. *The charge of Eleazar.* 17. *The office of the Priests.* 21. *The carriage of the Gersibonites.* 29. *The carriage of the Merarites.* 34. *The number of the Kohathites that served.* 38. *of the Gersibonites.* 42. *and of the Merarites.*

AND Iehovah spake, unto Moses & unto Aaron, saying. Take, the summe, of the sonns of Kohath; from among the sonns of Levi: according to their families, according to the house of their fathers. From thirtie yeres old, and upward; even until fiftie yeres old, every-one that entereth into the armie, to doe the work in the Tent of the congregation. This, shalbe the service of the sonns of Kohath, in the Tent of the congregation: the holynes of holynes. And Aaron shal come and his sonns, when the camp setteth-forward; and they shal take-down, the Veile of the covering: and cover with it, the Ark of the Testimonie. And they shal put thereon, a covering of Tachash skin; & shal spread, a cloth wholly of blew, above: and shal put in, the barres thereof. And upon the Table of Shew bread, they shal spread a cloth of blew; and put thereon, the dishes and the cups, & the bowles; and the covers to cover withall: and the continual bread, shalbe thereon. And they shal spread upon them, a cloth of scarlet, and cover it, with a covering of Tachash skin: and shal put in, the barres thereof. And they shal take, a cloth of blew; and cover the Candlestick of the light, and the lampes thereof, and the tongs thereof, and the snuff-dishes thereof; and all thee oil vessels thereof, wherwith they minister unto it. And they

they shal put it, & all the vessels thereof, within a covering, of Tachash skin: and shal put it, upon a staffe. And upo the Altar of gold, they shal spread a cloth of blew; and cover it, with a covering of Tachash skin: and shal put therein, the barres thereof. And they shal take, all the instruments of ministerie, wherwith they minister in the Sanctuary; and put them, in a cloth of blew; and cover them, with a covering of Tachash skin: and shal put them, on a staffe. And they shal take away the shew-bread, from the altar; & spread upon it, a cloth of purple. And they shal put upon it, all the vessels thereof, wherwith they minister about it; the fire-pans, the flesh-hooks, and the shovels, and the basons; all the vessels of the Altar: & they shal spread upon it, a covering of Tachash skin, and put in the barres of it. And Aaron & his sonns shal make an-end of covering the Sanctuary, and all the vessels of the Sanctuary, when the camp is to set-forward; and after that, the sonns of Kohath shal come, to beare it; & they shal not touch the holines, lest they dye: These things, shalbe the burden of the sonns of Kohath, in the Tent of the congregation. And Eleazar the son of Aaron the Priest, (pertineth) the oil of the Light, and the incense of sweet-spices; & the continual Meat-offering, & the anoynting oil: the oversight, of all the Tabernacle, and of all that therein is, in the Sanctuary, & in the vessels thereof.

And Iehovah spake, unto Moses and unto Aaron, saying. Cut ye not off, the tribe, of the families of

the Kohathites: from among the Levites. But this, doe unto them; that they may live, and not dye; when they approach, unto the holynes of holynes: Aaron and his sonns, shal goe-in; and appoint them, every man, unto his service, and to his burden. But they shal not goe in to see, when the Sanctuary is covered, lest they dye.

§ § §

And Iehovah spake, unto Moses saying. Take, the summe, of the sonns of Gershon, of them also: according to the house of their fathers, according to their families. From thirtie yeres old, and upward; unto fiftie yeres old, shalt thou muster the: every one that entereth, to warre the warfare, to serve the service, in the Tent of the congregation. This shalbe the service, of the families of the Gershonites: to serve, and for the burden. And they shal beare, the curtaines of the Tabernacle, and the Tent of the congregation; the covering thereof, and the covering of Tachash skin, that is upon it, above: and the hanging-veile, for the dore, of the Tent of the congregation. And the tapestry-hangings of the Court, and the hanging-veile, for the dore, and the gate of the Court; which is by the Tabernacle & by the Altar, round about; and their cords; and all the instruments of their service: & all that is made for them, and they shal serve. At the mouth of Aaron & his sonns, shalbe, all the service of the sonns of the Gershonites; in all their burden, and in all their service: and ye shall appoint unto them, in charge, their burden.

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28 burden. This is the service, of the families of the sons of the Gertho- nites, in the Tent of the congregati- on: and their charge, *shall be* under the hand of Ithamar, the son of Aaron the priest.

29 The sons of Merari: according to their families according to the house of their fathers, shalt thou muster them.

30 From thirtie yeres old, and upward; even unto fiftie yeres old, shalt thou muster them: every one that entereth into the armie; to serve the service, of the Tent of the congregati- on.

31 And this, *shall be* the charge of their burden; according to all their service, in the Tent of the congregation: the boards of the Tabernacle; & the bars thereof, and the pillars thereof, and the sockets thereof.

32 And the pillars of the Court round about, & their sockets, and their pinnes, and their coards; with all their instruments, & with all their service: & by names shall ye reckon, the instruments, of the charge of their burden.

33 This is the service, of the families of the sons of Merari: according to all their service, in the Tent of the congregati- on: under the hand of Ithamar, the son of Aaron the priest.

34 And Moses and Aaron, and the Princes of the congregation, mustered the sons of the Kohathites: according to their fami- lies, and according to the house of their fathers.

35 From thirtie yeres old, & upward; even unto fiftie yeres old: every one that entered into the armie; for the service, in the Tent of the congregation.

36 And those that were mustered of them, according to their families, were two thousand, se-

ven hundred, and fiftie. These were they that were mustered, of the fami- lies of the Kohathites; every one that served, in the Tent of the congregati- on: which Moses & Aaron did must- er, according to the mouth of Ieho- vah, by the hand of Moses. And those that were mustered, of the sons of Gertho: according to their fami- lies, & according to the house of their fathers. From thirtie yeres old, & upward; even unto fiftie yeres old: every one that entered, into the ar- mie; for the service, in the Tent of the congregation. Even those that were mustered of them, according to their families, according to the house of their fathers, were; two thousand, and six hundred, and thirtie. These were they that were mustered, of the fami- lies, of the sons of Gertho; every- one that served, in the Tent of the congregation: whom Moses and Aaron did muster, according to the mouth of Iehovah.

And those that were mustered, of the families, of the sons of of Mera- ri: according to their families, accord- ing to the house of their fathers. From thirtie yeres old, and upward; even unto fiftie yeres old: every one that entered into the armie; for the service, in the Tent of the congregation. E- ven those that were mustered of them, according to their families, were; three thousand, and two hundred. These were they that were mustered, of the families, of the sons of Merari: whom Moses & Aaron mustered, according to the mouth of Iehovah, by the hand of Moses. All those that were must- ered, whom Moses and Aaron, and the

the Princes of Israel mustered, of the Levites: according to their families, & according to the house of their fathers.

From thirtie yeres old, and upward; even unto fiftie yeres old: every one that entered, to serve the service of ser- vice, and the service of burden, in the Tent of the congregation. Even those that were mustered of them, were; eight thousand, and five hun- dred, and eightie. According to the mouth of Iehovah, mustered he- them, by the hand of Moses; every man, according to his service, and ac- cording to his burden: and they were mustered of him; as Iehovah coman- ded Moses.

Annotations.

Take, the summe] Hebr. To take (cf which phrase see the notes on Exo. 11. 3.) the head, and that in number, is the summe, as the Greek translateth it: and the Chaldee sayth, the Count (or reck- ning) of the sons of Kohath; whose families are here first reckned, because they were to carry the holiest things. Of Kohath's prebeminence, see the notes on Nu 3. 28. Of him Chazhuni here oblierveth, Though Kohath was the firstborne, yet Kohath a first reckned, because he carried the Ark. house] in Greek besides: so after sundry times in this chapter.

3. V. 3. thirtie yeres old] Hebr. a summe of thirtie yeres, of which phrase see the notes on Gen 5. 31. Here the beginning of their service, is at thirtie yeres of age, in Numb. 8. 24. it is sayd to be at five & twentie yeres; (according to which, the Greek here, & 12. v. 23. 30. translateth it five and twentie;) and in Davids time it began at twentie, 1 Chron. 23. 14. and so in Ezekiahs dayes, 1 Chron. 31. 17. and after in Ezraes time the Levites were appointed from twen- tie yeres old and upward; Exo. 3. 8. The pla-

ces in Moses may thus be accorded, that here he speaketh of entering upon their full ministration, which being laborious, to carry the Sanctuary &c, required full strength of body, and discretion of mind; and began therefore at 30. But in Numb. 8. 24. he appointeth 25. for the beginning of their learning to doe the workes. So Maimony sayth; A son of Levi cometh not in- to the court unto his service, until they have first learned him five yeres, as it is sayd (in Numb. 8. 24.) FROM FIVE AND TWENTIE YERES OLD; and an other scriptrue sayth, (in Num. 4. 3.) FROM THIRTY YERES OLD; loe five are for him to learne. And he entreteth not upon his service, till he be grown great, and be a man; as it is sayd (in Num. 4. 49.) EVERY MAN ACCOR- DING TO HIS SERVICE: Mishn. tom. 3. treat. of the instruments of the Sanct. c. 3. f. 7. Chazhuni (on Num. 8.) reconcilith it thus; at 25. yeres old, they entered all of them to doe the lighter workes, as to watch that no stranger came into the Sanctuary &c. & at 30. yeres of age, they were in their strength, and did bear the Sanctuary &c. Now this age of 30. yeres for the numbering of the Levites, con- tinued also in Davids time, 1 Chron. 23. 3. But then the Levites were no more to carry the Tabernacle nor any vessels of it: v. 26. so by the last words of David, the Levites were numbered from twentie yeres old, and above, v. 27. which David did by direction from the Lord, 1 Chron. 28. 13. 19; that beginning to learn sooner, they might be the fitter at thirty, to serve the Lord and his people. And it is probable that the multitude of people, and so of sacrifices increasing; the Levites if they had not ministered til 30. yeres old, would not have sufficed for the service of the Temple; therefore God then by David, altered the time of their entrance. This age of 30. yeres, was by Gods pro- vidence in Ioseph, when he began to go- vern Egypt, Gen. 41. 46. in David, when he began to reigne, 2 Sam. 5. 4. Iohn the Baptist (a Levite) began also his ministerie at that age; & Christ (fulfilling all figures) at the same age began the preaching of the gos-

All 7. 45.) was folded up, and veiles and coverings were cast upon the holy things; that the Israelites could not behold the end of those types; whose end and accomplishment we now clearly see by the Gospel; by the revelation of the mystrie which was kept secret since the world began: but is now made manifest, and by the scriptures of the Prophets, according to the commendation of the everlasting God, made known to all nations, for the obedience of faith; Rom. 16. 25. 26. Therefore we have Gods Throne and true Tabernacle set forth without veiles or coverings, Rev. 4. 2. &c. The Temple of God is opened in heaven; and there is seen in his Temple, the Ark of his Testamental covenant; Revel. 11. 19. not touch the holynes; that is, the holy things, as the Greek translate. This restraint, was like that concerning mount Sinai, which by reason of Gods presence thereon, might not be touched, upon paine of death, Exod. 19. 12. Heb. 12. 18. lest they dye; Hebr. and dye: which the Chaldee expoundeth, and not dye: the Greek, that they dye not: the word not before used, being here againe to be understood, as it is in Job 30. 20. 25. & 31. 20. Psal. 9. 19. Prov. 30. 3. Deut. 7. 26. and often elsewhere. The scripture it self sheweth this want, and supplieth it; as in 2 Chron. 9. 20. none were of silver, it was accounted of: that is, it was not accounted of; as is expressed in 1 Kin. 10. 21. This judgement here threatned; was executed upon Ahab a Levite, who putting his hand to the Ark of God, was therefore smitten of God, & dyed; 1 Chro. 13. 10. shall be the burden; that is, as the Greek translate, they shall bear these things; to weare, on their own shoulders, and not by wagons, or any other meanes; Nu. 7. 9. Therefore it was a fault in Davids dayes, that the Ark was caried upon a cart, 1 Chro. 13. 7. for they sought not the Lord, after the due order, 1 Chron. 15. 12. 13.

V. 16. to the oversight; the Bishop of; or charge the Greek translate; Bishop Eleazar; the Chaldee, that which shall be committed to the charge (or custodie) of Eleazar, of the Light; that is, of (or for) the

golden candlestick. These four particulars, the Hebrewes say Eleazar was to charge himself: for Charkuni (on this place) writeth; The oil of the Light, and the oil of Anointing, the one in his right hand, and the other in his left. And the Incense, in his bow; and the Meat-offering on his shoulder. R. Elias, in Reshith choimah, treat. of Feast. 16. noteth the like fro the Jerusalem Talmud, adding withall, Behold, according to his high place was his humilitie, to honour the Lord, to bear all this burden at one time, the Sanctuary; Hebr. the sanctuary: Greek, the Holy. Eleazar had besides the charge of the oil, incense &c, the care of all the sanctuary also, and of the burdens of the Kohathites, Num. 3. 32. vessels or instruments; in Greek, the works thereof. In this office, Bishop Eleazar was a figure of Christ (the Bishop of our soules 1. Pet. 2. 25.) unto whom it pertaineth, to give grace (the oil of the Spirit) for understanding of the scriptures, Luk. 4. 18. & 24. 45. Job. 1. 16. To put odours of sweet incense, unto the prayers of all Saints, by his mediation, Revel. 8. 3. 1 Tim. 2. 5. To present his Church, as a pure Meat-offering and sacrifice unto his Father, Ephe. 5. 26. 27. 1 Cor. 5. 7. To give the anointing oil of the holy Ghost, for our sanctification and rejoicing of our hearts, Job. 7. 39. 1 Job. 2. 27. To oversee all churches and ministers, & all actions in churches, where he is present, & walketh among the til the worlds end. Mat. 28. 20. Rev. 1. 13. & 2. 1. &c.

V. 18. Cut ye not off; or, Cause not to cut off; in Greek, Destroy not; that is, Cause not, or occasion not by your default, them to be cut off; whyles you not looking to your charge, they haply transgress, & so I destroy them; as I did Nadab and Abihu, Lev. 10. the families; understand, any of the families: the Greek translate, Destroy not of the tribe, the service of Levites.

V. 19. live and not dye; of this place, see Deut. 33. 6. Thargum Jonathan expounds it; live in the life of the righteous, and not dye with sinning; syre: having reference to Lev. 17. 10. 12. of holynesse; that is, the most

holy things; in Greek, the holies of holies, every man; Hebr. man man, to his service; that is, each one to his severall work; that disorder and confusion might be avoided, and none might intrude into anothers work. The Hebrew canons say, The Levites are to be warned that they doe not one anothers work; as that the Singer help not to the Porters work, or the Porter the Singers; as it is written EVERY MAN UNTO HIS SERVICE, AND TO HIS BURDEN. The Levites that doe the Priests service, or a Levite that employeth himself in that work which is not his own work; are in danger of death by the hand of God, Numb. 4. 19. Maledictus in Misra. treat. of the Instruments of the Sanct. ch. 3. sect. 10. 11.

Ver. 10. 10 see] so in Exod. 19. 21. the people were charged, not to break through into the LORD 10 see: and because the men of Beisbems looked into the Ark of the Lord, he smote of the people 50. thousand and 70. men, 1 Sam. 6. 19. This restraint, taught them what discord there is between God and synfull men; and how great need we have of a mediatur. And as the Priests themselves might not alwayes enter into the most holy place, Lev. 16. 2. whereby the holy Ghost thus signified, that the way into the holy of holies, was not yet made manifest, while as the first Tabernacle yet made manifest, while as the first Tabernacle yet standing, Hebr. 9. 8. so in that the Levites bare things which they might not touch nor see, it signified a concealing in part, of the mystrie of the Gospel, which in other ages was not made known unto the soules of men, as it was afterward revealed, unto his holy Apostles and Prophets by the spirit, Ephe. 3. 5. the mystrie which was hid from ages and from generations, but now is made manifest to his Saints; Coloss. 1. 26. is covered; Hebr. is swallowed up; which word, is often used for destroying and abolishing, Job. 3. 3. Num. 16. 30. 32. Esai. 9. 15. & 3. 12. applied here to the hiding and covering of the holy things which was doen suddenly, and is by the Chaldee interpreted, when they cover the vessels of the Sanctuary. It signified the abolishing that after should

be of this worldly sanctuary and shadows therein, by Christ. Heb. 9. 1. - 11. Whose death, was a destroying of the true Tabernacle and Temple, Job. 2. 19. 21. The Apostle also treating of the death of the saints, useth this similitude, If our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with had, eternal in the heavens. For we that are in this Tabernacle doe groane, being burdened: not for that we would be naked, but clothed upon; that the mortal thing might be swallowed up of life &c. 2. Cor. 5. 1. 4. So Peter calleth his death, the putting off of his Tabernacle, 2. Pet. 1. 14. And this similitude is very fit: for as here in Mos. s Tabernacle, the most holy things were first covered and taken away; so the soule and powers thereof are first withdrawn from the body by death. Then, as the curtains & coverings were taken off, and folded up, so the flesh and skin of our bodies, are pulled off and casten with wormes. And as the boards of the Tabernacle were lastly disjoyned and pulled a sunder, so that our bones & synpewes. Compare the description of mans solution, Eccles. 12. And as the Tabernacle dissolved, was afterward set up againe, Num. 10. 21. so shall our bodies, at the day of resurrection, 1. Cor. 15. lest they dye; Hebr. and dye: in Chaldee, and not dye; as before in vers. 15.

Here beginneth the 35. section of the Law: see Gen. 6. 9.

Ver. 12. Take; Hebr. to take; see v. 2. of them also; in Greek, these also. Though the Katherites (of the second brother) were were first numbered, because they were to carry the holy things on their shoulders: yet God would not have the other families neglected, or to administer censuredly, but counted & appointed also to their charges: wherein his providence shineth no less then before.

V. 23. to carry the warfare; which the Greek explaineth to minister: see the notes on v. 3. to serve the service; in Greek, to doe the works: this is an explanation of

the former warfare.

24 V. 24. the service] in Greek, the ministerie. and for the burden] in Greek, to serve and to bear. By the service, understand their ministerie in the Tabernacle when it stood, wherein they assisted the Priests, as also the taking down and setting up of it, Num. 10. 21. and by the burden, their carrying of the Sanctuary, when it removed.

27 V. 27. At the mouth] or According to the mouth, in Chaldee, At the word. So after, in v. 37. and 41. and 45. and 49. in all their burden] in Greek, according to all their ministrations, and according to all their works. ye shall appoint] in Greek, thou shalt appoint (or number) them. in charge] or, in custody; in Greek by names; as in v. 32. all their burden] in Greek, all their work.

28 V. 28. their charge] or, their custody, their observation. under the hand] or, in the hand, that is, under the government and direction of Ithamar: so in v. 33. The Priests being the chief in the Sanctuary, and figures of Christ, were to appoint and oversee all the works of the inferior ministers; and so Christ, and his Apostles, did unto the ministers of the Christian churches. Mat. 28. 20. 1. Cor. 12. 4. 5. 6. Tit. 1. 5. &c. 1. Tim. 1. 3. & 3. 1. -- 15.

30 V. 30. thine yeres] in Greek, 25. yeres: the reason of this difference is noted on v. 3. So after, in v. 35. into the armie] or, warfare; that is, service in the Tabernacle, as the Greek translateth it to minister. See v. 3.

31 V. 31. the charge] or, custody, in Greek, observations. the sockets] which were an hundred, made of an hundred talents of silver, Exod. 38. 27. of the boards, and bars, see Exod. 26. 18. -- 17. By reason of the weight of these things, the Merarites had four wagons allowed them, for the carriage, Num. 7. 8.

32 V. 32. their sockets] which were of brass, Exod. 27. 10. -- 17. by names] in Chaldee, by their names: the Greek sayd the like of the Gershonites charge, in v.

27. Whereas the sockets, pillars, pillars, cords and other instruments were many, and seemed of less importance than the other holy things within the Sanctuary, the Lord appointeth to have them observed by names, lest any should be neglected, or left, or to seek, when the Tabernacle should be set up againe. Signifying hereby the care that he hath of his church, and of every member, even the least, and so of all his ordinances. Thus the good shepherd is sayd to call his own sheep by name, Ioh. 10. 3. And David gave unto Solomon, both the pattern of all things to be made in the Temple, and gave gold and silver by weight, for every table, candlestick, lamp, flesh hook, bowle, cup, basin &c. 1 Chron. 28. 11 -- 17.

V. 35. into the armie] or, into the warfare, in Greek, to minister: see vers 3. So after, in vers. 39. & 43.

V. 36. two thousand 700. & 10.] There were of the Kohathites in all, eight thousand and 600. Num. 3. 28. of which, near a third part were able men for the Lords service, as here we see.

V. 40. two thousand and 600. & 32.] In all, there were seven thousand and 200. Gershonites, Num. 3. 22. of which, like more then the third part, were fit to serve in the Tabernacle.

V. 44. three thousand and 200.] So of six thousand and 200. Merarites (Num. 3. 34) there were more then half, fit to serve the Lord in his Sanctuary. The numbers of them all, and of such as were able to serve the Lord, and contrary; may be viewed thus.

Kohathites { In all, 8600.
Able men, 2750.
Vnable, 5850.

Gershonites { In all, 7500.
Able men, 2450.
Vnable, 4850.

Merarites { In all, 6500.
Able men, 3200.
Vnable, 3300.

The

The wisdom and providence of God, appeareth in these numbers. The Kohathites that were most in the whole summe, are fewest for the service of God: the Merarites, that were fewest in number, yield most for his service. And whereas the greatest burden was for the Merarites, as the boards of the Sanctuary overlaid with gold, the pillars, the sockets, left with silver and some of brals: left they should murmur at their charge, God furnisheth them with more able men then any of the other families, besides wagons given to ease them. And whereas commonly in families, the younger and the aged sort, are many more then men of middle yeres: it is here other wise, that the greater half of the Merarites, are strong men between 30. and 50. yeres of age. By this diversitie of number, among the Levites families, God sheweth his wisdom in fitting men for the work wherto he hath appointed them, whether it requireth multitude, or gifts. For to one is given by the Spirit, the word of wisdom; to another, the word of knowledge; by the same Spirit; to another, faith; by the same Spirit; to another, the gifts of healing; by the same Spirit &c. differing to every man severally as he will. 1 Cor. 12. 8. -- 12. David being employed in warres, had many valiant worthies, and strong men for that purpose; rehearsed in 1 Chron. 11. & 12. chapt. So had Iudah, and the other tribes, as we see in Num. 7. and Moses was furnished with wisdom and knowledge, but wanted speech and utterance, therefore Aaron was given to be his mouth and spokes-man, Aft. 7. 22. Exod. 4. 10. 14. 16. yet Moses by his writings, speaketh now eloquently in all churches, and hath due to the worlds end: when Aaron is silent. The like was in Paul, whose weakness in speech, was his reproch among the false Apostles, 2 Cor. 10. 10. & 11. 6. though he excelled in knowledge and other graces, the fruits whereof the world still respecteth from his Epistles.

Verf. 47. thus ordered] to wear, into the warfare, or armie, 22. verf. 3. she se: vice

of service] the work of ministerie, assisting the Priests, when the Tabernacle stood; and taking it down, and setting it up: the Greek translateth it, the work of work.

the service of burden] the work of bearing the Tabernacle, when it was removed: in Greek, the work that were to be borne.

V. 48. eight thousand and 500. & 30.] Behold the small number of such as warred the spiritual warfare of God in his sanctuary, that of the whole tribe of Levi, there were but 8580. fit men: when the tribe of Iudah afforded 74. thousand & 600. for the outward warfare, in the host of Israel, Num. 1. 27.

V. 49. the mouth] in Chaldee, the word; in Greek, the voice. mustered he] or, he numbered: meaning Moses and the princes, as ver. 34. spoken of as of one man.

CHAPTER 5.

1 The unclean are removed out of the Camp. 5. Confession & restitution u to be made in trespasses. 11. The Law of jealousy. 15. how the suspected woman is to be brought unto the Priest, with an oblation. 19. u so be adjudged by the Priest, 24. and u to drink of the bitter water that causeth the curse. 27. The events following if she be defiled, or not defiled.

And Iehovah spake, unto Moses, saying. Command the sons of Israel; that they send away, out of the campe, every leper, & every one that hath an issue: and every one defiled by a foule. Both male and female, that ye send away; without the campe, that ye send them; that they defile not, their campes; in the midst wherof, I dwell. And the sons of Israel, did so; and sent them away, without the campe: as Iehovah spake unto Moses. And Iehovah spake, unto Moses, saying. Speak, unto the sons of Israel:

E 2

Israel: A man or a woman, when they
shal doe, *any* of all the synns of men;
to t^ransgress a t^ransgression, against
Iehovah : and that soule, be guiltie.
Then they shal confesse, their syn which
they have doene, and he shal restore his
tresp^s, in the principal thereof; and
the fifth *part* thereof, shal he adde, unto
it: & shal give it, to him against whom
he hath trespassed. And if the man
have no kinsman, to restore the tres-
pass unto him; the tres^s, shal be re-
stored unto Iehovah, unto the Priest:
beside, the ramme of the atonements;
wherby atonement shalbe made, for
him. And every heave-offring, of
all the holy-things of the sonns of Is-
rael: which they shal bring-neer un-
to the priest, shalbe his. And every
mans halowed *things*, shalbe his: that
which *any* man giveth to the priest,
his *it* shalbe.

And Iehowah spake, unto Moses, saying. Speak, unto the sonns of Israel; and say, unto them: Any man, if his wife goe aside; and transgress against him, a transgression. And a man lye with her, with seed of copulation; and it be kept close from the eyes of her husband; and she hath hid her self, and she is defiled: and there is no witnes, against her; and she, is not taken. And the spirit of gealoufie pass upon him, and he be gealouie of his wife, and she be defiled: or, the spirit of gealoufie passe upō him, & he be gealouie of his wife; and she, be not defiled. Then shall the man bring his wife, unto the Priest; and he shall bring her offering, for her; the tenth part of an Ephah, of barley meale: he shall not powre oile upon

it, nor put frankincense thereon; for it is, a Meat-offering of gealoufies; a Meat-offering of memoriall, making memoriall of iniquitie. And the Preift, shall bring her neer: and make her stand, before Iehovah. And the Preift shall take, holy water, in an earthen vessell: and of the dust which is, in the floor of the Tabernacle; shall the Preift take, and put it into the water. And the Preift shall make the woman to stand, before Iehovah; and shall uncover, the womans head; and put in her hands, the Meat-offring of memoriall; it, is the Meat-offring of gealoufies: and in the hand of the Preift, shall be the bitter water, that causeth the curse. And the Preift shall charge her by an oath, and say unto the woman, If no man have lien with thee; and if thou hast not gone aside to uncleanneffe, under thy husband: be thou free, from the bitter water that causeth the curse. But thou, if thou hast gone aside, under thy husband, and if thou be defiled: & some man hath had his copulation with thee, beside thine husband. And the Preift shall by oath charge the woman, with an oath of cursing; & the Preift shall say, unto the woman; Iehovah give thee, to be for a curse and for an oath, among thy people: when Iehovah doth give thy thigh, to fall; & thy belly, to swell. And this water that causeth the curse, shall enter into thy bowels; to make the belly to swell, and the thigh to fall: and the woman shall say, Amen, Amen. And the Preift shall write these curses, in a book: and he shall blot them out, into the bitter water. And he shall cause

the woman to drink, the bitter water, that causeth the curse: and the water that causeth the curse shall enter into her, to bitterness. And the Priest shall take, out of the womans hand; the Meate-offring of gealoufies; and shall wave the meate-offring, before Iehovah; and offer it, upon the Altar. And the Priest shall take an handful of the Meate offring, *even* the memoriall therof; & burne it, upon the Altar: and afterward, he shall cause the woman to drink the water. And when he hath caused her to drink the water; then it shalbe if she be defiled, and have transgressed a transgression against her husband; that the water that causeth the curse, shall enter into her, to bitterness; and her belly shall swell, and her thigh shall fall: and the woman shalbe, for a curse, among her people. And if the woman be not defiled, but be clean: then she shall be free, and shall conceive seed. This is the law, of gealoufies: when a woman goeth-aside, under her husband, and is defiled. Or a man, when the spirit of gealoufies passeth upon him, and he be gealous of his wife: and shall make the woman to stand, before Iehovah; and the Priest shall doe unto her, all this law. And the man shalbe free, from iniquitie: and that woman, shall beare her iniquitie.

Annotations.

2 **C**ommand] After that God had set his church and ministerie in order, he next giveth lawes for the puritie & holynes of his church in that order; by removing all syn and uncleannes from among them; and after, by appointing the

exercifes of godlynes. Of this he fayth,
Comand: whereby the weight of the things
here spoken of, is fignified. ^{that they}

here spoken of, is significant. It is the *camp* (*camp*), and let them *camp* away, that is, put out of the camp; and there were three Camps; the Sanctuary, called the *Camp* (or tents) of the LORD, *1 Chron* 31.2. The Camp of the Levites, *Num* 3. and the Camp of Israel, the twelve tribes, *Num* 2. See the annotations on *Exod* 40 33. And as the unclean were to be put out of the Camp, pitching about the Sanctuary: so our of the camp which went to war against their enemies, *Deut* 23. 10. 11. The Camp of the Lords Sanctuary, was most holy; none which was unclean in any thing, might enter it *1 Chron* 23 19. *Leper* who was defiled and unclean, all the days that the plague was upon him; and was to dwell alone, without the camp, *Lev* 13. 46. see the annotations there. *any* [unclean] the LAW

alone, without the camp, ^{an offering} the Law
of their uncleanness is given in Levit. 15,
[a *foetus*] that is, a dead *foetus*, as Num. 6. 6.
meaning a body; the Chaldee here trans-
lateth, by the bones of the *foetus* of a man,
[the *foetus*], for a dead carcass; as in Le-
vit. 21. 1, there the Chaldee hath, the dead.
Who so touched any dead man, was un-
clean seven days: Num. 19. 11. &c. whereas
for touching other dead creatures, they
were unclean but until evening, Lev. 11. 24,
39. 40. These legal pollutions, figured
our pollution by lyn of all sorts, (as in
their places is shewed :) and the remo-
ving of such out of the Lords camp, figu-
red the removal of unrepentant lymers
out of the church; into which any thing
that depl. th may in no wise enter, Rev. 21. 27
the unclean may not come into it, Eccl. 51. 2.
the unclean may not come! Hebr. From mal-

V. 3. male and female] Hebr. From male
unto female, wherby he meaneth both
sorts: and as Chazkuni here observeth, he
sayth not man and woman, to teach that in case
of uncleannes, the great and the small are alike.
Vpon this Law, Marie the sister of Moses
and Aaron, being striken with leprosie,
was put out of the Camp, Num. 12. 14. 15.
without the camp] or, to without, that is,

Job. 33. 17-18. The Hebrews set downe this dutie thus. *All the precepts in the Law, whether they command or forbid a thing, if a man transgress against any one of them, either pre-emptuously, or ignorantly, when he maketh repentance, and turneth from his syn; he is bound to confesse before the blessed Gad, as in Num. 5. 7. The confession is with words; and it is commanded to be done. How doe they confesse? He sayth, Oh God, I have synned, & have doen perversely, I have trespassed before thee, and have done thus and thus; and loe I repent, and am ashamed of my doings: and I wil never doe this thing againe: and this is the foundation of Confession. And who so maketh a large confession, and a long in this thing, he is to be commended. And so the owners of syn and trespass offerings, when they bring their oblations, for their ignorant, or for their presumptuous syns: atonement is not made for them by their oblation, until they have made repentance, and confession by word of mouth. Likewise, all condemned to death by the Magistrates, or condemned to stripes; no atonement is made for them by their death, or by their stripes, until they have repented, and confessed. And so he that hurteth his neighbour, or doeth him damage: though he pay him whatsoever he oweth him, atonement is not made for him, til he confesse, and turne away from doing so againe for ever; as it is written (in Numb. 5. 6.) any OF ALL THE SYNNES OF MEN. Maimony in Mishn. treat. of Repentance, ch. 1. f. 1. his trespass] or, his guiltines. Hebr. *Albam*: meaning the thing for which he is guilty: as is explained in Lev. 6. 4. and noted on Lev. 5. 16. The *Albam* (Guiltines) here spoken of, is the thing taken by rapine, or the price thereof: [sayth Maimony, in treat. of Robbery and lost things, ch. 8. f. 6. in the principall] or, in the summe (the head) thereof; that is, every whit of it: so in Lev. 6. 5. the fifth] see the notes on Levit. 5. 16. & 6. 1. Of this point, the Hebrews say, He that sweareth upon denial of goods, payeth not the fifth part, until he confesse it of himself: but if there come witnesses, and he stand still in his denial, he payeth the principall onely, upon the mouth (that is, the testimony) of the witnesses; but payeth not the fifth part, because the fifth part,*

with the sacrifice, doe come for atonement; and he bringeth not them, but upon his own mouth (or confession.) Maimony treat. of Robbery, c. 7. f. 8.

V. 8. no kinsman] Hebr. *Gael*, which is general for any kinsman, that redemeth, avengeth, or to whom a thing appertaineth, when the other is dead. Here, upon the Hebrews apply this Law to the stranger; for they say, there is no man in Israel without kinsmen, eyther brother, or child, or other of his blood &c., but this is (meant of) the stranger, that dyeth and hath no heires: Sol. Tarchi on Num. 5. and Maimony in treat. of Robberie &c., ch. 8. f. 6. the trespass] or guiltines: the thing for which he is guilty; as vers. 7. unto the Priest] who being the Lords minister, should receive it for him. The holy blessed (God) is the Father of the stranger, and meet to inherit that which is his; therefore it should be given to the son of his house, which is the Priest, sayth Chetkuni on Num. 5. If (a man) have doen rapine unto a stranger, and swear unto him (falsly) and the stranger dye: then he is bound to pay the principall, and the fifth part, unto the Priests of that custodie (or ward.) If a priest rob a stranger which hath no heires, and swear unto him, and the stranger dye: this (priest) hath no right to his robbery which is under his hand; but it goeth out from under his hand, to all his brethren the priests, the sons of the custodie (that is, which serve in that ward.) Maimony treat. of Robberie &c., chapt. 8. f. 4. 9. ramme of atonements] whereby atonement was made for him with Gad, by the Priest: whereof see Lev. 6. 6. 7. Here also they say, The trespass offering is not offered, until he that hath doen the robbery have restored the principall to the owners, or to the Priest, if he have robbed a stranger that hath no heires. If he have given the principall, and offered his trespass offering, atonement is made for him; and the fifth part hindreth not the atonement, and he is bound to give the fifth part, after the atonement. Maimony treat. of Robberie, c. 8. f. 13 V. 9. heavy offering] or, oblation, in Chaldee, separation (or separated thing.) of all] or, with all the holy things; according to which

which sense the Greek translate, and all the following things. So in Ezek. 44. 30. the first of all the first fruits of all things, and every offering of all, of all your heavy offerings, shall be the Priest's; and the first of your dough shall be given unto the Priest, that he may cause the blessing to rest in thine house. Shall bringe the offering to rest in thine house, and so unto thee; shall offer to the Priest, and so unto God by him: therefore the Greek translate, shall offer to the Lord, to the priest to him shall be. Of the gifts which God appointed the Priests, see Num. 18. In that the Lords offerings were given to the Priest, it is figured that all things were given of the Father unto Christ, whom he hath made bare of all things, Heb. 1. 2. And it taught the people their dutie, for the maintaining of his ministers, Mat. 3. 8. 9. 10. 1. Cor. 9. 13. 14.

V. 10. shall be he] that is, shall be the Priest, as in Ezek. 44. 30.

V. 11. Any man] Hebr. *man man*, that is, whoeever. This is the third Law, for the sanctificati on of the church, in a case of syn suspected, & not manifest: which God would have to be looked unto, and purged. goe aside] to weete, from him to another man, and commit adulterie.

A figurative speech, taken from going aside out of the right way: so in Prov. 7. 25. transgress] disloyally and unfaithfully, as the Hebrew *Alazhadi* significeth. Lev. 5. 11. The Greek translate it is; *deis se*, the Chaldee, *deale falsly*.

V. 13. a man in Greek, any: meaning another man besides her husband. from the knowledge. Of the knowledge] that is, from the knowledge. Of the way of an adulterous woman, it is sayd; she catch, and whisper her mouth; and sayth, I have doen no wickednes; Prov. 30. 20.

hath hid her] or, hath been hidden, hath been in secret; meaning eyther that she hath dissembled her iniquitie; or, hath been in a secret place, with some other man, whereby she may justly be suspected, and her husband hath cause to be jealous. In this latter sense, the Hebrews understand it; and make it the ground of the Law following, for her trial. They say,

The jealousie spoken of in the Law, Num. 5. 14. when (the man) hath sayd unto his wife before witnesses, be not in secret with such a man. The bidding [or severce] spoken of in Num. 5. 13. when she hath been in secret with that man, touching whom he hath sayd unto her before two witnesses, be not in secret with him: if she have stayed with him so long as til she might be defiled: then it is unlawful for her husband to company with her, until she have drunk of the bitter water, and the thing be tried. And as such time as there is no water for her that goeth aside (to drink) she is unlawful for him for ever, and u put away from him without a bill of dowry. If he be jealous of her for two at once, and have sayd unto her, be not in secret with such & such: she have been in secret with them two together, and sayed so long as til she might be defiled: though they were both her brethren, or her father and her brother, she is unlawful (for her husband) until she have drunk. If he have sayd unto her before two, speak not with such a man: this is not jealousie; yea though she have been in secret with him by (testimony of) witnesses, & taried til she might be defiled: she is not unlawful (for her husband) neyther doth she drinke for this jealousie. Likewise, if he have sayd unto her, be not in secret with him; and she have seen speaking with him, this is not to be in secret: neyther is she unlawful (for her husband) neyther is she to drink. Also if there have not been jealousie before, though two doe come & testify she was in secret with this man, & taried til she might be defiled: she is not unlawful for her husband, neyther is she to drink. If he have been jealous of her, before two (witnesses) and he hath seen her in secret with him touching who he was jealous, and that she taried til she might be defiled: soe she is unlawful for her husband, and is put from him, & be shall give a bill (of dowry.) For he cannot cause her to drink, upon his own mouth (or testimony.) Maimony in his own mouth (or testimony.) c. 1. f. 1. 8. The & *Misla* tom. 2. in Sorab, c. 1. f. 1. 8. The & the like cautiōs they put concerning this Law: some of which, seem to be uncertaine traditions. no witness] that she is defiled: for upō testimony, or if she were taken with the man, she was not to drink, but to dye by the magistrate; Levit. 24. 10.

of sorrow, *Levit. 21. 10.* so this her case and action was sorrow full; and for a woman to have her head bare in such an assembly, was shameful: *1 Cor. 11. 5. 6.* Of this action, the Hebrews write, that one of the priests came and took hold on her clothes before, and rent them down to her hart, and uncovered her hayre, and untied the locks of her head, for to make her unseemly. *Maim. in Sotah, c. 3. f. 11.* the Meat-offering] which being brought by her husband for her, v. 15. the was to take, as by that signe offering her self to the Lords trial, unto whom this Meat-offering was by her presented. in the hand of the priest] All the while that her head was bare, and the Meat-offering in her hands, the water to be in a vessel in the Priests hand, that she may see the water. *Maim. in Sotah c. 3. f. 14.* the bitter water] or water of bitterness; in Greek, water of conviction; because it convinced her if she were guiltie; but how was it bitter? By reason of the eff. & for it killed her, if she were guiltie; and death is sayd to be bitter. *Sam. 15. 33. Eccles. 7. 28.* and afflictions are bitter, *Efsai. 38. 17.* The Hebrews think also it was bitter in tast, and that the Priest put into the water some bitter thing, as wormwood or the like. *Maim. in Sotah, c. 3. f. 10.* Solomon, speaking of an harlot, sayth, that the end of her is bitter as wormwood. *Prov. 5. 4.* as it is to others, so unto her self. that causeth the curse] or, the bitter curse-bringing-water: so called, because it brought the curse into her, if she were guiltie, v. 22. This similitude David useth, praying against the wicked, let (the curse) come into his bowels like water. *Psal. 109. 18.* Jonathan in his Thargum, expoundeth it, the bitter water of offisial; because it tried her honestie: But Onkelos the Chaldee paraphrast expoundeth it, that causeth the curse; or maketh cursed.

V. 19. charge her by oath] or, adjure her, make her to swear. In ages following, when Israel in disperion lost their language, this adjuration was to be in that tongue which the woman knew and understood: *Maim. in Sotah, c. 3. f. 7.* If no man

band: *Rom. 7. 3.* as in *Gen. 36. 6.* unto a land, is by the Chaldee expounded to an other land. under thy husband] that is, since thou wast married: for a married woman, is in scripture phrase, sayd to be under husband, that is beside him. The Hebrews say, The husband may deale by oath with her, that she hath not committed whoredome with any other man. And that she hath not committed whoredome under him, after she was betrothed, before he married her, or after. But he may not deale with her, that she did not commit whoredome before they were betrothed, neither after she was put away, if she had been put away, or returned to him againe: for if she committed whoredome in that time, she is not unlawful for him. *Maim. in Sotah, c. 4. f. 17.* be thou free] or, be guiltie; clear, innocent: that is, thou shalt have no hurt by this bitter water. From this example, the Hebrews hold that in all judging of persons, they should first see if they may be cleared.

V. 20. had his copulation] or, given his copulation, that is, his seed of copulation, as is expressed in *Lev. 15. 18.*

V. 21. by oath charge] or, adjure the woman, lay an oath upon her: as *Job. 6. 6.* *1. Sam. 14. 24.* oath of cursing] or of execration: in Greek, with the oaths of the curse. give thee to be for a curse] that is, make thee a curse and an oath: that thy name and punishment may be mentioned for an example and terrour to others: as in *Jer. 29. 22. 23.* of them shall be taken up a curse by all the captivitie &c. saying; The LORD make thee like Zedekiah and like Ahab, whom the king of Babylon rested in the fyre; because they committed villeny in Israel, and committed adultery with their neighbours wives. So if any took an oath upon themselves, they might likewise say, The Lord make me like such a woman, whose belly did swell &c: if I have doen this thing. And as for a curse, so for an oath; as in *Efsai. 65. 15.* ye shall leave your name for an oath, unto my chosen; meaning for an oath of execration, as in this place. thy thigh

thigh to fall] Hebr. thy thigh, falling: in Greek, thy thigh fallen: in Chaldee, thy thigh disfigured. The thigh is used for the place or instrument of generation, as in *Gen. 45. 26.* the poster which came out of Iakobs thigh. Falling is often used for dying; as in *1 Chron. 21. 14.* there fell of Israel, which is expounded in *Sam. 14. 15.* there dyed. So the falling of the thigh, may be understood of the dying and rotting of the thigh or womb; or properly, of the falling down of the wombe out of the place, whereby it became unfit for generation. bely in Greek, thy belly burst: so in v. 27. It is a tradition of the Lewes, that the water which Moses made the Israelites to drink with the powder of their golden calf, *Exod. 32. 20.* had like effect in such as were guilty of that syn, & could not be justified by witnesses, that their bellies swelled. *Sai. Jerchi on Exo. 32. and R. Menachem.*

V. 22. shall enter] or, let it enter. and the thigh] that is, thy thigh, as the Greek expouneth it. Amen Amen] in Greek, So be it. Amen is an Hebrue word, but retained by the Apostles in Greek, *1 Cor. 14. 16.* and so is now used in all languages. By interpretation it signifieth Truth, Verity, or Faithfulness; as in *Efsai. 65. 16.* the God Amen, is the God of Truth: & so Christ is called Amen, which is expounded, the faithfull and true witness, *Rev. 3. 14.* And in speech unto men, it is an earnest allegation, as Amen I say unto you, *Mat. 24. 47.* which an other Ewang. list interprete in Greek Alethoos, that is Verily, or Of a truth, *Luke 12. 44.* It is also interpreted in Greek Nai, that is Yes; as in *Mat. 23. 36.* Amen I say unto you; for which in *Luke 11. 51.* is written Yea (or Verily) I say unto you. wherefore both Hebrew and Greek are joyned together in *Rev. 1. 7. Yea, Amen:* so in *2 Cor. 1. 20.* And when it is added to the end of prayers, or of curses, as here and in *Deut. 17. 15.* it is an approbation and confirmation with desire that the thing may so be; which is explained by adding the word Lord unto it; as in *Jer. 11. 5.* I answered and sayd, Amen & LORD:

& more fully in *Jer. 18. 6.* Amen, the LORD doe so, the LORD performe the words &c. Wherefore in the praies of the church they used of old, (and so at this day) to answer and say Amen, *1 Cor. 14. 16.* and sometime twice Amen Amen, *Neh. 8. 6.* & in other constant affirmations, it is also used, as in *2 Cor. 1. 20.* all the promises of God, are in Christ yea, and are in him Amen. Thus the woman by her answer, confirmed the oath and curse, and took it upon her self if she were defiled; or testified her faith in God, that he would clear her being not defiled; and therefore the word is doubled.

Vers. 23. write these curses] all these words wherwith he adjured the woman. in a book] or, in a scroll. The Hebrews use to call all writings, books; whether they be large or brief, all bills, bands, letters or epistles and the like; as in *Deut. 14. 1.* a book (that is a bill) of divorcement: and in *1 Sam. 11. 14.* David wrote a book (that is, a letter, an epistle) to Joab; in *Efsai. 39. 1.* Merodach sent books (that is letters, as the Greek translatereth it epistles) to Ezekias. The manner of writing this, is by the Hebrews thus described; He (the Priest) brought a roll of parchment, clean, as the book of the Law, and wrote thereon in the holy tongue (that is in Hebrew) the womans name, as in the bill of divorce, and all the words wherwith he adjured her, letter by letter, word by word; but he writeth not Amen Amen. Maimony in *Sotah, ch. 3. f. 8.* They have moreover divers observations, without which they say the writing was unlawful; as that it must not be written by night, but by day, as her drinking, and oblation was in the day time, nor written backward or contundedly, but in order; nor written before she had taken the oath upon her; and then it sayd (in v. 21.) he shall adjure her, and in (v. 23.) the priest shall write. Nor written on paper or any thing save parchment: nor written by a (common) Israélite, or a yong priest, but by a priest that ministrereth; nor written with such ynk or any such thing, as leaveth a mark or impressio upō the parchment.

ment; but with such as may be all wiped (or scraped) off into the water: and other like rites, *ibidem* ch. 4. *ſeſſi* 7. 8. 9. blot them out) or, wipe out, *ſcrape* them into the water, that no word, letter, or mark of the writing ſhould remain on the book: if there remaine on the ſcroll any mark of the writing which may be knowne, it is unlawfull; until he have wiped it out well and thorowly. *Main.* in *Sotah*, ch. 4. *ſeſſi* 10. It ſignified, that all the words of the curſe ſhould enter into her, that if ſhe were guiltie, her name might be blotted out of Iſraël with infamie, by the judgement of God, *the ſwift witneſſe* againſt adulterers; *Mal.* 3. if ſhe were guiltie, the curſes written againſt her, were blotted out, and ſhould not appear to her reproch. So this word is uſed in the deſacing of ſyn, through the mercie of God; as in *Eſai.* 43. 25. *I* am he that bloteth out thy tranſgreſſions for mine owne ſake, and wilt not remember thy ſyns.

24 V. 24. *to bitterness*] in Chaldee, *to cursing*; meaning that they shall be evil and bitter in their effect unto her.

25 V. 15. *wave the Meat-offering*] that is, move it to and fro: see the notes on Exo. 29. 14. The Hebrews write; that the priest took the *minishing vessel* wherein the *Meat-offering* was, and put it upon her hands; and the priest put his hand under hers, and waved it. *Maim.* in *Sotah*, ch. 3. sect. 15. upon the altar] he brought the *Meat-offering* to the south west horn of the altar, like the other *Meat-offerings* of particular persons; and took an handful thereof and burned it on the altar, and the residue was eaten by the priests. *Maim.* in *Sotah*, ch. 3. sect. 15. Of this *thru* *fourth* *thru* 26

Meat offering is all burnt. And if any of these things happen after the handful is offered: the remainder is not eaten. If his husband be a priest, the remainder of the Meat offering is not eaten, because her husband hath a portion &c, but the handful is offered by himself, and the remainder is scattered upon the place of the offer. Ibidem c. 4. f. 14. 15. That which is spoken of burning it when it is polluted, is not meant of burning it upon the altar: but in another place, where unclean things were burnt, which might neither be offered to God, nor eaten by men.

V. 26. the memorial] so the bandfull is called: see the notes on Levit. 1.

V. 27. to bitterness] with most bitter effect; in Chaldee to *curving*; as v. 24. The Hebrews say, that if she be defiled, immediately her face will turn yellowish; her eyes will stick out &c; and they carry her out of the women court where she standeth; and fish her belly will swell, and after that her thigh will fall, and she shall dye. And in the same hour that she dyeth, the adulteress shall also, by whose means she was made to drink, wherefore he be. *Maim.* in *Sotah*, ch. 3, sect. 15. 17. *shall fall* (v. 27) or, i. e. *verf.* 21. This judgment is according to the transgression; that is, with that part she sinned, so therein she should be punished. And thus the curse entered into her bowels like water, (as in *Psalm* 109. 18.) not by any natural effect of this drink, but by the power of God; who often bringeth great things to pass, by unlikely means; as with *day* made of spirit, Christ opened the eyes of the blind, *John* 9. 6-7.

V. 28. *[šai be free]* not have any harm
by the drink : as in *vers. 19.* *conserve*
[feed] Hebr. *šalbe jowen with seed*, which
the Chaldee expoundeth, *šal prove with*
child. This setteth forth Gods power
and goodnes, in effecting such things for clearing
the innocent ; and work ing by one
drink such contrary effects, according to
the uncleannes or cleannes of the party
that receiveth it . Even as his word is to
one, *the favour of death, unto death ; and to another*
the favour of life unto life . 2 Cor. 2. 16.

The Hebrews write of this woman,
 18. *As he bath drunk the bitter water, if she*
be not out of hand, she is lawful for her hus-
band to company with, though he be a prefi-
ant, although pictures beginne to come upon
her, and she have paine in oare parts of her bo-
dy; yet forasmuch as her belly is without nat,
her birth begins to fall, she is lawful, but if her
belly begin to teare, and her thigh to fall, she is
unlawfully to bech. And if she be unckered,
 19. *when she bath drunk, she will weare string,*
and her face will cleare; and if she have any tick-
le, it will leave her, and she shall conceive and
beare a man child. And if she were wont to
 20. *have hard travel, she shall have speedily travel,*
 21. *and she were wont to bring forth females, the shall*
 22. *bring forth males.* 34. *year in Sotah, ch. 3. feli-*

V. 19. *under her husband*] that is, being married; in Greek, *big under-an-husband*. (see v. 19.)

V. 30. *shall make the woman to be*
falling her her. The Hebrews hold that
some women might not drink; and that
none was ever forced to drink, except
she would her self. They say, *A woman*
when (her husband) is jealous, and she hateth
him in her heart (with another man,) they com-
pel her not to drink: but if the agree, and say I
will not drink, she is put away without dowry, and
is defiled for her husband after ever; and drinketh
not. Likewise is the *lay*, *I am not desirous*
any more to drink: they compel her not
any more, but she is put away without dowry.
Also if a husband say, I will not cause her
to drink: yet the hath lien with her after that
she was in her heart (with another,) she drinketh
not, but taketh her dowry, and goes her way
and is unavail for him ever after. So
women (they say) are not meet to drink
though they be willing, and their hus-
bands also would have them drink,
are put away without dowries: as
that is wife to a man blind, or lame, or
draf, or that wants a lame; or likewise
the woman her self be lame, or draf,
or wanteth an hand, or is draf;
that is but betrothed, and not married.
If a man be jealous of his betrothed wife

be in secret (with an other man) after she
 married, then she drinks as all other women.
 A woman that standeth to drink, if her hus-
 band dye before she doe drink, then she drink-
 eth not, neither receiveth she any dowry. *Maim.*
in Soab ch. i. f. 1. v. Cr. Those & the
 like exceptions they make, some of which
 seem to be devised for to favour divorce-
 ment, whereas the Lewes have been o-
 vermuch ad fixed; as appeareth by *Ad. 2.*
16. Mat. 9. 3-8. Moreover they say, if
 a woman have drunk of the bitter water, and
 be there cleared thereby, and her husband be
 jealous againe of her concerning the man f-
 whose sake the wive made to drink, and he hath
 been in secret with him: he cannot make her
 drink for his sake the second time, but she is unavailing
 for her husband ever after, and is put away
 without dowry. But if he be jealous over her
 for an other man, and it be proved by witness
 that she hath been in secret with that other
 she is made to drink the second time; yea though
 it be many times, if he cause her to drink for se-
 veral men. *Maim. in Soab. ch. i. f. 1. v.*

V. 30. free from iniquity [V. 29.]
 notent from iniquity, by doing what in him
 lyeth for to find out and purge this syn in
 his wife, and net nourishing gelaufie in
 his minde fill. Whereas by not doing this,
 he partaked after a sort with his wives
 syn. So *Charkeyn* on this place sayeth, the
 man shalbe free for that he letteth not his wife
 alone playing the whore under him. The *Targu*
 called *Ionathans*, tranflateth it thus;
 And if the man be free from *synus*, that woman
 shal beare his syn. And the same exposition
 others give of these words, saying, Any
 man that hath used unlawfull copulation in his
 dayes after that he is waxen great; the curse-
 bringing water doth not trie his wife. *Numb.*
 5. 30. When the man is free from iniquite, the
 woman beareth her iniquity. *Maim.* in *Sotab*,
 ch. 2. s. 8. & ch. 3. 17. 23. Therefore among
 the *Israelites*, it is sayd, that no man
 which had himselfe beene guiltie that way,
 could bring his wife to this trial. And it
 is their care about this case of gelaufie, as
 is thus recorded, On the fifteenth day of *Ad-*
dar, (which was the Hebrewes twelfth
 month,

CHAPTER 6.

1. The Law of the Nazirite, what he must absteyn from in his diet, habit, and conversation, whiles the vow is upon him. 9. How when he is defiled, he shall make an atonement by sacrifices, let all fall which was done before, and begin againe to observe his vow. 13. What sacrifices the Nazirite must bring, when his vow is fulfilled, and what rites he is to performe with all. 15. The Law how the Priest should bless the people of the Lord.

And Iehovah spake unto Moses, saying. Speak unto the sons of Israel; and say, unto them: A man or woman; when he shall separate, to vow a vow of a Nazirite; to separate himself, unto Iehovah: He shall separate himself, from wine and strong-drink; hee shall not drink, vinegar of wine, or vineger of strong-drink: neyther shall he drink, any liquor of grapes; nor eat grapes, moyst or dried. All the dayes of his Naziriteship; he shall not eat, of any thing that is made of the wine vineer, from the kernels, even to the husk. All the dayes, of the vow of his Naziriteship; the rasour, shall not pass upō his head: until the daies be fulfilled, which he separateth himself, unto Iehovah, he shall be holy; letting the locks grow, the hayr of his head. All the dayes that he separateth himself, unto Iehovah: he shall not come, at a dead soule. For his father, or for his mother; for his brother, or for his sister, he shall not make himself unclean for them, when they dye: for the Naziriteship of his God, is upon his head. All the dayes of his Naziriteship; he shall be holy, un-

month, Eph. 9. 1. (called now Februarie,) the Magistrates looked unto the necessities of the multitude, and made examination of such as were meet to drink, to cause them to drink; and of such as should be jealous of a woman, and to cause her to be put away without dowrie. And at all times they made the suspected woman to drink. The women commanded the sons of Israel, to be jealous of their wives, &c; but not in the midd of laughter, or leighners; nor in the midd of contention, nor to bring terror upon them, &c. It is not meet for a man to containe himself, and to be jealous before wives, as at the first, but betwixt him and her, in gentleness and by way of puritie and admonition, that he may guide her in the right way, and remove scandal. And whosoever is not carefull of his wife & children & familie, to admonish them and visit their wayes continually; untill he know that they are at peace from all syn and iniquitie: he is a synner, as it is written (in Job. 5. 24.) AND THOU SHALT KNOW, THAT THY TENT shall be in PEACE: AND THOU SHALT VISIT THINE HABITATION, AND SHALT NOT SYN. Maymony in Sotab. c. 4. f. 1. 18. 19. shall bear her iniquitie] that is, the punishment of her iniquitie, as Lev. 20. 17. 19. 20. Ezek. 4. 4. 5. And this tended to the glorie of God, (who findeth out and punisheth all syn, & adulterie in speciall, Ezek. 13. 38. Mal. 3. 5.) to the purging of the church, (which should be as a new lump, without the Leven of fornication, 1. Cor. 5. 7.) and to the pacifying of mens jealous spirits, with peace in their families. By this severitie of God against secret whordome, above other synns: we are taught what judgment remaineth for such as commit idolatrie, which is spirituall whordome, Ezek. 23. 37. and often doen in secret, Ezek. 8. 12. for which syn, God is jealous, to visit the iniquitie of the Fathers upon the children, Exod. 20. 5. & will give them blood, in wrath and jealousy, and they shall bear their lewdness & their abominaton, Ezek. 16. 38. 58. and 23. 31. so that the curle of the Law, entrench as water into their bowels, Dan. 9. 11. Psal. 109. 18.

to Iehovah. And if the dead dyeth by him, unawares suddenly; and he hath defiled, the head of his Naziriteship: then he shall shave his head, in the day of his cleansing; in the seventh day, shall he shave it. And in the eighth day, he shall bring two turtles, or two yong pigeons: to the priest, to the dore, of the Tent of the congregation. And the priest, shall doe the one for a Syn-offering, and the other for a Burnt-offering; and shall make atonement for him; for that he hath sinned by a foule: and he shall sanctifie his head, in that day. And he shall separate unto Iehovah, the daies of his Naziriteship, and shall bring, a lamb of his first yere, for a Trespas offering: and the former dayes, shall fall; because, his Naziriteship was defiled;

And this is the Law, of the Nazirite: in the day, when the dayes of his Naziriteship are fulfilled; he shall bring him, to the dore of the Tent of the congregation. And he shall offer his oblation unto Iehovah, one hee-lamb of his first yere, perfect, for a Burnt-offering; and one shee-lamb of her first yere, perfect, for a Syn-offering; & one ramm perfect, for Peace-offerings. And a basket of unleavened cakes, cakes of fine flowre, mingled with oile, and wafers of unleavened cakes, anoynted with oile: & their Meat-offering, & their drink-offerings. And the priest shall bring them neer, before Iehovah: and shall make his Syn-offering, & his Burnt-offering, and theramme, he shall make a sacrifice of Peace-offerings, unto Iehovah; with the basket of unleavened cakes: and

the Priest shall make, his Meat-offering and his drink-offering. And the Nazirite shall shave, at the dore of the Tent of the congregation, the head of his Naziriteship: and he shall take, the hayr of the head of his Naziriteship; & put it, on the fyre, which is under the sacrifice of Peace-offerings. And the priest, shall take the sodden shoulder, of the ramme; and one unleavened cake, out of the basket; and one unleavened wafer: and shall put them, on the palmes of the hands of the Nazirite; after he hath shaved himself of his Naziriteship. And the Priest shall wave them, for a wave-offering, before Iehovah; it is holy, for the priest; with the wave brest, and with the heave shoulder: & after, the Nazirite may drink wine. This is the Law of the Nazirite, who shall vow; his oblation unto Iehovah, for his Naziriteship; besides that, that his hand shall attayne: according to his vow, which he shall have vowed; so shall he doe; according to the law of his Naziriteship.

And Iehovah spake, unto Moses, saying. Speak unto Aaron, and unto his sonns, saying; Thus shall ye blesse, the sonns of Israel: saying, unto them.

Iehovah blesse thee, & keep thee. Iehovah make his face, shine upon thee, and be gracious unto thee.

Iehovah lift up his face, upon thee; and give unto thee peace.

And they shall put my name, upon the sonns of Israel: & I, will blesse them.

Annotations.

G

When

the Priest and the Prophet erred through these in vision, and tumbled in judgment, *Esa.* 28. 7. Therefore Daniel in his mourning drank no wine, *Dan.* 10. 3. John Baptist the Nazirite drank no wine, and is therefore counted a mourner, *Luke* 7. 33. & the Nazirites by this abstinence were taught, in sted of wine, to be fyled with the spirit, *Eph.* 5. 18. and with the love of the Lord, which is better then wine, *Song* 1. 2.

Vinegar of strong-drink] in Chaldee, vinegar of old wine. *liquor* or moisture, the Greek translateth whatsoever things are wrought (or made) of the grape: though mixed with water; or other drink; for generally any thing that cometh of the vine, is forbidden, as the Angel explaineth this Law, in *Judg.* 13. 14. which notwithstanding the Hebrew doctors doo restrain to that which cometh of the fruit of the vine only, holding the juice of the leaves, or the like to be lawfull. And further they say, if a little wine be mingled with honey, or the like, so that there be no tast of the wine, that is lawfull for the Nazirite to drink. Yet for the things here expressed, as wine, grapes ripe or unripe, green, or drie, husk or kernel, whosoever did eat any one of them presumptuously was to be beaten by the magistrate *Maim*, in *Nexir.* c. 5. f. 2. c. 8.

V. 4. of his Naziriteship] or of his separation, consecration, meaning the vow thereof, as v. 5. so the Greek here translateth of his vow. made of the wine vine tree; that is, any of the fruit thereof: for a tree is said to make fruit, when it yieldeth or bringeth it forth, as in *Gen.* 1. 11. therefore in *Judg.* 13. 14. it is explained that cometh of (or proceedeth from) the wine vine-tree: & the word wine is added to the vine, only here and in that place, to signify that wine, or the fruit of the vine (which cheereth God and man, *Judg.* 9. 13.) is in speciall manner forbidden, the Nazirite, for the mystrie before touched. And by *Judg.* 13. it appeareth that such as God sanctified to be Nazirites from the womb, their mothers also (whiles they were with child of them)

were to absteyn from these things; because by the mothers meat the child is nourished. So it figured a tull and whole renuntiation of worldly pleasures even from the time of our new birth, until the accomplishment of our sanctification.

from the kernels] that is, cyther kernels or husk of the grape: which though they have not such force as the liquor to affect the minde, yet God here forbiddeth, to teach an exact care to avoid evil, & danger; occasion, provocation, sea or appearance of evil, as 1. *Thes.* 5. 22. as we are also to hite not onely pollution of the flesh, but even the argument spotted by the flesh, *1. Cor.* 13. 1. not Idols onely, but also their coverings and ornaments, *1. Cor.* 30. 22. And for this, the Hebrews say, that All things forbidden of the vine are equall one with another: so that if he put green grapes with dry, or with unripe grapes, and with kernels and husks, and eat of this mixture but so much as an olive, he is to be beaten. Likewise if he drink a quart (or of a Log) of the mixture of wine with vinegar, he is beaten. If he eat the like quantity but of the husks, which are the outward thorn, or of the kernels which are the seeds within, he is beaten. *Maim*, in *Nexir.* c. 5. f. 3. Moreover they teach, that it is unlawfull for a Nazirite to stand in the company of them that drink wine, but he is to keep himself farr away: for there is a stumbling block before him: our wife men have sayd, he should not come neer a vineyard. *Ibidem.* c. 5. f. 10. As the Nazirites were to absteyn from all that cometh of the vine, so from eating any unclean thing, *Judg.* 13. 4. 14. which also was a signe of their sanctification; see *Levit.* 11.

V. 5. of his Naziriteship] or separation, in Greek, of his sanctimonie (or puritie) not pass] in Greek, not come upon his head; that is, he shall not cut his hayre. The Nazirite that shaveth his head, is to be beaten; whether it be with rasour or with sciss, likewise if he pluck off his hayre with his hand, he is to be beaten. *Maim*, in *Nexirab.* c. 5. f. 17. til the dayes be fulfilled] The scripture setteth no number of dayes how long a man shalbe a Nazirite, but as he vowed,

fo

so was he to performe. How be it the Hebrew doctors write, A Naziriteship abiding 30. dayes; as, he that sayth, I will be a Nazirite, he is one not less then 30. dayes.

And though he say, I will be a Nazirite with a very great Naziriteship, he is one, but 30. dayes; he is to be expressed no time. If he express a time, it is then 30. as if he say, I will be a Nazirite 30. dayes, or ten, or 20. dayes: yet is he a Nazirite 30. dayes, for there is no Naziriteship less then 30. dayes. This thing we have by tradition, If he express a time more then 30. dayes, as 31. or 40. or 100. dayes, or a 100. years, as when he is a Nazirite according to the time which he expressed, neither less nor more. If he say, I will be a Nazirite for an houre: he is to be a Nazirite 30. dayes. If he say, I will be a Nazirite 30. dayes and an houre: he is to be a Nazirite 31. dayes; for there are no houtes determined. He that sayth, I will be a Nazirite Naziriteship, or fower: he is to be a Nazirite according to the number which he hath mentioned, every Naziriteship of them shalbe 30. dayes. And at the end of every 30. dayes, he is to shave his hayre, and bring his offerings, & begin to count for his second Naziriteship, though he have spoken of an 100. thousand Naziriteship: though it be impossible he should live so long, he is to count one after another until he dye, or until he have accomplished the number of his Naziriteship. H. that sayth, I will be a Nazirite forever, or all dayes of my life, he is a Nazirite forever. If he say, I will be a Nazirite 1000; yet is he a Nazirite for the time determined.

green he is a Nazirite for ever, if his hayre although it is impossible for a man to live 1000 years. And what differeth a Nazirite for ever, from a Nazirite for a determined time, may not shave his hayre, till the end of the dayes of his separation, *N. m.* 6. 5. But a Nazirite for ever, if his hayre be too heavy for him, may lighten it with a razor at every twelve months end, and bring the hefts for his oblation, when he shaveth himself: as it is written of Absalom, (2 *Sam.* 14. 26.) at every year end he polled &c. And Absalom was a Nazirite for ever; as we have been taught by tradition. Samson was not a full Nazirite, for he vowed not to be a Nazirite, till the Angel separated him from uncleannes.

And what was required of him? He might not drink wine, nor shave his head, but he might be polluted by the dead, this also we have by tradition. Therefore he that sayth, I will be a Nazirite like Samson; he is to be a Nazirite from polling his head, and from wine, for ever; but may be defiled by the dead. *Maimony* in *Nexirab.* c. 3. And Talmud Bab, in *Nexir.* ch. 1. He that sayth, I will be a Nazirite one day before my death: it is unlawfull for him to drink wine, or to defile himself, or to shave his head, for ever. *Maim.* ibide n chap. 4. f. 10. one locke]

or, the hayre, as after is explained by an other word of like signification. The hayre, is an ornament and a covering by nature: and as by washing of garments, the cleansing from impuritie was shadowed, *Exod.* 19. 10. so by keeping them white and clean, the continuance of sanctification is signified, *Revel.* 3. 4. & 7. 14. 15. & 19. 8. Such was the keeping of the head from the rasour: for when the Nazirite (*v. 9.*) or the Leper (*Levit.* 14. 8-9.) was cleansed from impuritie, their hayre was shaven from impuritie, their hayre was shaven off: so the keeping it from shaving, signified, that they had kept themselves from uncleannes. Therefore when the Lord would figure out the rejection of Israel, as being unclean before him, he did it by this signe of cutting off the hayre with a razor, *Esa.* 7. 20. *Ezek.* 5. 1-10. The growing of the hayre signified also the growing of the graces of Gods spirit in them, as in Samson; who with the loss of them, as in Samson; who with the loss of his hayre, lost also the power of God: and as his hayre grew againe, so his strength in as his hayre grew againe, so his strength in God renewed, *Judg.* 13. 25. & 14. 19. & 16. 17. 19. 20. 21. 22. This strength came not by the growth of the hayre, (for long by the hayre rather weakeneth the body then strengtheneth it naturally,) but by the Lord, who sanctifieth to his people outward signes, whereas to himself onely adweth grace: as he sanctified the waters of Jordan to wash away Naamans leprosie, which of themselves had no such efficacy, 2 *King.* 5. 10-14. Moreover, as the womans long hayre, is noted as a signe of her husband power over her, and her subjection unto

unto him, 1 Cor. ii. 8.—10. so the Nazirites hair, might be the like signe of their subjection to the Lord, under whose power they had by this vow, in special manner committed themselves for further sanctification in his sight.

Verf. 6. at a dead *[soul]* that is, a dead person, whereby he should be defined: the *soul* is often used for the whole man, living or dead, see *Lev. 19. 18* & *11. 1*. and so Jonathan in his Thargum here explaineth it, *at the soul of man that is dead*. Thus the *soul*, is put for the *body*, for at death, the *soul* departs, *Gen. 35. 18*. and by the Hebrew canons, the dead defileth not, *with his soul*: be departed; Maimony in *The math meth*, ch. 1. *fecl. 15*. Of pollution by the dead, see *Numb. 19. 11*. &c. This re-freyning from the dead, (in whom the image as it were of Gods curse for syn, was to be seen, *for the wages of syn is death*, *Rom. 6. 23.*) figured our abjeying from syn. dead works, and such as live in them, (which are dead while they are alive, *1 Tim. 5. 6*) that we may keep our selves *unspotted of the world*, *1 Jam. 1. 27*.

V. 7. *not make himself unclean*) or, as the Greek translates, *not be defiled for them*; namely in touching, mourning for, or burying them. For this, as for the former, the Nazirite if he did it premeditatedly, was to be beaten by the Magistrate. *Main.* in *Negiz. ch. v. fcl. v. &c.* This also taught them to moderate their affections and sorrows, for their earthly parents, that they might be holy unto their father which is in heaven. Here the Hebrews have their traditional exceptions, saying, *It is lawful for a Nazirite to have the pollution by the dead which is commanded, as if walking by the way he touch upon a dead body, and there is none there to bury him: then he to defile himself for him, and to bury him. If two Nazirites touch upon a dead, the one a Nazirite for 30 days, the other for an hundred; & that is a Nazirite for 30 days that make himself unclean (and the other not).* The like they say, for shaving his head, that it is lawful for him, if he be *Shaving commanded*; as, if a Nazirite

prove a Lep^{er}, and be healed of his leprosy
within the dayes of his Nazir^{ite}ship, he is
to shave off all his hayre, for the shaving of him is
commanded, in Levit. 14. 8. And whosoever
thou findest a commandment to doe a thing, and
a prohibition from doing it, if a man can keep
them bothe, he doth well; and if not, the com-
mandment is to be done, and the prohibition is
to be let pass. *Maim.* in *Niziruth*, ch. 7. f. 11. 12.
14. 15. and *Talmud* in *Nazir* ch. 7.

the Nazirite[ship] or the separation, Heb., *Nexer*, in Greek the vow; in Chaldee, the Crown of his God, (as the word *Nexer* here used, is elsewhere a *Crown*, *Levit. 21. 12*.) This is the reason why he must mortify his affections, and rather follow his voice in honouring the Lord, then to follow natural duty in honouring his dead parents. So unto him that would have leave to bury his father, Christ said, *Follow me, and let the dead bury their dead, Mat. 8. 11. 22.* And here we may compare the Nazirites with the high Priests, for sanctimonie. The Priests might drink no wine or strong drink, when they went to minister before the Lord, *Levit. 10. 9.* so the Nazirite might drink no wine, or strong drink, whilst he was separated to be holy to the Lord. The high priest, might not goe in to any dead body, nor defile himself for his father or for his mother, *Levit. 21. 11.* so neither might the Nazirite, The high priest had on his head the *Nexer* (or *Crown*) of the anointing oil of his God, *Levit. 21. 12.* the Nazirite here hath the *Nexer* (or *Crown*) of his God, upon his head. These both of them in their office and sanctimonie were types of Christ, on whose head, his *Nexer* (or *Crown*) was to flourish as is promised in *Psalm. 132. 18.* And Christians, made kings and priests unto God, *Rev. 1. 6.* have on their heads, crowns of gold, *Rev. 4. 4.*

V. 8. *holys*] thus God, besides the former outward observations, requireth inward & spiritual holyness; without which all the other were but vanitie.

V. 9. *unawares*] or, on a sudden, which is by another word after repeated, to shew

Now that whatsoever suddēyn unexpected death it were, he was thereby defiled. And here is the second part of the Nazirites law, when his hair & money begun, should be by uncleannes nullified & fall; nily by sacrifice he was reconciled into God, and began a new, through his grace in Christ. *and he hath defiled } or, then
 } and shall have his bread*

be bathed &c., and he shall be clean. And the Greek expieth, and he shall have sc. Be-
cause of his vow, and he shall shave his head. Be-
cause all the days of his Nazirite ship he
should be pure frō pollution by the dead.
have bathed, this shaving was to cleanse
him frō pollution; and differ from
this shaving when he had fulfilled his
vow, v. 18 which was to be at the door
of the Sanctuary, and the hairy burnt
etc. When the Nazirite shaveth himself
if he will, he need not shave him at the door
of the Sanctuary, nor cast his hair into the fire.
But whether he be shaved unwilling or without
sanctuary, his hair is unlawful to be put
on, or be, must be buried: sayth Maimon-
ides, c. 6, f. 14. This had like mysterie
the shaving of the Leper when he was
cleansed, in Levit. 14. and signified the
mourning of his own righteousness by the
works of the Law, as being defiled
sin: compare Phil. 3. 8. y. the Jew
day] which was the day when all defiled
by the dead, were clean, being sprinkled
with the blood of the slain.

10 with the holy water, *Nam. 19. 17.*
 V. 12. two turtles? This is according
 to the Law for making atonement for
 a dead unclean yoking, when they
 are cleansed, *Levit. 15. 14.* &c. see the a-
 tions there. The Hebrews say, 1.
 a Nazirite is defiled with any unclean
 which he is to shave himself, one is to
 upon him on the 12. day, and on the 13.
 day, (*Nam. 19. 12. 13.*) and he is to shave
 have of his head, in the seventh day,
 wools in the 8. enish day. after he is sprin-
 d. all that are defiled by the dead, (*Nam.*
19. 14.) and when his sun is set, he shall
 offerings on the eight day, and they are
 ther, or two young doves &c. *Maim. ii.*
 ch. 6. §. 1.

V. 11. [shall doe] or, make ready, that
is, offer unto God : as that which is layd
in 1 Chron. 21. 13. I say the King doe, as
by an other Prophet explained, I say my lord
the King take and offer up. 2 Sam. 22. 7. If
Nax rite be unclean with many washings, he
bringeth for them but one oblation : to wit, if
he be unclean the second time : to wit, he bring
his oblations for the first uncleanesse; yet
he delay many dayes after he cleansing before he
bring his Syn-offering; or he defiled in the
bringerie; but one oblation. B. if he be un-
clean, and then clea'd, a. have brought his
Syn-offering, and a. defiled the second time of
Syn-offering, that he hath brought his Syn-offering, although
h hath not as yet brought his Trißß-offering
and his Burnt-offering, he be bound to bring other
offerings. N. x. ch. 6. fedi. 15.

de d. that is, for that he myſſed of his ſanctificatioⁿ or Nazirithip, having been p^llured by the dead. So *ſynning* is uſed for *myſſing* of the thing aimed at or intended, *Judg. 10. 16.* This taught the contragredion of ſyn, which a man unawares and inevitably often falleth into, (for in many things we offend all, *1. Cor. 3. 2.*) for which, when we know that we have ſynned, we are to make confeſſion unto God, and by faith to apprehend the ſacrifice of Chriſt, whereby atonement is made for us, *1. Joh. 1. 2.* ſanctifie his head that is, the ſanctification of the church by begin-

head of his Nazarethship, as verily, by cutting
a new, during the dayes of his youth, Na-
zarethship, the haire of his head
mult grow, and hee keep himselfe
uncleannes. So Sol. Iarchi here explaineth
it, I sanctify his head, to begin againe the coun-
sell of his Nazarethship. And the verie following
confirmeth this.

V. 12. [*shal separate*] to weat, as a Nazirite, for so the Hebrew word meaneth; which the Greek translates *schēpize*. Herby God taught, that as he hath given Christ to be an atonement for our sins, so when we are cleansed by faith in him, we must not continue in sin, that grace may abound, but endeavour a new to fulfill his will, and walk in newness of life, and yet

ourselves unto God, as those that are alive from the dead; Rom. 6. 1. 13. And as by sacrifices figuring Christ, the Nazirite was cleansed from his former uncleanness, by a Trespass-offering which also figured Christ, he was prepared for the observatio of his vow renewed, because all grace and abilitie to doe good, is of God, obtained by Christ Iesus our Lord, Lam. 1. 17. Job. 15. 5. the dayes of his Naziriteship] in Greek, all the dayes of his vow, that is, 10 many dayes as he had vowed at the first, And when beginneth he to reckon 3. From the time that he bringeth his Syn-offering: but his Burnt-offering and his Trespass-offering hinder him not from reckoning [if they be not brought]. Maam. in Nazir. ch. 6. f. 12. of his first yeer] Hebr. son of his yeer, 10. in vers. 14. of which phrase, see the notes on Gen. 6. 32. Exod. 12. 5. and of the Trespass-offering, see Levit. 5. 1. shall [all] that is, shall be lost, and counted as none; as the Greek translataeth shall be uncounted, or not reckoned; in Chaldee, frustrate. Thus one litle pollution unawares, nullifieth many dayes puritie: for the Law requireth perfect observatio, and curseth him that continueth not in doing all things commanded, Deut. 27. 26. Gal. 3. 10. and whose ever shall keep the whole Law, and yet faileth in one point, he is guilty of all, Lam. 2. 10. And here this nullitie of the former dayes is added onely to the third dutie of the Nazirite, that he should not defile himself by the dead, and not to either of the former two, which might seem to be greater. Of this the Hebrewes have these observations. A Nazirite that drinketh wine, or eateth that which cometh of the vine, though many dayes, he destroyeth not (or frustrate) not the dayes of his Naziriteship, no not one day. And so if he shall shave off a litle hayre of his head, or either ignorantly or presumptuously shave all his head &c. he frustrate (but) 30. dayes, till he have locke againe, and after that he beginneth to reckon, As, if he vowed to be a Nazirite an 100. dayes, and after 30. dayes his head is shaven; then he must wait 70. dayes; till the hayre of his head be grown: and after 30.

dayes he is to reckon 80. dayes, for the completion of the dayes of his Naziriteship. And all those 30. dayes, all the particular daunties of a Nazirite lie upon him; onely they come not in to his reckoning. A Nazirite that is defiled, whether presumptuously or ignorantly, yet though it be by the pollutions of an heathen by consuetudine, he frustrate all; and must be shaven with the shaving for uncleannes, and bring the oblation for uncleannes; and is to begin againe to reckon the dayes of his Naziriteship, Num. 6. 12. Yet though he be defiled in the day, when the dayes of his Naziriteship are fulfilled, and in the end of the day, all is frustrate. If he be defiled the day after the fulfilling, that is the day when he bringeth the oblations of puritie, he frustrate 30. dayes onely; and thus he is to doe. How to bring the oblations for uncleannes, and shaven for uncleannes, and begin to reckon the Naziriteship of 30. dayes; and then he is to shave for uncleannes, and bring the oblations of cleanness [mentioned in vers. 14. &c.] And if he be defiled after any one of the bloods that is sprinkled for him, he frustrate not a whit, but bringeth the rest of the oblation for cleanness. If he vow to be a Nazirite, while he is unclean by the dead, his Naziriteship beginneth upon him; & if he defile himself the second time, or drink wine, or shave his head, he is to be beaten. And if he continue in his uncleannes many dayes, they profit him not (for his account) until he be sprinkled the third day and the seventh, and be washed in the seventh; and that seventh day goeth into his account of Naziriteship; for him that voweth while he is unclean; but a clean Nazirite which is defiled, he beginneth not to reckon till the eighth day, and forward. If he have an issue in his flesh, be he man or woman, all the dayes of their issue, goe on in their reckning, although they be unclean, (Levit. 15.) and this was taught Moses at mount Sinai. And I need not speak how if a Nazirite be unclean with other uncleannes, the dayes of his uncleannes goe on in his reckoning, and he loseth not any. Maam. in Nazir. ch. 6. f. 1. - 8. & ch. 7. f. 9. 10.

V. 13. the Law] the third part of the Nazirites Law, how he should shew himself thankfull unto God, when through his grace he hath fulfilled his vow, and is ordinarily

ordely to be discharged of the lame. he shall bring him] he shall present himself to the Lord by the preist, or, the preist shall bring him. It appeareth by Mat. 21. 12. that the Nazirite was to goe into the Sanctuary, to signify the accomplishment of the dayes of the sanctification, or Naziriteship. Some translate, he shall bring it, the oblation after mentioned; and this the Greek Version favourerth. Sol. Iarchi expoundeth

14. he shall bring himself. V. 14. shall offer] or, shall bring-neer, the Greek translataeth, he shall bring his gift, perfect; in Greek, without blemish; see Exod. 12. Peace-offerings in Greek, Sabaoth. Of these sacrifices see Lev. 1. 8. & 3 & 4. ch. for according to the rites there specified, were they to be offered. And whereas the Nazirite, though he had fulfilled his vow without any pollution, is here commanded notwithstanding to bring a Syn-offering &c. it taught the severing of unclean guiltines which cleaveth to the most holy men in their best & most perfect works; which without atonement by the blood of Christ, cannot be pure and pleasing in the sight of God. For though a man know nothing by himself, yet is he not hereby justified; but he that judgeth him, is the Lord: 1. Cor. 4. 4. in whole sight no man can be justified by the works of the Law: Gal. 2. 15. 16. These three sacrifices, Chazkuni here sayth, were to lase the three prohibitions of the Nazirite, the fruit of the vine, his shaving, and defiling by the dead. R. Menaschem applieth the male lamb for a burnt-offering, to the propriety of merit; and the female for a Syn-offering, to the propriety of judgments; and the Peace-offering to the Glorie of Israel, that Jeweth Peace in the world.

V. 15. and wafers] The Hebrewes (as Sol. Iarchi) here say, there were ten of each sort, ten cakes, & ten wafers: which Maam. in Nazir. ch. 8. f. 1. declarerth thus. And he bringeth with the Ram for peace-offering, six tenth-deales of flour &c. of them he baketh twenty cakes, ten cakes of unleavened bread, and ten wafers of unleavened bread, and

anyneeth the twentie, with the fourth part (of a Log) of oile; and he bringeth the twentie in one vessell. See Levit. 7. 12. their Meat-offering] besides the former extraordinarie cakes and waters, he was to bring the ordinary meat offering, and drink offerings appointed for all sacrifices, wherof see Num. 28.

V. 16. shall offer them] or, shall bring them near; which words doe one explaine another, in the Hebrew text, 25, they brought-neer burnt-sacrifices, 1. Chron. 16. 17. that is, offered burnt sacrifices, 2. Sam. 6. 17: For the order, it is sayd, He killed the Syn-offering first, and after that, the Burnt-offering, offering first, and after that, the Peace-offering, and after that, the Peace-offerings; and after that, he was shaved. And if he were shaved that, he was shaved of the Syn-offering, or of the after the killing of the Syn-offering, or of the Burnt-offering, it would serve. Maam. in Nazir. ch. 8. f. 2. shall doe] that is, shall offer, (as v. 11.) his Syn-offering; whereby the Nazirite acknowledged himself a synner, even in the most sanctified time and acti-ous of his life; and that he could have no access unto God, but by the sacrifice of Christ, so mans best works have no place in justification. Rom. 3. 20.

V. 17. shall make] or, shall doe, that is, offer (as v. 16.) for a sacrifice of Peace-offerings, to give thanks unto God, by whose grace he had fulfilled his vow. Therefore he rejoiced, keeping a feast before the Lord; for the flesh of the Peace-offerings was eaten by him that brought the sacrifice; when the Lord and his preist had their portions, Levit. 7. 14. 15.

V. 18. the Nazirite] in Greek, he that vowed; in Hebrew Nazir. [have] this the Hebrewes call, the shaving of puritie (or, for cleanness;) and it differeth from the former shaving in v. 9. which was for uncleannes, and figured the purging of his uncleannes; but this shaving was in thankfulness, to signify that he had the perfectness of his Naziriteship from God, and therefore burned his hayre under his sacrifice. This shaving was to be of all his hayre: the Hebrewes say, if he left but two hayres, he had doen nothing, neither had he kept

kept the commandment of shaving; whether be we a clean Nazirite, or an undine. If he had left two hayres, he was to let all his hayres grow, and shave it all againe with those two hayres, [after 30. dayes.] Maim. in Nex. c. 8 § 6. 7. at the dore of the Tent] afterward when the Temple was built, they say it was in the women court, in the Nazirites chamber which was there in the south east corner, & there they boyled their Peace-offerings, and cast their hayre into the fyre. And if he shaved in the cite it would serve; but whether it were in the cite or sanctuary, under the caudron he was to cast his hayre; and he might not shave, till the dore of the court were opened; as it is sayd, at THE DORE OF THE TENT: not that he shaved before the dore, for that were a contempt of the Sanctuary. Maim. in Nex. c. 8 § 3. Compare herewith that in Act. 18. 18. where it is sayd, having shaved his head in Cenchrea, for he had a vow; by which it seemeth, tho shaving was not of necessity, to be in the sanctuary, or in the cite of Jerusalem. of his Naziritelship in Greek, of his vows: so the vow in Act. 18. 18. & 21. 23. meaneth Naziritelship. under the sacrifice] to burne it there, and consume it, signifying the end of his vow, performed acceptably to God in Christ, and presented unto him by the Spirit, which is like unto fyre, Mat. 3. 11. The Hebrewes say, if he be shaved by the Peace-offering, and he be found disallowable, his shaving is disallowable, and his sacrifices profit him not. If he be shaved by the Syn-offering, and it be found that it was not sayn by the name of a Syn-offering, and afterward be being the Peace-offering and Burnt-offering, and oblations as they are commanded; his shaving is disallowable, and his sacrifices profit him not. If he be shaved by the burnt-offering, or by the Peace-offering, & they be sayn not by their name; and afterward he bring the other oblation to offer them by their name: his shaving is disallowable, and his sacrifices profit him not. If he be shaved by them three, and any one of them be found right: his shaving is right; and he is to bring the other sacrifices, and offer them after their manner. And wherefore we say his shaving is disallowable; is frustrate 30.

dayes; and he is to count 30. dayes after his disallowed shaving, and bring his offering. Maim. in Nex. c. 8 § 8. 11. of Peace-offering] in Greek, of salvation; in Chalde, of satisfaction: see Lev. 3. Though every Nazirite was to fulfill his vow, and bring his own sacrifices, yet are there certain oblations for the Hebrewes, which are of use for understanding some things in the new Testament. They say, If a man vow to be a Nazirite, he may bring his fathers oblations for himself, and be shaved for them; but a woman is not shaved for her fathers offering; this we have learned by tradition. Ake whose father was a Nazirite, and he paid a money to buy oblations therewith, and he dyed, & leave the money absolute (without expiring for what sacrifice it is,) and the son say of his fathers death, I will be a Nazirite upon condition that I may bring my offerings with the money which my father separated for his offering: let him bring his offerings with that money. And so, if he and his father were Nazirites, and his father separated money absolutely, and died; or the son say after his fathers death, I will save for my fathers money: let he may bring his offerings with the same; but if he say not so, the money falleth to a Voluntary offering. If the father dyed, and leave many sons, they shave the money among them, for it is their inheritance, and every one of them must be shaved for his portion, and the first born hath a double portion. If the father sayth, Upon me be the shaving of a Nazirite: he is bound to bring the offerings of shaving for cleanness, and may offer them by the hand of what Nazirite he will, if he say, upon me be half the oblations of a Nazirite; or, upon me be half the shaving of a Nazirite; then he bringeth half the offering, by what Nazirite he will, and that Nazirite payeth his offerings out of that which is his. But if he say, Upon me be the offerings of half a Nazirite, then he is to bring the offerings of a full Nazirite: for we have no half Naziritelship. Maimony in Nex. c. 8 § 15. 18. By this, we may see the reason of that which James sayd unto Paul, though he had no Nazirites vow upon him; We have four men which have a vow on them; take, and sanctify thy self with them, & be as charges

upon them, that they may shave their heads, &c. Then Paul took the men, and the next day sanctifying himself with them entered into the Temple, to signify the accomplishment of the dayes of sanctification [or Naziritelship] until that an offering should be offered for every one of them: Act. 18. 18. 19. 20. For though Paul had not vowed or hullyd a Naziritelship himself, yet might he contribute with them, and they be parakers of his charges about the sacrifices.

V. 19. the sadden shoulder] or, sadden shoulder, meaning the left shoulder, for the right shoulder was due unto him raw, of all peace-offerings, Lev. 7. 32. this was peculiar, of the Nazirites ram onely; and not due, of the preist from any other sacrifice. The manner of this service, was thus. The ram was killed, and the blood sprinkled on the best flayed, and the fat of the intrals taken out. After this, the flesh was cut in peeces, and the breast and the shoulder were put a pece, and the rest of the ram was sadden in the women court. And the preist took the sadden shoulder of the ram, with one of ten of the cakes brought therewith, with the breast and the (other) shoulder, and the fat; and he layeth them all in the Nazirites hands; & the Preist put his hands under the owners hands, and waved all before the Lord. Maimony in Maasch bakersbaath, ch. 9. feli. c. 9. After the waving, the fat was sadden, and burned upon the Altar: the breast & shoulder, was meat for the Preist; but they had ought unto them, till after the fat was burned. And the cake which was waved, and the sadden shoulder, were eaten by the Preist; and the rest of the bread, with the residue of the flesh, was eaten by the owners; as is shewed by Maimony in Maasch bakersbaath ch. 9. feli. 6. 9. 12. See the notes on Lev. 3. & 7. chapt. In that the other shoulder (besides the ordinary gift) was here given to the Lords Preist; taught the Nazirites as they had received more special grace of God to performe their vowes, & so they should give him more special thanks.

V. 20. more them] this shoulder was more (of a high word, see the annotations Ezech. 2. 24.) the other was heaved

upward, called therefore the heave shoulder, by which motions, performed by the Preists hands under the Nazirites, God taught them that the perfection and acceptance of all their actions, was through the mediation of our great Preist Christ Iesus, by whom we are to offer the sacrifice of praise to God continually; that is, the fruit of the lips, confessing to his name. Heb. 13. 15.

boly] Hebr. holynes, that is, an holy portion for the Preist to eat; so the Nazirite was taught to give the glory of his sanctification unto Christ, whom the Preist here figured. wave bress] Hebr. bress of waving and shoulder of heaving: those which the preist had of all the Peace-offerings, Levit. 7. may drink wine] or, shall drink, if he will, and be undean by the head when he will, and be undean by the dead; for now he was discharged of his vow. Though here special mention is made of drinking wine: which being for the comfort and cheering of mans hart, might signify the fruit and comfort which followeth affliction & humiliation, when sorrow and mourning shalbe doon away. And where it is sayd, and after, he may drink: it sheweth that before the shaving and sacrifices here appointed, he might not drink wine, though the time of his vow were expired. The Hebrewes say, A Nazirite that hath fulfilled the dayes of his Naziritelship, and is not shaved with the shaving for cleanness; it is unlawful for him to be shaved, or to drink wine, or to be guilty of the death sin, before; and all the particulars of Naziritelship are upon him; and if he be shaven, or drink wine, or be defiled, he is beaten. Maim. in Nex. b. ch. 4. feli. 12.

V. 21. his oblation] understand, this is his oblation; or, as the Greek sayth, bingth. for his Naziritelship] in thankfulness to God for giving him grace to fulfill his Naziritelship, and to make an agreement for his syns committed under that his vow. This ordinance of Nazirites was a special glorie in Israel. Amos 2. 21. where their Nazirites were greater then law. they were whiter then milk, they were more, supply in b. dy

there be overflowings of gracious gifts, yet it is the same Spirit, [1 Cor. 12. 4.] and from Jesus Christ: Revel. 1. 4.] And on another Apollite concludeth, The grace of the Lord Jesus Christ, and the love of God, and the communion of the holy Spirit, be with you all, Amen. 2. Cor. 12. 14. Which, as all other blessings, are derived from this let down by Moses: who sheweth the grace of God the Father, in blessing, that is giving all good things, both for this life, and that which is to come; as it is written, Blessed be thee God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things, in Christ &c. Eph. 1. 3. This blessing God offered the Jews, when he sent his son Jesus to bless them, in turning away every one of them, from his iniquity; Matt. 3. 26. The Hebrew doctors (as R. Adama-chi Rabbas on this place) have also noted how this name of God [Elohuah] is thrice mentioned, and every time with a different accent in the Hebrew; implying 3 mysteries: which can not better be applied then to the three distinct persons of the holy Trinity. *Keep thee* in grace and good estate, and safe from evil, as it is said, *Elohuah will keep thee from evil, he will keep thy soul,* Psal. 121. 7. And for good, it is spoken in 1 Chron. 29. 18. So our Saviour prayeth, *Holy Father, keep through thine own name, those whom thou hast given me, that they may be one, as we are : and keep them from the evil.* Joh. 17. 11. 16.

V. 25. *his face to shine upon thee*] or, his countenance to shine (to be brightsome) unto thee. For face, the Chaldee putteth Shechinah, the Divine Majesty: whereby Christ cometh to be meant, as is noted on Exod. 34. 9. Gods face, sometime signifies his anger, as Levit. 16. 6. Psal. 31. 10. & 34. 17. sometime his favour, Psal. 31. 2. 7. But the light or shining of his face, usually meaneth his loving favour and salvation in Christ; *19. Cause thy face to shine, and we shall be saved,* Psal. 80. 4. 8. 20. and, *The light of thy face, be cause thou hast so dearly favoured them,* Psal. 44. 4. So the second branch respecteth Christ, the *anab* which is the light of the world, and of

the heavenly Jerusalem, *Ioh. 3. 14. Rev. 21. 2.* whose face shined at the Sun, *Rev. 21. 26.* of whom it is said, *God who commanded the light to shine out of darkness, hath shined in our hearts, (giving) the light of the knowledge of the glory of God, in the face of Jesus Christ: Cor. 4. 6.* So in him it is that laying fulfilled, *To the light of the Kings face, a life: and his year, is as a cloud of the latter-rain: Prov. 17. 25.* And this blessing implieth deliverance out of misery, as appeareth by *Ps. 80. and Den. 9. 17.* who sayth, *Cause thy face to shine upon thy Sanctuary, which is defiled, be gracious* thy, as the Greek tran-
 25. *lath be merciful.* This grace is opposed to all mans work, with which it can not stand, *Rom. 11. 6. & 4. 4.* and it is bestowed on whom God will, *Exod. 33. 19. Rom. 9. 15. 16.* by which grace, we are saved, through faith, *God having shewed his loving kindness of his grace, in his goodness towards us, through Christ Jesus, Eph. 2. 7. 8.* by whom grace reigneth through righteousness unto eternal life, *Rom. 5. 21.* Therefore the Apostle blesteth the churches, with the grace of our Lord Jesus Christ, *Rom. 16. 20. 2 Cor. 13. 13.* For the Law was given by Moses; but Grace and truth came by Jesus Christ: *Ioh. 1. 17.*
 V. 36. *lift up thy face* this in men, signifies a comfortable and cheerful countenance and carriage, *Iob. 29. 24. 2 Sam. 22. 30.* so here in God towards his people; and by face understand as before the light of his face, that is, his favour; as in *Ps. 47. 10.* *Thou hast shined up the light of thy face upon us;* and it signifieth the applying and communicating of Gods forelayd grace, to mans conscience and feeling, as after it is sayd *Thou hast put gladness in mine heart Ps. 47. 10.* Thus the first branch of the blessing (in ver. 14.) implieth the Law of the Father; the second (in v. 15.) the Grace of the Son; and this third, the Communion of the Holy Ghost, as the Apostle diffidly expoundeth this blessing, in *2 Cor. 13. 14.* and by this Spirit, all gracious gifts, of wisdom, knowledge, faith, prophetic and the like, are given to the church, *1 Cor. 3. 16.*

Psalm. The words *from forth* meaneth
as before is noted; and the Hebrew
Nigah, Lifting, is sometime used for asking,
as in Exod. 10. 19. and in the Chal-
dee as translated here. The LORD remove
thee *from*: *anigh* from thee. The same
expression the Zohar also giveth of this
explanation, their wrath may be taken away, and thou
remain in the world. And give *to*; Hebr.
and put (*or diffuse*) unto thee, that is, com-
municate with thee: which the Grecs
communicate give: and in the scriptures one
of these words are used for another: as,
Revel. pariter, 1 King. 10. 9. or, he hath
given thee; Chron. 18. 9. So, put glorie, I say;
that is, give glorie; and to put mercie,
Ezra. 6. is to give or communicate the
same. Peace! this word generally
signifieth all prosperitie and the perfect
enjoying of all good things; it is opposed
to warre, Revel. 3. 12. to discord and enmitie,
Matth. 14. 15. Luke 12. 57. to rumk and
cubellion, 1 Cor. 14. 33. and to all adver-
sities, Gen. 43. 27. x. King. 4. 26. Job. 16. 33. and
is therefore added for a conclusion of blis-
singes, Psal. 121. 1. & 125. 4. 1 Pet. 1. 14. This
peace is obtained by Iesus Christ, Eph. 2.
14. 16. 17. Rom. 5. 1. and enjoyed by the
Holy Ghost, Rom. 8. 6. 9. & 11. 17. And the
peace of God, which passeth all understanding,
shall guard our hearts and minds, through
Christ Iesu, Phil. 4. 7. And the Hebrew
word is expressed thus Peace, to be the king-
dom of the house of David; R. Nathan in Si-
mon: whiche time, for when the Angel
said, Was you were this day, in the cite of
David, a Saviour, which is Christ the Lord;
then the heavenly host sang, Gloriorio Deo
in his highest, and on earth Peace, Luke 1. 11-
14; and one part of his name, is THE
PRINCE OF PEACE, Efu. 9. 6.

V. 17. And they shall praise the priests in all
ages, such as were meet to serve in the
sanctuarie, performed this, as the other
Twines. The Hebrew canons have here
their limitations; they say, Six things doe
lift from lifting up the hands (to bless): 1. the
Angus, 2. himself, 3. transgression, 4. yeeres,
5. wine, 6. and uncleanesse of hands. The

thought as if they flattered and caused provocation
 the latter angry, or lift: O. Blessings, as if
 they had any blessings written face, hands, or
 feet, as if they have crooked fingers &c. Trans-
 gression, as if a Priest had killed a man; though
 unknown, and though he have repented for it, yet
 may he not lifting his hands, Levit. 17. 11. Or,
 if the Priest have sinned idols, &c. though he
 have repented for it, he may not lift his hands;
 as it is written (in 2. King. 19. 34.) The Priests
 of the high places came not up to draw An. &c.
 and Blessings, as at a service; Titus 2. 5. Yet; as
 saying, priest lift up your hands, as the Levites did
 say; come into your mind; as after the Jews
 a quarter (of a Lev.) of time, he may not lift up
 his hands, till he hath put away his sin from
 him: Lev. 10. 9. Preenances of hands; as a Priest
 that hath not washed his hands, may not lift
 them up (to bless) but he must wash his hands,
 as they use to sanctifie them for service, and af-
 terwards be blest. Maim. treat. of Prayer,
 chap. 15. sect. 1.—5. put my name) or,
 impose my name: which the Chaldees ex-
 poundeth, I shall put the blessing of my name;
 and Chazkuni sayth, the memorial of my name
 is every blessing. It seemeth to be meant of
 the Priests gesture that they should lift up
 their hands towards the people, as did Aaron,
Levit. 9. 22. for a figure that the name and
 blessing of God was imposed upon them;
 and The name of Jehovah is a strong tower:
 the righteous runneth into it, and is safe: Prov. 18.
10. So now in Baptisme, the name of the
 Father, Son, and Holy Ghost is put upon you,
Mat. 28. 19. and they that inhabit Ierusalem
 which is from above, see the face of
 God, and his name is in their forehead: Rev.
22. 4. I will bless them) the Greek ad-
 deth, I the LORD will bless them; and I will
 bless them in Thurgom paraphraseth, I my
 word will bless them; & Chazkuni explaineth
 it, that the Priests should not say, we have blef-
 sed Israel. God here annexeth a promise
 to this ordinance, for to strengthen the
 faith of Israel, walking in his fear; and so
 the word there is to be understood both of
 people and priests; as it is said, He will
 bless the bowse of Israel, he will bless the house
 of Aaron, he will bless them that fear Jehovah;

the small with the great, *Psal. 115. 12. 13.* and his blessing, it maketh rich; and he addeth no sorrow with it; *Prov. 10. 22.* And whereas the preiils were sometime simple, and sometime wicked men; as the sons of Eli, were sons of Belial, 1. *Sam. 2. 12.* I left any should despise the ordinance of God for their unworthyness, this promise is here added. And in the Hebrew canons, they have this rule; Doe not marvel and say, what availeth the blessing of this simple (priest?) For the receiving of the blessing, dependeth not on the Priests, but on the holy blessed God; as it is written. They shall put my name upon the sons of Israel, and I will bless them, *Num. 6. 27.* The priests doe the commandment which is commanded them; and the holy blessed God, in his mercie bleisseth Israel, according to his pleasure. *Maim. treat. of Prayer, ch. 15. §. 7.*

CHAPTER 7.

1. When the Tabernacle was set up, anointed and sanctified, the Princes of the tribes give six wagons and twelve oxen, for the service of the Sanctuary, which were given to the Levites of Gershon and Merari. 10. The twelve Princes offer every one in his day, vessels of silver and gold, and cattle for sacrifices of all sorts, at the dedication of the Altar. 84. The summe and weight of all the vessels, and number of all the sacrifices which the Princes did offer. 89. God speaketh unto Moses from the Mericic-sea in the Tabernacle.

1. **A**ND it was, in the day when Moses had finished the rearing-up of the Tabernacle; & had anoynted it, and sanctified it, and all the instruments thereof; and the Altar, & all the instruments thereof: and had anointed them, and sanctified them: Then offered the Princes of Israel; heads, of the house of their fathers; they, were the Princes of the tribes: they were, those that stood over them: they were mustered. And they

brought their oblation before Jehovah; six covered wagons, and twelve oxen; a wagon for two of the Princes; and an ox for one: & they brought them neer, before the Tabernacle. And Jehovah sayd, unto Moses, Iog. Take it of them, that they may be to serve the service of the Tent of the congregation: and thou shalt give them, unto the Levites; every man, according to his service. And Moses took, the wagons & the oxen: and gave them, unto the Levites. Two wagons and foure oxen, he gave unto the sons of Gershon: according to their service. And foure wagons and eight oxen, he gave unto the sons of Merari: according to their service; under the hand of Ithamar, the son of Aaron the Priest. But unto the sons of Kohath, he gave none: because the service of the Sanctuary, was upon them; they should beare, with shoulder.

And the Princes offered, for the dedication of the Altar; in the day that it was anointed: and the Princes offered their oblation, before the Altar. And Jehovah sayd, unto Moses: One Prince for a day, one Prince for a day shall they offer their oblation, for the dedication of the Altar.

And he that offered his oblation, in the first day; was, Naasson the son of Amminadab, of the tribe of Iudah. And his oblation was, one silver dish, an hundred and thirtie shekels, was the weight thereof; one silver bason, of sevenie shekels, by the shekel of the Sanctuary: bothe of them, full, of fine flower mingled with oil, for a Meat-offering. One cup, of ten she-

11. A lb of gold, full of incense. One bullock, a yongling of the herd; one ram, one lamb of his first yere, for a Burnt-offering. One goat-buck, of the goats, for a Syn-offering. And for a sacrifice of Peace-offerings, two oxen, five rams, five hee-goats, five lambs of the first yere: this, was the oblation of Naasson, the son of Amminadab.

13. In the second day, offered Nethanel the son of Zuar: the prince of Issachar. He offered his oblation, one silver dish, an hundred and thirtie shekels, was the weight thereof; one silver bason, of sevenie shekels, by the shekel of the Sanctuary: bothe of them, full, of fine-floure mingled with oil, for a Meat-offering. One cup, of ten shekels of gold, full of incense. One bullock, a yongling of the herd; one ramm, one lamb of his first yere, for a Burnt-offering. One goat-buck of the goats, for a Syn-offering. And for a sacrifice of Peace-offerings, two oxen, five rams, five hee-goats, five lambs of the first yere: this, was the oblation of Nethanel the son of Zuar.

24. In the third day, the Prince of the sons of Zabulon: Eliab, the son of Helon. His oblation was, one silver dish, an hundred and thirtie shekels, was the weight thereof; one silver bason, of sevenie shekels, by the shekel of the Sanctuary: both of them, full, of fine-floure mingled with oil, for a Meat-offering. One cup, of ten shekels of gold, full of incense. One bullock, a yongling of the herd; one ramm, one lamb of his first yere, for a Burnt-offering. One goat-buck

of the goats, for a Syn-offering. And for a sacrifice of Peace-offings, two oxen, five rams, five hee-goats, five lambs of the first yere: this, was the oblation of Eliab, the son of Helon.

In the fourth day, the Prince of the sons of Reuben: Elizur, the son of Shedeur. His oblation was, one silver dish, an hundred and thirtie shekels, was the weight thereof; one silver bason, of sevenie shekels, by the shekel of the Sanctuary: bothe of them, full, of fine-floure mingled with oil, for a Meat-offering. One cup, of ten shekels of gold, full of incense. One bullock, a yongling of the herd; one ramm, one lamb of his first yere, for a Burnt-offering. One goat-buck of the goats, for a Syn-offering. And for a sacrifice of Peace-offings, two oxen, five rams, five hee-goats, five lambs of the first yere: this, was the oblation of Elizur, the son of Shedeur.

In the fifth day, the Prince of the sons of Simeon: Shelumiel, the son of Zurishaddai. His oblation was, one silver dish, an hundred and thirtie shekels, was the weight thereof; one silver bason, of sevenie shekels, by the shekel of the Sanctuary: bothe of them, full, of fine-floure mingled with oil, for a Meat-offering. One cup, of ten shekels of gold, full of incense. One bullock, a yongling of the herd; one ramm, one lamb of his first yere, for a Burnt-offering. One goat-buck of the goats, for a Syn-offering. And for a sacrifice of Peace-offings, two oxen, five rams, five hee-goats, five lambs of the first yere: this, was the oblation of Shelumiel, the son of Zurishaddai.

In the

42 In the sixth day, the Prince of the
 43 sons of Gad: Eliafah, the son of
 Deguel. His oblation *was*, one
 silver dish, an hundred and thirtie *she-*
kels, *was* the weight thereof; one silver
 bafon, of feventie shekels, by the she-
 kel of the Sanctuary: bothe of them,
 full, of fine-floure mingled with oile,
 44 for a Meat-offring. One cup, of
 45 ten *shekels* of gold, full of incense. One
 bullock, a yongling of the herd; one
 46 ram, one lamb of his first yere, for
 a Burnt-offring. One goat-buck
 47 of the goats, for a Syn-offring. And
 for a sacrifice of peace-offerings, two
 oxen, five rams, five hee-goats, five
 lambs of the first yere: this, *was* the
 oblation of Eliafah, the son of De-
 guel.

48 In the seventh day, the Prince of
 the sons of Ephraim: Elishama, the
 49 son of Ammihud. His oblation
was, one silver dish, an hundred and
 thirtie *shekels*, *was* the weight thereof;
 one silver bafon, of feventie shekels,
 by the shekel of the Sanctuary: bothe
 of them, full, of fine-floure mingled
 50 with oile, for a Meat-offring. One
 cup, of ten *shekels* of gold, full of in-
 51 cense. One bullock, a yongling of
 the herd; one ram, one lamb of his
 52 first yere, for a Burnt-offring. One
 goat-buck of the goats, for a Syn-
 53 offring. And for a sacrifice of Peace-
 offerings, two oxen, five rams, five
 hee-goats, five lambs of the first yere:
 this, *was* the oblation of Elishama,
 the son of Ammihud.

54 In the eighth day, the Prince of the
 sons of Manasse: Gamaliel, the son
 55 of Pedahzur. His oblation *was*,
 one silver dish, an hundred and thir-

tie *shekels*, *was* the weight thereof; one
 silver bafon, of feventie shekels, by
 the shekel of the Sanctuary: bothe of
 them full, of fine floure mingled with
 oile, for a Meat-offring. One cup,
 of ten *shekels* of gold, full of incense.
 One bullock, a yongling of the herd;
 one ram, one lamb of his first yere,
 for a Burnt-offring. One goat-
 buck of the goats, for a Syn-offring.
 And for a sacrifice of Peace-offings,
 two oxen, five rams, five hee-goats,
 five lambs of the first yere: this, *was*
 the oblation of Gamaliel, the son of
 Pedahzur,

In the ninth day, the Prince of
 the sons of Benjamin: Abidan, the
 son of Gideoni. His oblation *was*,
 one silver dish, an hundred and thir-
 tie *shekels*, *was* the weight thereof; one
 silver bafon, of feventie shekels, by
 the shekel of the Sanctuary: bothe of
 them, full, of fine-floure mingled with
 oile, for a Meat-offring. One cup,
 of ten *shekels* of gold, full of incense.
 One bullock, a yongling of the herd;
 one ram, one lamb of his first yere,
 for a Burnt-offring. One goat-buck
 of the goats, for a Syn-offring. And
 for a sacrifice of Peace-offings, two
 oxen, five rams, five hee-goats, five
 lambs of the first yere: this, *was* the
 oblation of Abidan, the son of Gi-
 deoni.

In the tenth day, the Prince of the
 sons of Dan: Ahiezer, the son of Am-
 mihaddai. His oblation *was*, one
 silver dish, an hundred & thirtie *she-*
kels, *was* the weight thereof; one silver
 bafon, of feventie shekels, by the she-
 kel of the Sanctuary: bothe of them,
 full, of fine-floure mingled with oile,
 for a Meat-offring. One cup, of
 ten *shekels* of gold, full of incense.
 One bullock, a yongling of the herd;
 one ram, one lamb of his first yere,

for a

for a Meat-offring. One cup, of
 ten *shekels* of gold, full of incense.
 One bullock, a yongling of the herd;
 one ram, one lamb of his first yere,
 for a Burnt-offring. One goat-
 buck of the goats, for a Syn-offring.
 And for a sacrifice of Peace-offings,
 two oxen, five rams, five hee-goats,
 five lambs of the first yere: this, *was*
 the oblation of Ahiezer, the son of
 Ammihaddai.

In the eleventh day, the Prince of
 the sons of Aler: Pagiel, the son of
 Ocran. His oblation *was*, one sil-
 ver dish, an hundred and thirtie *she-*
kels, *was* the weight thereof; one silver
 bafon, of feventie shekels, by the she-
 kel of the Sanctuary: bothe of them,
 full, of fine-floure mingled with oile,
 for a Meat-offring. One cup, of
 ten *shekels* of gold, full of incense.
 One bullock, a yongling of the herd;
 one ram, one lamb of his first yere,
 for a Burnt-offring. One goat-
 buck of the goats, for a Syn-offring.
 And for a sacrifice of Peace-offings,
 two oxen, five rams, five hee-goats,
 five lambs of the first yere: this, *was*
 the oblation of Pagiel, the son of O-
 cran.

In the twelfth day, the Prince of
 the sons of Naphtali: Ahira, the
 son of Enan. His oblation *was*, one
 silver dish, an hundred and thirtie *she-*
kels, *was* the weight thereof; one silver
 bafon, of feventie shekels, by the she-
 kel of the Sanctuary: bothe of them,
 full, of fine-floure mingled with oile,
 for a Meat-offring. One cup, of
 ten *shekels* of gold, full of incense.
 One bullock, a yongling of the herd;
 one ram, one lamb of his first yere,

for a Burnt-offring. One goat-
 buck of the goats, for a Syn-offring.
 And for a sacrifice of Peace-offings,
 two oxen, five rams, five hee-goats,
 five lambs of the first yere: this, *was*
 the oblation of Ahira, the son of E-
 nan.

This *was* the dedication of the Al-
 tar, (in the day when it was anoynd-
 ed;) by the Princes of Israel: twelve
 silver dishes, twelve silver bafons,
 twelve cups of gold. Every silver
 dish, weighed an hundred and thirtie
shekels; and every bafon, feventie: all
 the silver of the vessels, weighed two
 thousand and foure hundred *shekels*,
 by the shekel of the Sanctuary. The
 cups of gold, were twelve, full of in-
 cense: every cup weighed ten *shekels*,
 by the shekel of the Sanctuary: all the
 gold of the cups, *was* an hundred &
 twentie *shekels*. All the oxen for the
 Burnt-offring, were twelve bullocks;
 the rams twelve; the lambs of the
 first yere, twelve, and their Meat-off-
 ring: & the goat-bucks of the goats,
 twelve, for the Syn-offring. And
 for the sacrifice of Peace-
 offerings, were twentie and foure bul-
 locks; the rams sixtie, the hee-goats
 sixtie, the lambs of the first yere,
 sixtie: This, *was* the dedication of the
 Altar, after that it was anoynded.
 And when Moses was gone in, into
 the Tent of the congregation, to speak
 with him; then he heard the voice, of
 him speaking unto him, from above
 the Covering-mercie-seat, that *was*
 upon the Arke of the Testimonie; fro
 between the two Cherubims: and he
 spake, unto him.

Annotations.

Finished the rearing up] that is, had fully set up the Tabernacle, which was reared the first day of the first month of the second year after their coming out of Egypt, *Exod.* 40. 17. 18. &c. (anointed it) as was commanded *Exod.* 40. 9. with the holy oil appointed to be made, in *Exod.* 30. 23--26. 27. 28.) the performance whereof is mentioned in *Levit.* 8. 10. 11. Because the Sanctuary and Altar were the chiefest things, and sanctified the oblations, *Mal.* 23. 17. 19. therefore the Princes performed not this homage followings; til they were fit up & anointed.

2 V. 2. *Then offered* | Hebr. *And the*
Princes &c. off. ed. This offering was in the
second month of the second year: after
they were come out of Egypt, after that
the Princes had been appointed with
Moses and Aaron to number the people,
Num. 1. 1. 2. &c. and the tribes had been
set in order about the Tabernacle, Num. 2.
according to which order they here bring
their offerings for the dedication of the
Altar. And so the first note on Exod. 40. 2.
is to be corrected, where the offerings of
these princes, are said to be in the first
month, which should follow after in the
second. heads | that is. governors: as

the Greek translate the twelve rulers (or Princes) of their fathers house: see Num. 1. 16. stood over them that were murdered } or, that were numbered : the Greek sayth, over the visitation, (or muster;) of whom it was sayd to Moses in Num. 1. sheph are the names of the men which shall stand with you. So at the making of the Tabernacle, the Rulers brought precious Beryl stones, and filling stones for the Ephod, &c. Exod. 35. 27. and for the building of the Temple, the Princes offered willingly and gave for the service of the house of God, gold, silver, brasse, &c. 1. Chron. 29. 6. 7. 8.

50. Thy servants have taken the summe of the
men of wars &c. & there lacketh not one man
of us. we have therefore brought an oblation for
the LORD &c. to make an atonement for our
soules before the LORD.

07; coach wagons, according to the Greek version; and so the Hebrew *Tsfabim* is added for Coaches in *Ejaf* 66.20. The Children & other Hebrews exulted in them covered wagons. In *Levit* 11.29. *Tsfab* is a Tortoise; so called to of the shell that covereth it; accordingly here they may be called wagons *Tsfab*, of the tortoise (or of covering) because they were like to a tortoise, covered above. *Charani* expoundeth *Tsfab* for *Tsfab* a host (or army, by cutting off the last letter,) and so they were named, wagons that: went in the army for the service of the Tabernacle: to which one Greek version agreeth, translating it *Dunamot* (a wagon) that is, one wagon for two princes.

for one that is, as the Greek translation, for every one. Thus in their gifts they were partly federal, partly joyed in communion, two and two, for a wagon. The Hebrews copare the number of six, with the six federal blessings in Num. 6. 23-26. and the twelve oxen, according to the number of the twelve tribes: *R. Machbi* on Num. 7. before the Tabernacle to present them there unto God Jonathan in his Chaldee paraphrase addeth, *Moshe* would not receive them of them, and they brought them near (or offered them) before the Tabernacle. And Sol. Jarchi to explain it; because *Moshe* received them not from their hand, till he was commanded by the mouth of God.

as many moe wagons and oxen, as the
Gerfonites. ^{in the hand} that is, under
the guidance and government of Isha-
bael. ^(see Num 4:28 33.) of the holy

V. 9. of the *Saukarine*] or, of the holy
 name: Hebr. of the *hoigner*: meaning, the
 Ark; Tabl; Candlestick, Akars &c; &c
 Num. 4. 1-15. was upon them] the
 Greek translate, they have the *miserical*
mercy of his Hois. with [shoulder] that
 is, as the Greek explaineth it, they shall
 bear them on (their) shoulders: and no other
 wife, therefore when the Ark was carried
 on a wagon, God was angry, and it killed
 Uzzah, 2 Sam. 6. 7. then David acknow-
 ledged that the Lord had made a breach
 among them, because they sought him
 not in due order, 1 Chron. 15. 13.
 of the initiation,

not in due order, 1 Chron. 15. 13. *the initiation,*
 V. 10. *the dedication* or, *the initiation,*
consecration; called in Hebrew *Chanucab,*
 which when it is spoken of men, meaneth
the consecrating, initiation, information and
 bringing up to any new thing which they
 were not accustomed to before: when of
 other things, as of Temples, altars, hou-
 ses, or the like; it meaneth the first using
 of them, or dedication and consecration
 to their first use, which was done with so-
 lemnity, as Solomon dedicated the house of
 2 id., 1 Chron. 7. 5. and kept the dedication of
 the altar, seven days; 1 Chron 7. 9. and at
 the returne out of Babylon, they kept the
 dedication of the house of God with joy, and es-
 fied at the dedication thereof, 1 co. bulke 6. 16-17
 2 co. 12 mms, 400. Lmbs, &c. Ex. 25. 16-17
 Then they kept the dedication, thanksgiving, sing-
 ing, with gladnes, thanksgiving, singing
 of hymns, psalteries, harps &c.: an

V. 11. One Prince for a day] this sentence twice written, is for more plainness, and exactness, & solemnity of the action: as also to shew an equal right that all the Princes and Tribes had in the Akar now to be dedicated; and how the Lord esteemed of the religious dutie now to be performed, which he would have doen in distinct dayes. Wherefore he also writeth their particular offerings at large, repeating

ting the same things twelve times together.

• V. 12. *Nachfon* Hebr. *Nachfon*: so in *Num. 1.7*, of the tribe) or, for the tribe; in which sense, the oblation was not for his own person, but for the whole tribe, wherof he was governor: but the Greek translates, *Prince of the tribe of Judas*. Here the Caprains of the tribes offer every one in his day, not according to their birthes, or as they are named in *Numb. 1.* but according to the order wherin God had set them round about his Sanctuary, in *Num. 2.* beginning at the East quarter, proceeding to the South, then to the West, and ending at the North, (according to the course of the Sun) as may be viewed thus: of

- | | | |
|--------------------------------|---|--------|
| 1. Iudah: Naasson, versf. 12. | } | East |
| 2. Issachar: Nathaniel, v. 18. | | |
| 3. Zabulon: Eliab, versf. 14. | } | South. |
| 4. Reuben: Elizur, versf. 30. | | |
| 5. Simeon: Shelumiel, v. 36. | | |
| 6. Gad: Eliasaph, versf. 41. | | |
| 7. Ephraim: Elisbama, v. 48. | } | West. |
| 8. Manasses: Gamaliel, v. 14. | | |
| 9. Benjamin: Abidan, v. 60. | | |
| 10. Dan: Ahiezer, versf. 66. | | |
| 11. Aser: Pagiel, versf. 72. | } | North. |
| 12. Naphthali: Asira, v. 78. | | |

Thus God would have that order kept in their oblations, which he had appointed for their situations, *Numb. 2.* and so likewise for their journeyings *Num. 10. 14-17.* to shew that he is not the author of confused tumult, but of peace, *1 Cor. 14. 33.* And Judah, in Naasson his son, was first in these oblations (as in many other things,) for to type out the honour of Christ, who was to be his son according to the flesh, *Heb. 7. 14.*

V. 13. *diſh*) or, *charger, platter*, in Hebrew *Kapharab*, in Greek *Trublion*, which word is uſed for a *diſh*, in *Mat. 26. 23*. Such *diſhes* were uſed to ſet the *Shew bread* in, on the golden table, *Exod. 25. 29.* and *thirtie ſhe kels*) the word *ſhe kels* is expreſſed in the *Chaldee verſion*, and rightly as

the next words manifest; the *Shekel* *Shalem* of the Law; weighed three hundred and twenty barley cones, (ayth *Mammon* and treat. of *Shekels*, ch. i. *fr. 1*. See the notes on Gen. 10. 16. *bafon* or, *vial*; called in Hebrew *Marak*, a *Vial*; which word is used in Rev. 16, where the vials of Gods wrath are poured out. Such *bafons* or *vials*, were used to carry the blood of the sacrifices to the Altar, where it was poured out: of them mention is made in *Num. 14. 20*, the pots in the LORDS house, *like the bafons before the Altar*. *Shekel* of the *Sanctuary* or, of *sanctuary*, that is, by *shekel*, as the Greek translates it: which weighed twenty *Grains*, *Numb. 34. 24* and *Exod. 30. 13*. *Meat-offering* or *Minchah*: of this see *Levit. 2*.

V. 14. of gold] touching this, *Cher kuni* notheth, the cup it self was of gold, and the weight of it was by silver shekels. So *Sol. mathau* in his Thargum sayth, One cup weighing ten shekels of silver, and it (the cup) was of gold. This is plain by the 86. verse following: there *Sol. farchi* sayth, that the shekels of gold weighed not so much as the silver shekels. of incense] or perfume, in Hebrew *Ketoreth*: every Meat-offering of flour as it was mingled with oil, so it had frankincense [*Lebanah*] upon it: Lev. 2. 1. but the incense [*Ketoreth*] was for the golden altar, the making whereof is described in Exod. 30. 34. &c. *Sol. farchi* here notheth, *He finds* no incense for any particular person, nor for the outward (brazen) Altar, but this only. So it was an extraordinary oblation for this present action.

V. 15. bullock] in Chaldee, a bull; in Hebrew *Par*, which is a young bull of the second or third year; see the notes on Exod. 29. 1. *yagling*] Hebr. son of the herd (or ox); see Exod. 29. 1. *ramm*] which also was of the second year, as lambs were of the first: see the notes on Levit. 1. 10.

his first year] Hebr. son of his year: of which phrase, see the notes on Gen. 5. 32. Exod. 12. 5. Burnt-offering] the Law, and signification herof, see in Lewis. 1.

Verf. 16.

Verf. 16. goat-buck] a goat of the fe-
such was the ordinary Syn- But

V. 17. of Peace-offerings: in Greek, e
in Chaldee, of Afflictions: for

Lev. 3. where the Law of this sacrifice is opened. Thus by sacrifices of all sort, figuring the death of Christ, and benefiting to be reaped thereby, they reconciled a male themselves and theirs acceptable to God and were made partakers of his grace, to remission of sinns, justification and final Aification, through faith, by the work of the holy Ghost: in communion and feeling wherof they lived before God.

18
v. 18 Nathanael the son of Zari
in Greek Nathanael the son of Sogor: see
1.8. Prince: this title is given to
the twelve, except Naafon of Iudah, who
offred first: wherof Chazbuni giveth
reason, He is not cald Prince, that he
not be passy up because he offred first: and
the other are called Princes, for that they

19 V. 19. He offred In the Chald
Iona:han there is added, He offred bus
after Iudah by the mouth of the Hol
Sil. Iarchi here writeth thus, W by
eb the first-ure of (the Prince of) th
of Ilishah, HE OFFRED, when the lik
of all the other tribes? Because
came, and made a styrre, and sayd, It w
that my brother Iudah offred before m
after him. Moses answered, It w
was me by the mouth of the Almi
they should offer according to the or
journeying by their standards. Then
sayd, He offred by offring: and the wo
n' offred' waneh the letter yod; i. e.
the playne writing (by the confon

ters) it is imperative [Hakreb, offer thou;]
for that by the mouth of God, he was comman-
ded to offer. 13. 24. 2. 14. he is cal-

V. 42. Deguel in Num. 21. 14. led Reguel; and to the Greek here hath, Εὐγενής the son of Ριζογελ: see Num. 1. 14.

V. 48. the seventh day] the Hebrews note this to be extraordinary, that on the sabbath day the same course of offering was kept as on the other days, without intermission. *Ambrad*] in Greek St.

V. 54: [Gomuliel] in Hebrew: Gomuliel
Pedatzon] in Greek Phaddasou : fee

V. 72. *In the eleventh day* to the Greek
translateth it, which in the Hebrew and
Chaldee phrase is, *In the day of eleven dayes*.
So in v. 78. *In the day of twelve dayes*, which
the Greek expoundeth, *In the twelfth day*.

& he
 Pagiel] in Greek Phageel the son of Zebulun
 V. 84. dedication of the altar] The
 children called Ionathans, expounding the

the dedication of the anointing of the Altar.
Here God summeth up the offerings
the Princes, the number of vessels, and
the number of them and the number

all their sacrifices: to shew how acceptable this their service was unto him, which he so largely set downe in the p[re]face in the general. And as

Altar now dedicated, was a type
Christ: so the oblations of the Prince
the twelve tribes, shewed the faith he

& love of Israel towards God,
of whom the Apostle giveth this testi-
monie; Now I stand, and am judged, for the
of the promise made of God unto our fathers

unto which promise, our twelve Apostles
serving [God] day and night, hope to
Act. 26.6.7. And they are an example
unto all Princes of the earth, how

should honour the Lord with their
sons & substance, & willingly offer
maintenance of his continuall pu
service: as is promised unto Ierusa

They shall bring gold, and incense, and
shall shew forth the praises of the Lord.
Flocks of Kedar, shall be gathered together

42

48

5.

7

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22-

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Figure 1

thee; the rammes of Nebaith shal minister unto thee: they shal come up with acceptance upon mine Altar, and I wil glorifie the boufe of my glorie. And the sonns of strangers shal build up thy walls, and their Kings shal minister unto thee, *Isai* 60. 6, 7, 10. And the nations of them which are fawed, shall walk in the light of it: & the kings of the earth, doe bring their glorie & honour unto it; *Rev.* 21. 24. See examples of the like liberality, in *Nehem.* 7. 70-71. 72. *Exr.* 68. 69. 1 *Chro.* 29. 6-7. 8.

85 V. 36. Every Hebr. one. 1400.
[shekels] The reason of this exactness of
their weight severally and jointly, was
for the honour of the Lords Sanctuary,
and vessels of the same, all which were
holy: for which cause also at the returne
of the Jewes out of Babylon, the vessels
of the house of God, were delivered by
weight, and received againe at Jerusalem
by weight; for they were holy, and there-
fore waight to be kept: and they were ta-
ken by number, and by weight of every one:
and all the weight was written at that time. Ex.
8. at. 17. 28. 29. 30. 31. 34.

86 V. 86. an hundred and *twentie*] so there was juſt the twentieth part of the weight of all the ſilver veſſels, in theſe twelve golden cups. And Jonathan in his Thargum maketh theſe 120. ſhekels, anſwerable to the 120. yeres of Moſes life.

87 V. 87. *their Meat-offering*] the Greek version addeth, *their Meat-offerings* and *their Drink-offerings* : which though they were not mentioned before, yet were to be understood by the sacrifices that were offered. For by the Law, every Burnt-offering was to have with it a Meat-offering of flour, mingled with oil ; and wine, for a Drink-offering : the appointed measure of them, is to be seen in *Numb. 15. 3-12.*

88 V, 88. *sixte*] to all the beasts which the 12. Princes offered at this dedication, were two hundred fiftie and two : of which, two hundred and foure, were Peace-offings; wherof themselves with the Preests did eat, & so kept a feast with joy before the Lord, for his mercie to-

wards his people. See Lewis -

V. 89. *to speak with him* that is, *speaking*;
God: of him *speaking* or, of one *speaking*;
which the Greek translate, *of the Lord*
speaking. And Thargum Jonathan expos-
eth it, *of the Spirit speaking*. Herein Mo-
ses excelled all other Prophets; in that
the Lord spake so familiarly with him.
See the notes on *Numb. 12*.

Covering-mercie [sat] thus the promise was fulfilled, *we will meet with thee there, and I will speak with thee, from above the Covering-mercie-feat*, Exod. 25. 22. And hercupoon the Most holy place of the Sanctuary, where the Ark and the Mercie-seat was, is called *Debir*, the *Oracle* or *Speaking place*, (Kng. 6. 23. And the *Covering-mercie-feat* (*Ornamentatiorie*) being a figure of Christ, (Rom. 3. 25. as it is noted on Exod. 25. 17.) it was a testimonie of Gods grace by his Church in Christ his son, by whom he alwayes spake unto our fathers, but more clearly unto us in these last dayes, Heb. 1. 2. And whereas it is sayd in Lev. 1. 1. the Lord spake unto Moses out of the Tabernacle, this spake

The Lamps.

Out of heaven he made thee to hear his voice
 & Gibson hearest his words out of the midst
 of the fire. R. Menachem on Num. 7.

CHAPTER 8.

CHAPTER 3.

1. How the Lamps were to be lighted; and what was the workmanship of the Candlestick. 2. A commandment to cleanse the Levites, with smearing, shaving, and washing of clothes. 3. To offer two bullocks for a Burnt-offering and a Sprinkling to make atonement for them. 4. The Priests were to wave them. 5. The Levites are separated to serve in the Tabernacle, in stead of all the firstborn of Israel. 6. The commandment is performed concerning the Levites, and they enter upon their service. 7. The age and time when they were to begin, and when to leave off their service.

פ פ פ

And Iehovah spake, unto Moses, saying. Speak unto Aaron, and lay unto him: when thou makest the lampes to ascend-up; the seven lampes shal give-light, over against the face of the candlestick. And Aaron did so; he made the lampes therof to ascend up, over against the face of the Candlestick: as Iehovah commanded Moses. And this work of the candlestick, was of beaten-work of gold; unto the shaft therof, unto the floure therof, it was beaten-work: according to the patterne, which Iehovah had shewed Moses, so he made the Candlestick.

And Iehovah spake, unto Moses,
saying. Take the Levites, from
among the sonns of Israel: & cleanse
them. And thus shalt thou doe
unto them, to cleanse them; Sprinkle
upon them, the Syn water: and let

then cause a razor to pass, over all their flesh; and let them wash their clothes, & cleanse themselves. And let them take, a bullock a yongling of the herd; & his Meat-offering, fine-floure mingled with oile: & a second bullock a yongling of the herd, shalt thou take for a Syn-offering. And thou shalt bring-neere the Levites, before the Tent of the congregation: and thou shalt gather-together, the whole congregation of the sons of Israel. And thou shalt bring-neer the Levites, before Iehovah: and the sons of Israel shal lay their hands, upon the Levites. And Aaron shal wave the Levites for a wave-offering, before Iehovah; offered of the sons of Israel: that they may be, to serve the service of Iehovah. And the Le-

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of beast: in the day, *that* I smote every
 18 first borne, in the land of Egypt; I
 sanctified them, unto me. And I
 have taken, the Levites: instead of e-
 very first borne, of the sons of Israel.
 19 And I have given the Levites as given,
 to Aaron and to his sons, from a-
 mong the sons of Israel; to serve the
 service of the sons of Israel, in the
 Tent of the congregation; and to
 make atonement for the sons of Is-
 rael: that there be no plague, among
 the sons of Israel, when the sons of
 Israel come nigh, unto the Sanctu-
 20 arie. Then did Moses, and Aaron,
 and all the congregation of the sons
 of Israel, to the Levites; according to
 all that Jehovah commanded Moses,
 21 concerning the Levites; so did the
 sons of Israel, unto them. And
 the Levites purified themselves, and
 washed their clothes; and Aaron wa-
 ved them, for a wave-offering, before
 Jehovah: & Aaron made atonement
 22 for them, to cleanse them. And
 after that, went the Levites in, to serve
 their service, in the Tent of the con-
 gregation; before Aaron, and before
 his sons: as Jehovah had command-
 ed Moses, concerning the Levites, so
 did they unto them.
 23 And Jehovah spake, unto Moses,
 24 saying. This is it, that *bedmeib* un-
 to the Levites: from five and twentie
 yeres old, and upward; he shall goe
 in, to warre the warfare, in the ser-
 vice of the Tent of the congregation.
 25 And from the age of fiftie yeres, he
 shall returne from the warfare of the
 service: & shall not serve, any more.
 26 But he shall minister with his breth-
 ren, in the Tent of the congregation,

to keep the charge; & shall not serve
 the service: thus shalt thou doe unto
 the Levites, in their charges.

Annotations.

Here beginneth the 36.
 Lecture of the Law; see the
 annotations on Gen 6.9.

Lamps to ascend] that is, to burne, 25
 the Chaldee tranlateth: so in Exod.
 25.37. & 27.20. Lev 24.2. The Greek
 interpreteth, *what thou shalt set up the Lamps*:
 to weer, upon the branches of the Can-
 dlestick: *howbeit* in the next vers: the
 Greek tranlateth, *he kindled*. As the Prin-
 ces of the twelve tribes (in the former
 chapter) offered to the dedication of the
 Altar; wherby the sanctified works of the
 body of the church was signified: so here
 followeth the like touching the ministers,
 both Priests and Levites; which tribe of-
 fered nothing at the former dedication.

over against the face of the Candlestick]
 that is, towards the middlemost of the seven
 branches: for this word Candlestick, some-
 time comprehendeth the whole, consist-
 ing of the shaft & seven branches joyn-
 ly, Exo. 25.31. sometime the middle branch
 which went right up from the shaft, one
 of which the six other bowed branches
 proceeded, Exod. 25.34.35. So the meaning
 is, that all the Lamps should be lighted on
 that part which was toward the middell,
 as looking all to it, from whence they first
 arose, and had their light. For they used
 to light the middlemost lamp, from the
 fyre on the Altar, & all the other lamps
 were lighted from the middle lamp, and
 others next them, as is noted on Exo. 27.21.
 The Hebrewes say, *The six lamps that were*
fastned unto the six branches that went out of
the Candlestick, all of them had their faces to-
wards the middlemost lamp which was on the
branch of the candlestick: and this middlemost
lamp, the face of it was towards the most holy
place, and it is called the western Lamp. Ma-
mory in Mishn. torn. 3. in Beth habchirah, ch.
3. fcd. 8. Accordingly Sol. Jarchi here ex-
 plaineth

plaineth this, Over against the face of the
 Candlestick, that is, the middle lamp, which is
 none of the branches but of the body of the can-
 dlestick. The seven lamps shall give light; six
 which are upon the six branches, the three that
 are eastward, having the wicks in them turned
 towards the middlemost; and so the three that are
 westward, having the tops of the wicks towards
 the middlemost. This Law God briefly gave
 before, in Exod. 25.37.

V.4. And this work] or And this was
 the work of the candlestick; or of the Light-
 vessel. The making hereof is described in
 Exod. 25.31.-39. & 37.17.-24. bea-
 ten-work] in Greek, *strong* (or solid) mea-
 ning, it was found, not hollow, beaten
 with the hammer out of one peece, not
 of many pieces: understanding the whole
 candlestick with the branches, bowles,
 knobs, and flowres. But the Lamps were
 made a part, (as were the tongs, and snuff
 dishes,) Exod. 37.23, and were set upon the
 tops of the seven branches. So Chazkuni
 noteth on Exod. 25. that the Lamps were ves-
 sels by themselves, and might be removed from
 the branches. unto the shaft &c.] that
 is, both the shaft and the floure (which the
 Chaldee calleth *Litie*, & the Greek *Dolies*),
 were of beaten work. This Sol. Jarchi ex-
 poundeth thus, as if he should say, the body
 of the Candlestick all of it, and all that pertain-
 eth thereto. Maimony in Beth habchirah (or
 treat of the Temple) chapt. 3. describeth
 the manner of the Candlestick thus; that
 it had four bowles (or cups), the body
 and two floures in the branch of the Candlestick,
 Exod. 25.34. and moreover a third floure was
 next to the shaft of the candlestick, Numb. 8.4.
 And it had three feet. And three other knobs
 were on the branch of the candlestick, from which
 knobs, there proceeded six branches, three on
 the one side, and three on the other: and in every
 of them branches, were three bowles, and a knob,
 and a floure; and all made like almonds. So there
 were in all, two and twentie bowles, and nine
 floures, and eleven knobs. And they all were
 requisite, so that if there wanted one of these two
 and fourtie, it hindred all the rest. The bowles
 were like the cups of Alexandria, wide at the

mouth, and narrow at the bottom. The knobs,
 were like the apples (or heads) of leeks, some-
 what long like an egg. The floures were like the
 floures of Amudims; which are like a dish
 whose lip is doubled on the out side. The height
 of the candlestick was eighteen handbreadths
 (that is three cubits.) The feet and the floure
 were three handbreadths: then two handbreadths
 smooth: then a handbreadth wherein was a bowle
 a knob and a floure. Then two handbreadths
 smooth, and then a handbreadth knob; and out
 of it issued two branches, one on this side, and
 as other on that, which went up as high as the
 Candlestick. Then a handbreadth smooth; and
 an handbreadth knob, with two branches issuing
 out of it, as high also as the candlestick. Then
 an handbreadth smooth; & an handbreadth knob,
 with two branches issuing from it, as high as
 the candlestick. Then two handbreadths smooth.
 So there remained three handbreadths, wherein
 were three bowles, a knob and a floure. And
 there was a stone before the candlestick, wherein
 were three steps, on which the Priest stood
 and trimmed the Lamps; and upon it he set down
 the vessel of oil & the tongs & the snuffdishes,
 when he trimmed the Lamps. Other things
 touching the manner of trimming them,
 and the measure of oil in every one, are
 noted on Exod. 27.21. This Candlestick si-
 gnified the Law of God, shining in the Ta-
 bernacle of his church, with the oil of
 grace, in the seven lamps, which are the
 seven spirits of God, Rev. 4.5. The commande-
 ment is a Lamp; and the Law, a light, Prov. 6.
 23. So is the propheticall word, as a Light shi-
 ning in a dark place, 2 Pet. 1.19. And as the
 Candlestick was of soled beaten work, and
 the oil, of beaten olive, Levit. 24.2. so is the
 preaching and pacifice of the Law, labo-
 rious and with much affliction, 2 Tim. 1.8.
 and 2.3. And the work of Christ, and of
 his ministers, was signified by the Priests
 continual ordering & trimming of these
 Lamps; and the lighting of one Lamp
 from another, shewed the opening and
 enlightning of one place of scripture by
 another, and the middle lamp lighted from
 the fyre of the Altar, signified that the
 fountaine of all light and knowledge co-
 meth

meth from Christ. Who hath the seven spirits of God, Revel. 3. 1. figured by the seven lamps of fire, Revel. 4. 5. The variety of cups, knobs and flowers; taught the sundry things that are in the scriptures, histories, precepts, prophecies, parables &c. And as seven is the number of perfection: so by the seven branches and lamps, the full perfection of the scriptures is shewed, which are able to make us wise unto salvation, through the faith which is in Christ Jesus; and perfect, throughly furnished unto every good work. 2 Tim. 3. 15. 16. 17. This Candlestick, might also be a figure of the Church, shining as lights in the world, and holding forth the word of life, Philip. 2. 15. 16. (as the seven golden Candlesticks, in Revel. 1. 20. were the seven Churches in Asia, in the midst of which, Christ our great high Priest walked to order their light, and to pour the oil of his grace into their Lamps:) which church is in nature one in Christ, though it hath many particular churches as branches out of one stock; the chief branch wherof was the church of Israel; from whose light we all receive light, they having first received the Oracles of God. See Rom. 3. 2. & 11. 16. 17. 18. &c. 1 Pet. 1. 19. So the state of the church by the word and Spirit of God is set forth by a vision of the Candlestick, whose lamps are filled with oil from two olive trees, Zach. 4. Rev. 11. and John the Baptist a preacher of the word of grace, is called a burning and shining Lamp, Job. 5. 35. the pattern Hebr. the shew or vision, appearance, that is, the pattern shewed, as Exod. 25. 40. This teacheth that no other ground or forme of doctrine, or of the church, is to be brought in, then that which is shewed of God. 2 Tim. 1. 13. 1. Tim. 3. 4. &c. 3. 15. Mat. 23. 10. Eccle. 1. 11. 12.

V. 6. Levites] the residue of the tribe of Levi, besides the Priests, whose consecration is described in Levit. 8. unto who the other Levites were adjoynd to assist them in the service of Gods Sanctuary, as was signified before, in Num. 3. 6. &c. but their consecration is shewed in this

chapter. *from among the sons*] here upon the Levites, as in office, so in name are distinguished from the other Israelites, as are also the Preists from the Levites. 1 Chron. 9. 2. the Israelites, the Preist, the Levites, and the Nethinims. *cleanse them*] or purify them after the manner following. This though it were the duty of all the people, to be clean and pure when they came to the Sanctuary, 1 Chron. 23. 19. 2. Cor. 7. 1. yet in speciall manner it belonged to the ministers, which did bear the vessel of the Lord, Esai. 52. 11. Exe. 6. 10. So the Apostles among other graces wherby they approved themselves as the ministers of God. nimmeth one to be by parents, 1. Cor. 6. 4. 6.

V. 7. Syn-water] that is, the water of purification from Syn, which was made with the ashes of an heifer, wherof the Law is after given in Num. 19. As the sacrifice that maketh expiation for Syn, is called the Syn (offering,) so this purifying water is called the water of Syn, which the Greek expoundeth the water of purification. And this water sprinkled on the unclean, sanctified to the purifying of the flesh: but figured the blood of Christ, which purgeth the conscience from dead works, to serve the living God, Heb. 9. 13. 14. *all their flesh*] in Greek, *all their bodies*; that is, shave off all their hayre: which was an other signe of purification, as in the cleansing of the Leper, he shaved off all his hayre, Lev. 14. 8. 9. & in the cleansing of the polluted Nazirite, Num. 6. 9. So the Levites which were in themselves as Lepers, that is Synners, are cleansed through faith in Christ. *their clothes*] their garments; an other rite used in purifying the unclean, Exod. 19. 10. Levit. 14. 9. & 15. 5. By these three rites were signified the purifying from Syn of all sorts, inward and outward; from all filthines of the flesh and spirit, 1. Cor. 7. 1. of the hart and conscience, of the body, and of the conversation, Heb. 10. 22. Which purities are in speciall required of the ministers, whom the Lord taketh for his service, as he did the Preists and Levites, Esai. 66. 21. and generally

nerally of all Christians, called also the Preists and Ministers of God, Esai. 61. 6. Rev. 1. 6. whose garments are washed and made white in the blood of the Lamb (Christ) that they may serve him day and night in his Temple. Revel. 7. 9. 14. 31. *and cleanse*] or purify themselves, by repentance, and faith in God; without which all outward rites availed nothing. Or, cleanse themselves by washing their bodies in water, as did other unclean persons, Lev. 14. 8. & 15. 5. to the Chaldee calleth *lora-hans*, expoundeth it of cleansing in water. The Greek translatheth, and they shalbe pure.

V. 8. *young of the herd*] or, *young ox*, of the second year: see the notes on Exo. 10. 1. where the like was brought for the Preists. This was for a burnt-offering, to make atonement for the Levites, vers. 12. and as Chazkuni here observeth, for the consecration of them for service. The former cleanings were to take away syn: these sacrifices after, were also to reconcile them unto God, in Christ whom all sacrifices figured, Heb. 9. 12. & 10. 5. — 10. *his Meat-offering*] speaking as of a thing known: now the ordinarie Meat-offering for a bullock, was threeteenth deales of fine-floure mingled with oil; and for a drink offering, half an Hin of wine, Numb. 28. 12. 14. See the annotations there. And of the Meat-offering fee Levit. 2. *a second bullock*] that is, another bullock, which though it is the second here named, yet was it first offered, v. 12. Lev. 8. 14. 18. & 24. 19. And no bullock was offered for Syn, save the syn of the high Priest, or of the congregation, Levit. 4. 3. 13. 22. 23. and the Levites now taken for all the firstborn of Israel, offered such a Syn-offering as the whole congregation should.

V. 9. *the whole*] or, *all the congregation*, because the thing concerned them all to know and to approve: the Levites being now taken in stead of their firstborne, vers. 18. 19. So all the congregation was assembled at the consecration of the Preists, Levit. 8. 4.

V. 10. *the sons of Israel*] that is some

of the chief of them, (as the firstborne) in the name of the rest, shall lay or impose hands on the Levites: which rite was kept at the ordination of officers both in the old Testament and in the new, Act. 6. 6. & 13. 3. Chazkuni here expoundeth it thus, *The sons of Israel*, that is the firstborne which were in Israel: for the Levites gave an atonement for them: and every firstborne layd on (hands) on (the Levite) that was for him. This ordinance fitted the present business: for the Levites being taken to serve the service of the sons of Israel, and in stead of every firstborne, and to make atonement for them, vers. 18. 19. and offered by them, v. 11. they were by this signe, to put the charge and service of the church upon them, & to consecrate them unto God in their name. And herein they figured the church of Christ, called the general-assembly and church of the first borne which are written in heaven, Heb. 12. 23.

V. 11. *wave the Levites*] this waving, the Greek expoundeth *separate*; which word is used for the ministers of Christ, as *Separate me Barnabas and Saul*, for the work wherunto I have called them, Act. 13. 2. so in Rom. 1. 1. And here in vers. 14. God sayth, thou shalt separate the Levites. But waving is used for offering, as the sacrifices that were waved or moved to and fro; wherby the troubles and afflictions of the ministers of God, were figured: see the annotations on Exod. 29. 24. 27. *Wave-offering*] in Greek, a gift. So the ministers of the church are called gifts, Eph. 4. 8. 11. *to serve the service*] in Greek, *to work* (or do) the works of the Lord, so in vers. 17. This phrase the Apostle useth, *he worketh the work of the Lord*, 1st also doe, 1 Cor. 16. 10. [so of the Preists and Levites he sayth, that they did work (that is minister, or serve about) the holy things, 1 Cor. 9. 13.]

V. 12. *the head*] that is, the heads of the bullocks, as the Greek translatheth: but called head, because it was to be done on each of them severally: so Chazkuni explaineth it, on the head of every one of the bullocks. By this rite, they dedicated their

faith in Christ, (figured by these sacrifices, from whom they expected forgiveness of sins, and sanctification unto the work of their ministerie. *make thou*) in Greek, *thou shalt make*, that is offer to God, by the hands of Aaron the Priest.

to make atonement] this sheweth the unworthiness of all flesh to minister before God, until reconciliation be made for their sins by Christ. So Paul sheweth mans insufficiency (or unworthiness) for such things, and sheweth our sufficiency to be of God, 2 Cor. 1. 16. & 3. 5. 6.

V. 13. *thou shalt* or *thou shalt present*, *thou shalt make to stand*: as a signe that they were given to him and his sons, as in v. 19.

V. 14. *shall be mine*] which the Chaldee explained, *shall be ministers before me*. See the notes on Num. 16. 9.

V. 15. *to serve the Tent*] in Greek, *to do the works of the Tent*: this is explained in v. 19. *to serve the service of the sons of Israel, in the Tent*. A like phrase is in Ezek. 48. 18. *to serve the city*; and in 1. Chron. 24. 18. *they served the groves*.

and gave them before the Lord. This is the third time that the waving of the Levites is commanded: Sol. Iarchi. sayth that the first (in v. 11.) respected the *Qoathim*; the second (in v. 13.) was for the *Gershonites*; and this third, for the *Levites*.

V. 16. *are given, are given*] that is, as the Greek translateth, *they are a gift given*; or, the doubling of the word meaneth they are wholly given: and the gift confirmed, and now presently they were to be employed in Gods service. See Gen. 41. 32. *Giving is sometime used for confirming*, as *Thou hast given thy people*. 1. Chron. 17. 22. which is the same that *Thou hast confirmed thy people*, 1. Sam. 7. 24. So in Ezek. 33. *which he beareth*, given, *his waters shall be upon them*. Chazkuni explaineth it thus. *Gifts of God unto Aaron*: Sol. Iarchi. referreth it to their divers works, given for the bearing of the Tabernacle. *gives for the Song*: 1. Chron. 25. *such as open*] Hebr. the

opening of every womb: whereof see Exod. 13. 2. this is explained after to mean the firstborne. *unto me*] or, *for me*: which the Chaldee expoundeth *for my service*.

V. 17. *the day that I smote*] in Chaldee, the day that I killed: by day, comprehending the night also, as in Gen. 1. where the day consisteth of evening and morning; for properly the first borne of Egypt were smitten at midnight, Exod. 12. 29. *I sanctified them*] as is to be seen in Exod. 13. 2. 12. 13. The prerogative of the firstborne was from the beginning before the limiting of the Egyptians, Gen. 25. 31. & 49. 3. but upon that deliverance in Egypt, the ordinance was renewed: that they might know the heavenly birthright should be of grace, not by nature; Jam. 1. 18. and obeyed through faith in the blood of the Lamb Christ, Heb. 11. 28. and 11. 16. 17. 23. Rev. 14. 4. 5. So the firstborne, and the Levites taken in their stead, were figures of the elect, whom God of his grace hath chosen out of many, unto himself.

V. 19. *as given*] in Greek, *a gift given to Aaron*; who being a figure of Christ, these Levites (in stead of the firstborne) figured the elect children given of God the Father unto Christ, Joh. 17. 6. 9. 11. Heb. 2. 13. *to serve the service*] in Greek, *to do the works of the sons of Israel*; that is, which the firstborne of Israel should have done themselves, had not the Levites been taken for them.

to make atonement for the sons of Israel] this the Levites did, not by offering sacrifices for the peoples sins, (which was done by the Priests only,) but by their other service in the Tent, which being performed according to the will of God, he was pleased with the people, and sent no plague upon them either for neglect of his service, or for doing it amiss: and this the words following doe open unto me, that there be no plague among the sons of Israel &c. Thus Phineas when he had killed the whoremongers, whereupon the plague was stayed from the Israelites, is sayd to have made atonement for the

for the sons of Israel, Num. 25. 7. 8. 13. no plague, which the Chaldee expoundeth *no death*. *unto the Sanctuary*

Hebr. *unto the Holy place*, that is, the place and things of holiness, which the Greek translateth the *Holies*. Unto which it they came near, & should performe the work any way, they were in danger, of death, as there be examples in Nadab and Abihu, Lev. 10. 1. 2. in Vzzah, 1. Chron. 13. 10. and the like. Chazkuni explaineth it thus: *If all the firstborne should have served, there might have been a plague amongst them*. For the fathers of a firstborne perhaps was a firstborne himself, nor his fathers fathers, neither were they inured with the service: so when (the son) came to serve, he should have no experience or skill therein; and doing it as which was not meet, he should be plagued, as we finde in Nadab and Abihu. But the Levites when they were chosen, they and their sons, and their sons sons throughout their generations: they were inured and instructed in the service, to doe as was meet. And therefore the scripture sayth, *The Levite shall have no part nor inheritance* &c. (Deut. 18. 1.) that they might not imploy themselves in any work, save in the service of the Sanctuary: lest if he should learn his hands profane work, his arms & fingers should thereby become hard, and unfit to be applied to minister on the Sanctuary, Harp. &c.

Vers. 20. *Thou didst Moses*] Hebr. *And Moses* did &c. Moles set, or presented the Levites, vers. 13. Aaron waved them, v. 11. and the sons of Israel layd their hands on them, vers. 10. every one his work as God had commanded.

V. 21. *purified themselves*] from syn, as the original word implieth, the outward rite whereof, was by sprinkling the Syn water upon them: vers. 7. *waved them*] the Greek layth, *gave them for a gift*: see vers. 11. *made atonement*] by offering their sacrifices, vers. 12.

Vers. 22. *to serve their service*] in Greek, *to minister their ministerie* (or *leitourgie*).

V. 24. *from 25. years old*] Hebr. *from 4* (or *26. years*: so in vers. 25. In Num. 4. 3. it was sayd, *from 30. years old*: there he

spake of their entrance upon their full administration; here, of their beginning to learn the service: see the notes on Num. 4. 3. *he shall*] that is, every of them shall, as the Greek translateth they shall goe in: so in vers. 25. *to warre the warfare*] in Greek, *to minister the ministerie* (or *leitourgie*). Why their service is called a warfare, see Num. 4. 3. 23.

V. 25. *from the age*] Hebr. *from a sign of 50. years*. *he shall returne*] that is, every of them shall returne or cease, in Greek, *shall depart from the litourgie*: and shall not returne any more. Meaning of the word labour in bearing the Sanctuary, but not of other ministeriall, as the next verse sheweth. Mainmcy (in treat. of the Implements of the Sanctuary, ch. 3. sect. 8.) sayth, That which is spoken in the Law of the Levites, *From 50. years old, he shall returne* &c.: is not meant but for the time that they carried the Sanctuary from place to place; and it is not a commandment of force in the generations (following.) But in the ages (following) a Levite was not disallowable by years, neither by blemishes; but by voice, when his voice failed through much age; he was disabled from serving in the Sanctuary. And it seemeth to me, that he is not disallowable, save for failing the song; but he might be of the Porters.

V. 26. *the charge*] or, the custodie, the watch or ward: in Greek, the custodies. *not serve the service*] in Greek, *not work the works*. This the Hebrewes (as Sol. Iarchi and Chazkuni on this place) expound to be the service of bearing (the holy things) on the shoulders; but he was to keep the charge, to encamp round about the Tent, and to sing, & to brayne that no stranger came into the Tabernacle. Hereby God taught, that his ministers should be both for yeres and graces fitted for the work wherein they are employed, and no longer continued therein, then they have abilitie to performe their duty; but employed in more easy service.

1. The Passover is commanded, as unto be kept in the first month, & so it was. 2. Upon occasion of some that were unclean, and could not keep it, a second Passover is allowed in the second month, for them that were before unclean, & so it was. 3. but not for, others. 4. The cloud that covered the Tabernacle, guideth the removing, and encamping, of the Israelites.

AND Jehovah spake unto Moses in the wilderness of Sinai, in the second year after they were gone out from the land of Egypt, in the first month, saying. And let the sons of Israel do the Passover, in his appointed season. In the fourteenth day, in this month, between the two evenings, ye shall do it, in his appointed season: according to all the statutes of it, & according to all the judgments of it, ye shall do it. And Moses spake unto the sons of Israel, to do the Passover. And they did the Passover, in the first month, in the fourteenth day of the month, between the two evenings, in the wilderness of Sinai: according to all that Jehovah commanded Moses, so did the sons of Israel.

And there were men, who were unclean, by the soul of a man; that they could not do the Passover, in that day: and they came near before Moses and before Aaron, in that day. And those men said unto him, We are unclean, by the soul of a man; wherefore are we kept back, that we may not offer the oblation of Jehovah, in his appointed season, among the sons of Israel? And Moses said unto them: Stand still and I will hear, what Jehovah will command, concerning you.

And Jehovah spake unto Moses, saying. Speak unto the sons of Israel, saying: Any man when he shall be unclean, by a soul, or be in a journey a far-off, of you, or of your generations; yet he shall do the Passover, unto Jehovah. In the second month, in the fourteenth day, between the two evenings, they shall do it: with unleavened cakes and bitter herbs, shall they eat it. They shall not let ought remain of it, until the morning; and they shall not break a bone thereof: according to every statute of the Passover, they shall do it. But the man that is clean, and is not in a journey, and forbearth to do the Passover; even that soul shall be cut-off, from his people: because he offered not the oblation of Jehovah, in his appointed season: that man, shall bear his sin. And if a stranger shall sojourn with you, and will do the Passover unto Jehovah; according to the statute of the Passover, and according to the judgment thereof, so shall he do: ye shall have one statute, both for the stranger, and for the home-borne of the land.

And in the day, that the Tabernacle was reared-up, the cloud covered the Tabernacle, even the Tent of the Testimonie: and in the evening, there was upon the Tabernacle, as the appearance of fyre, until the morning. So it was continually; the cloud covered it: and the appearance of fyre, by night. And when the cloud was taken-up, from off the Tent; then after that, the sons of Israel journeyed: and in the place, where the cloud abode, there encamped the sons of Israel.

ISRael. At the mouth of Jehovah, the sons of Israel journeyed; and at the mouth of Jehovah, they encamped: all the dayes, that the cloud abode upon the Tabernacle, they encamped. And when the cloud taried long, upon the Tabernacle, many dayes; then the sons of Israel kept the charge of Jehovah, and journeyed not. And it was, when the cloud was a few dayes, upon the Tabernacle: according to the mouth of Jehovah, they encamped; & according to the mouth of Jehovah, they journeyed. And it was, when the cloud was from evening until morning, and the cloud was taken-up in the morning, then they journeyed: eyther by day or by night, when the cloud was taken-up, then they journeyed. Or two dayes, or a month, or a year of dayes, when the cloud taried long upon the Tabernacle, abiding upon it; the sons of Israel encamped, and journeyed not: but when it was taken-up, they journeyed. At the mouth of Jehovah, they encamped; and at the mouth of Jehovah, they journeyed: they kept, the charge of Jehovah; at the mouth of Jehovah, by the hand of Moses.

Annotations.

[At the first month.] This commandment to keep the Passover, was in time before the numbering and ordering of the Tribes, mentioned in the former part of this book: for that was commanded in the first day of the second month, Num. 1. 2. 2. Whereupon the Hebrews (as Sol. Jarchi here) do observe, that there was no order of former and latter in the Law; but things done after, are sometimes set be-

fore. The reason why it is mentioned here, is because of the second Passover kept the 14. day of the second month, v. 11. which was after the forelaid murther, after the dedication of the Altar, and ordination of the Levites. And the cause why God commanded them to keep the Passover in the wilderness, was for that by the first institution they were bound to keep it when they were come into the land of Canaan, Exod. 12. 25. and therefore without special warrant they would not have kept it in the desert: neither kept they any more but this, till they came into the land, Jos. 5.

V. 2. do the Passover] that is, keep, offer, or sacrifice the Passover, called in Hebrew *Pesach*, in Greek *Pascha*, so named because the Lord when he smote all the firstborn in the houses of the Egyptians, passed over the houses of the Israelites (whole doors were sprinkled with the Lamb's blood,) and slew not their firstborn: Hereupon the Lord appointed a yearly feast in remembrance thereof, which should continue till Christ came, who is our Passover (or Paschal lamb) sacrificed for us, in whom we keep the feast in spirit & truth, 1. Cor. 5. 7. 8. See the annotations on Exod. 12. *in his appointed season]* every fourteenth day of the first month, as v. 3. which the Greek here calleth the house thereof, and in v. 3. the feast thereof: and the Hebrews explain it, though it be on the Sabbath. So all the feasts in Israel, were to be kept at the times appointed of God, Lev. 23. 4. &c. Therefore Jacobus keeping the feast of Tabernacles in the eighth month, which God had appointed in the seventh, Lev. 23. 34. it is said to be the month which he had devised of his own heart, 1. King. 12. 32, 33.

V. 3. between the two evenings] that is, in the afternoon, Sol. Jarchi (on Exod. 12.) sayeth, from the first hour (which is at mid-day) and upward, it is called between the two evenings, for that the Sun declineth towards his going down, &c.: between the evening of the day, and the evening of the night, of the

of the day, it is the beginning of the seventh hour; and the evening of the night, it when the night beginneth. See the notes on Exod. 12. 6. where the hours of killing the Passover, are observed. It figured the time of Christ's coming, in these last days Heb. 1. 12. as towards the evening of the world; and the hour of his death, which was the ninth hour, that is three a clock in the after noone Mat. 27. 45.-50. all the statutes] that is, all the rites and ordinances prescribed, which the Greek translate the Law thereof: So in Exod. 12. 43. where it is shewed, who were to eat the Passover the judgments] this the Hebrews refer, to the unleavened cakes which were to be eaten with it, & seven days after; also to the putting away of Leaven &c Exod. 12. 8. 15. &c. But here are to be excepted the special rites which belonged only to the first Passover in Egypt, as the sprinkling of their posts with blood, the eating of it standing &c, of which see the annotations on Exod. 12. 6. 7. 11.

V. 4. *in doe*] that is, to keep (or offer) the Passover; as v. 2. This was for the sanctification of the whole church in their persons; as the Priests and Levites were before sanctified to their ministries.

V. 6. *by the soule*] the soule is here put for the bodie, and that dead, as often other where; see Lev. 19. 28. & Num. 5. 2. Sometime the Scripture explaineth it calling it a dead soule, Num. 6. 6. The Chaldee, Greek, and Latine, keep the Hebrew phrase. They that were unclean by the dead, were unclean seven dayes, Numb. 19. 12. and such might not come into the Lords sanctuary, Numb. 5. 2. nor eat of the holy things, Lev. 7. 20. Hereupon they came to Moses and Aaron, to inquire what they should doe; for unto them, the law touching the unclean was commanded, Levit. 11. 7.

V. 7. *wherefore are we kept-back*] the Greek explaineth it, *shal we be kept-back* (or deprived) A religious demand, how they could performe their dutie unto

God, being in their legal pollution: the obligation of *Yehovah* the Passover is so called, as being commanded by the Lord, and kept unto his honour; and it is called a *facta* fac, Exod. 12. 27. The Greek translates it, a gift unto the Lord. So *Korban*, an Oblation, is by the Holy Ghost interpreted a gift, Mark 7. 11.

V. 8. *Sand-hil*] or, Stay: which the Chaldee explaineth, *Tavie til* I beare. A religious answer, signifying that he might doe nothing without word fro the Lord: so Christ spake not. neither did any thing of himself; but spake things as his Father taught him: Job 7. 16. 17. & 8. 18. From this, and other the like examples of Moses, Jonathan in his Chaldee paraphrase on this place, sayth, that the Iudges of the Sanhedrin (or Courts) should not be ashamed to aske concerning the judgment which is too hard for them; for Moses who was the master of Israel, had need to say, I have not heard.

V. 10. *Any man*] Hebr. *Man man*; that is whosoever; and by man understand the woman also. Jonathan expoundeth it, young man or old man. when he shall] or, though he be unclean. by a soule] the Greek and Chaldee adde the soule of a man, meaning a dead man, as v. 6. and so Jonathan explaineth it, by pollution of a man which is dead. This one kind of uncleannes, seemeth to be named for all other that continued any number of dayes: so the Hebrews understand it. Who is the unclean, that is put-off to the second Passover? Whosoever may not eat the Passover in the first night of (the first month) Nisan, because of his uncleannes: as men or women that have running issues; (Levit. 15.) the menstruous and women in childbed, and men that lye with the menstruous. But who so toucheth a dead beast, or creeping thing, or the like, in the 14. day; be it to wash, and they kill (the Passover) for him after he is washed, and in the evening when his Sun is set, he eateth the Passover. [The reason herof is, that such uncleannes by the Law continued but till the evening; so that having washed himself, he was clean at even and might

might eat, Lev. 11. 24. 25.] He that is unclean by a dead man, and his seventh day [which is the day of his cleansing Numb. 19. 11. 12.] the 14. day (of the first month) though he wash and be sprinkled with the purifying water Num. 19. 19.] so (with the holy things) at evening; yet they kill not (the Passover) for him, but he is put-off to the second Passover; Num. 9. 6.-11. we have been taught by tradition, that it was their seventh day (who then came unto Moses and Aaron:) and hereupon they asked if (the Passover) should be killed for them, and they should eat at evening; and it was told them that they should not kill for them. But hereby it meant, when he is defiled with such uncleannes as a Nazirite is to shave himself for it (Numb. 6. 9.) for if he be defiled with other uncleannes by the dead, such as the Nazirite shaveth not himself for; then they kill for him in his seventh day, after that he is washed and sprinkled, and when his Sun is set, he eateth the Passover. They kill not for the menstruous in her seventh day, because she is not washed till the eighth night, and so she is not fit to eat the holy things until the ninth night. Who so searcheth in a well to finde a dead bodie, they kill not (the Passover) for him, lest he finde the dead there in the well, and so be unclean at the killing time. If they have killed for him, and he find not the dead there, then he may eat it at evening &c. Maimony in Korban Pesach, ch. 6. sect. 1. &c.

a journey] or, a way far-off. The Hebrew of this word far-off, hath extraordinary pricks over it, for special consideration. Hereby the Lord might signifie that we Gentiles which were unclean, even dead in trespasses and sinnes, and far off, Eph. 2. 13. should be made nigh by the blood of Christ, and so partakers of him the second Passover, who now is sacrificed for us, 1 Cor. 5. 7. But touching this legal ordinance, the Hebrews say, What is this journey far-off? Fifteen miles without the walls of Jerusalem, [and so by proportion, 15. miles from the camp of Israel.] Who so is distant from Jerusalem, on the 14. day (of the first month) when the Sun riseth, 15. miles or more, loe this is a journey far-off: if lesse then this, he is

not in a journey far off, for he may be come to Jerusalem by after mid day, though he goe on foot &c. Maimony in Korban Pesach, ch. 5. [8. 9. your generations] that is, your posterity hereafter: (1) this was not a temporary law, but perpetual.

V. 11. *in the second month*] Of this second Passover the Hebrews say; it is a commandment by it self, and therefore to be doen even on the Sabbath: for the second is no recompense for the first, but is a feast by it self; therefore they are guiltie of cutting off for the breach of it. Maim. in Korban Pesach, c. 5. f. 1.

between the two evenings] in Greek, 10. words; figured v. 3.

unleavened cakes] which figured sincerity & truth, 1 Cor. 5. 8. See the annotations on Exod. 12. 8. Sol. 7. 17. here sayth, There is no prohibition of Leaven, save with it, when it is eaten. But he might have Leavened bread with him in the house.

Otherwise then at the first Passover, Exod. 12. 15. 19. which therefore needeth further inquirie. bitter herbs] Hebr.

bitternesses: the Latine version counted Hieroms, expoundeth it wild lettices; which are sayd to be bitter in taste. Dioscorid. l. 2. ch. 166. though it is not to be restrained to that herb only; see the annotations on Exod. 12. 8. So the Greek translateth it Picrodon, which are Herbs of bitter taste, as wild caborie and endive. These were to the Jewes a remembrance of their bitter life in Egypt, Exod. 1. 14. and to a figure of the bitterness of Christs afflictions, wherof we that beleve, are made partakers by the fellowship of his sufferings, being made conformable unto his death: Phil. 3. 10.

V. 12. *til the morning*] if any were left till then, it was to be burnt; see Exod. 12. 10. with the annotations.

not break a bone] this was fulfilled in Christ himself, as Job. 19. 33. 36. See Exod. 12. 46. The Hebrew doctors say, that for breaking a bone, a man was to be beaten. But he is not guiltie, save for breaking a bone when upon some flesh is, or wherin is some marrow. For breaking any other bone, he is not guiltie. But if there be any flesh upon it, though he break the bone in any other place then where the flesh is, he is guiltie.

guilty, although that place of the bone where he breaketh it, be bare without flesh. After he hath breaketh it after an other hath broken it, is to be beaten. *Maim.* in *Kerban Pefach*, ch. 10. vs. 3. 4. every statute of the Passover in Greek, the Law of the Pascha. This seemeth to be meant of the first Passover, the Law whereof is given in *Exod. 12*. Howbeit here the Hebrews have their exceptions and differences, but how warrantable, I leave to be considered. *What differeth* (say they) the second Passover from the first? At the first there is a prohibition that no leaven be seen or found (in their houses,) neither may it be killed with leaven (in them): neither may they carry any of it out of the company; and they must use the Praise (or hymn) in the eating of it: and do bring with it the Chagigah (or Feast-offering) [spoken of in *Deut. 16. 2.*] And it may be kept in uncleanness, if the most part of the church be unclean by the dead. But the second Passover, may have leavened and unleavened bread with it in the house: and they are not bound to use the Hymn in the eating of it: and they may carry it out of the house where it is eaten: neither bring they the Chagigah with it: neither may it be kept in uncleanness. But both of them put away the Sabbath (that is, are to be kept even on the Sabbath day,) and the Praise (or Hymn) is to be used in the doing of them: and they must be eaten roasted, in one house, with unleavened cakes and bitter herbs: and they must not leave ought of them (till the morning,) nor break a bone of them. And why is not the second (Passover) equal to the first in all things, *scilicet* it is said (in *Num. 9. 12.*) according to every statute of the Passover they shall do it. Because there are expressed in it some of the statutes of the Passover: to teach, that it is not equal to the first, save in the things that are expressed concerning it: and they are the commandments concerning the body (or substance) of it: and they are the statutes of the Passover. For this is a general rule, that their dispersion in Egypt, then taking of the Paschal lamb on the tenth day, and the charge to strike the blood with a bunch of hyssop on the upper door post, and on the two side posts, and to eat it in haste: they were not things to be observed in the generations following, but in the Passovers of Egypt only. *Maim.* in *Kerban Pefach* ch. 10. vs. 11. Touching the eating of the Passover by the unclean (forementioned,) thus they say of it, and of others like. All the offerings of the Congregation, their time is *scilicet* Lev. 23.) therefore they all do put away the Sabbath, and uncleanness by the dead. And every obligation of them which is offered in uncleanness, is not eaten: but they burne on the altar such things thereof as are to be burned thereon: and the residue which should be eaten, are burnt on other holy things that are defiled (*Lev. 7. 19.*) How doth it put away uncleanness (if the time of that obligation be come,) the most part of the church that offer it be unclean by the dead: or, if the church be clean, and the Priests that should offer it, be unclean by the dead: or, if the people and Priests be clean, and the ministering vessels be unclean by the dead: for then it is performed in uncleanness: and the unclean and the clean are employed therein together, and come all of them into the court of the Sanctuary. But they that are unclean by other uncleanness, as by running issues, &c. or by creeping thinges, or dead beasts and the like, they are not employed thereabout, neither come they into the court, although it be performed in uncleanness. And if they transgress, and do it, or come into the court: they are guilty of cutting-off for committing in, and of death for serving: for nothing is put off, but uncleanness by the dead (man) only: &c. Uncleanness by a dead man is put away concerning the Congregation, as it is written (in *Num. 9. 6.*) And there were men who were unclean by the soule of a man: which had been taught by word of mouth, that they are particular men which are put off to the second Passover, if they be unclean. But if the congregation be unclean by the dead, they are not put away, but the uncleanness is put away, and they do the Passover with uncleanness. And the same Law is for every obligation, which hath the time appointed therefore, with the Passover, that it putteth away uncleanness. And loe the thing is expressed in the scriptures, for it is said (in *2. Chron. 30. 17.*) For there were many in the church that were not sanctified: therefore the Levites (that had the charge) of the killing of the Passovers, for every one that was not clean, to sanctify

them) into the LORD. For a multitude of the people, many of Ephraim and Manasse, Issachar, and Zabulon, had not sanctified themselves. And what is that which is said in *1. Chron. 30. 12.* yet they did eat the Passover otherwise than it was written: Because they made an intercalation of that year (that is, added a month because of uncleanness: as it is said in *2. Chron. 30. 2.*) And the King consulted, and his Priests, and all the congregation in Jerusalem, to keep the Passover in the second month: for they could not keep it at that time, because the Priests had not sanctified themselves sufficiently. And elsewhere I have shewed that they are to make no intercalation of the year at all, because of uncleanness. There was also another thing in that year, in the 30. day of Adar (or February:) which should have been the beginning of the month Nisan (or March:) and he made that month Adar the second: but the wise men agreed not unto him, for they are to make no intercalation in that day, as I have shewed in the treatise of Sanctifying the New moon. And for these things which he did, not according to the custom, it is said, they did eat the Passover otherwise than it is written. And he besought mercie for himself, and for the wise men that consented to his doing, as it is said, (in *2. Chron. 30. 18. 19.*) The good LORD pardon every one, that prepareth his heart: &c. and it is said (in *vers. 20.*) and the LORD hearkned to Ezekias, and healed the people, that their offering was acceptable. *Maim.* in *Siach ha-mikdash*, c. 4. f. 10. &c. The same man, in *Kerban Pefach* ch. 7. writeth thus. Many that are unclean by the dead of the first Passover, if they be the lesser part of the church, they are put off to the second Passover, as other unclean persons: but if the most of the church be unclean by the dead, or if the Priests, or the ministering vessels be unclean by pollution of the dead, they are not put off, but do eat of them off the Passover in uncleanness, the unclean with the clean. As it is said, And there were men that were unclean &c. *Num. 9. 6.* particular persons are put off, and not the congregation: and this thing is for uncleanness by a dead (man) only. If the church be half of them clean, and half unclean by the dead, they all keep it in the

first (month,) and the clean keep it by themselves in cleanness, and the unclean keep it by themselves in uncleanness, and do eat it in uncleanness. And if they that be unclean by the dead, be more than the clean, though but one: they all keep it in uncleanness &c. If the most part of the church have running issues, be leprous &c., and the lesser part be defiled by the dead: those that are unclean by the dead, keep it not in the first (month:) because they are the lesser part: neither keep they the second (Passover,) for no particular persons keep the second, save in the time when the most of the church have kept the first. If the most part of the church be unclean by the dead, and the lesser part have running issues or the like: the unclean by the dead keep the first Passover, and those that have running issues or the like, keep neither the first nor the second, for there is no keeping of the second Passover, save when the first is brought in cleanness: if the first be kept in uncleanness, there is no second Passover. If a third part of the church be clean, and a third part have running issues, or the like, and a third part be unclean by the dead: those that are unclean by the dead, keep neither the first Passover nor the second: not the first, because they are the lesser part in respect of the clean with those that have issues: nor the second, because the lesser part kept the first Passover. How do they estimate the Passover, to know whether the most of the church be unclean or clean? They estimate it not by all that eat: for it may be that twenty are reckoned for one Paschal Lamb, and they lend it by the hand of one to kill it for them. But they estimate it by all that come to the court (of the Sanctuary,) & while they are yet without, before the first company cometh in, they estimate them.

V. 13. not in a journey. The Greek explaineth it, in a farr journey, as v. 10. Here other like necessarie and inevitable hindrances are likewise implied, by reason whereof they could not keep the first Passover, but might the second, or were discharged of both, without syn or danger: as the Hebrew doctors note, if a man be forcibly lettered, or if he have ignorantly erred, and not offered it in the first (month,) then he is to bring the Passover in the 14. day of the first

condemned. Who so hath ignorantly erred, or hath been violently hindered, so that he offered not in the first month; if he presumptuously neglect to offer in the second, he is guilty of cutting-off; but if he ignorantly erred or was violently hindered in the second also, he is free. If he presumptuously neglected to offer in the first, then hee offereth in the second: and if hee offer not in the second, though he faileth of ignorance, he is guilty of cutting off: because he offered not the Lords offering in the appointed time, and neglected presumptuously. Adam. in *Korban Pesach* c. 5. f. 1. a. Now for instances, they give these: If a man in a journey be travelling towards the Sanctuary, and reacheth not thither, because he is hindered by the beasts which he driveth: or being (come) to Jerusalem, is sore on his feet, that he cannot come to the court (of the sanctuary) till the time of the offering be past, this is force (or a constrained let). *Ibidem* ch. 5. sect. 9. Ev. men that have the skins of their Paschal-lamb mixed together, and there is found a wart [which is a signe of uncleanness] in the skin of one of them; all those lambs are to be carried out to the place of burning, and if they were mixed before their blood was sprinkled on the Altar, the men are bound to keep the second Passover: but if they were mixed after the sprinkling, they are discharged from keeping the second Passover: *Ibidem* ch. 5. sect. 9. If the owners of a Paschal lamb be defiled, after that the Lamb is killed for them; the blood thereof may not be sprinkled on the Altar, and if it be sprinkled it is not acceptable, therefore they are bound to keep the second Passover: *Ibidem* ch. 4. sect. 2. A proselyte that payeth himself (to the church) between the first Passover and the second; likewise a child that is come to full age between the two Passovers [that is, to the age of 13. yerres, at what time he is Bar mitzvah a son of the commandment, that is, bound to keep all the Law, as his father was, and so bound to eat the Passover; they are bound to keep the second Passover: *Ibidem* ch. 5. sect. 7. and sundry the like. and for certain] or ceaseth, in Greek *farth*: meaning weeningly and presumptuously; as appeareth by Num. 15. 30. that

[soul] which the Chaldee explaineth, that man: and so Moses speaketh in Lev. 17. 4. 9. cut-off] in Greek destroyed. The Hebrews understand it of death by the hand of God, when the syn is secret and unpunishable by man: see the notes on Gen. 17. 14. And it may be meant of soule or body, or both. Cutting off, is sometimes of the soule, and sometimes of the bodie. Of the bodie, when he dieth in the midst of his dayes; as if he die at fiftie yerres of age, that is death by cutting-off: *Cic. R. Menachem* on Gen. 17. The same man there further sheweth, that the state of a man may be such, that though he be cut off in his body from this life, yet he goeth not down to Gehenna (or Hell): but hath his portion in the garden of Eden (or kingdom of heaven): but there is some man guilty of cutting off, whose iniquities are so many, that he is cut off from the life of the garden of Eden: of whom it is written, that soule shalbe cut off from my presence, Levit. 22. 3. and, I will even destroy that soule, Levit. 23. 30. and these wicked ones are not cut off in their bodie, but we are old in this world, as it is sayd, There is a wicked man that prolongeth (his life) in his wickednes, Eccles. 7. 15. from his peoples] in Greek, from his people: by peoples meaning the tribes of Israel, called the peoples of Israel, in *Mat.* 4. 27. So Moses elsewhere explaineth it, saying, he shalbe cut off from Israel, Exo. 12. 15. Num. 19. 13. and, from the congregation, Num. 19. 20. and, from the congregation of Israel, Exod. 12. 19. and, from among his people, Lev. 17. 4. 10. & 20. 3. 6. & 23. 30. bear his syn] that is, the punishment due for his syn: so in Lev. 22. 9. Num. 8. 33.

Verf. 14. sojourne with you] this the Greek explaineth, if a proselyte come unto you in your land. Of Strangers to be admitted to the Passover, see in the annotations on Exod. 12. 48. 49.

V. 15. was reared up] or, that he (Moses) reared up the Tabernacle; which was the first day of the first moeth, in the second yere, after they were come out of Egypt; Exo. 40. 1. 17. the cloud] a signe of Gods favour and presence, possessing and

and protecting the Tabernacle: and dwelling amongst his people in Christ: see Exod. 33. 10. 11. & 40. 34. and the annotations there. Also Num. 14. 14. Ezek. 10. 3. 4.

even the Tent of the Testimonie] Or, for the Tent, which the Greek translatheth, and the heale of the Testimonie: meaning, the most holy place, in which was the Arke with the Tables of the Testimonie (or Law) in it; over which place the cloud specially was, to cover the same. The Hebrew word which usually signifieth so, or for, is by the Greek translathed and, as here to in Levit. 16. 21. and Exod. 17. 10. sometime it serveth but to signify the thing covered, as to Esai. 11. 9. and so in this place. *Sol.* 1. 10. Esai. 11. 9. and so in this place. The Tabernacle which was made to be a Tent for the Tables of the Testimonie.

as the appearance] or, as the appearance of fyre: in Exod. 40. 38. it is sayd, and fyre was on it by night. The same cloud, was darknes by day, and fyre by night, as in Exod. 14. 20. 24. bothe signified Gods presence and defence of his Tabernacle; as it is sayd, The LORD will create upon every dwelling place of mount Zion, and upon her ass embues, a cloud and smoke by day, and the shining of a flaming fyre by night: for upon all the glorie, shalbe a defense. Esai. 4. 5. And in Psalm. 105. 39. He spread a cloud, for a covering; and fyre, to give light in the night. So Christ, by the Scriptures of the holy Prophets and Apostles (which are a cloud of witnesses, Heb. 12. 1.) and by his Spirit, is a shadow in the day time from the heat, and for a place of refuge. Esai. 4. 6. as it is written, Thou (LORD) hast been, a refuge from the storm, a shadow from the heat, Esai. 4. 4. and the Propheticall word, is a light that shineth in a dark place, 2 Pet. 1. 19. See the annotations on Exod. 13. 21.

V. 16. cloud covered it] to weete, by day, as is expresse in Exod. 40. 38. and so to be unirkdome here, therefore the Greek version also addeth by day; and so doth the Chaldee called Ionathans. The continuance of this figure (notwithstanding the people's unworthyness), is remembered by Nehemiah thus; Yet upon us thy manifold

mercies, forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fyre by night; to shew them light, and the way wherein they should goe. Nehem. 9. 19.

V. 17. was taken-up from off the Tent] or, from upon (or over) the Tent; which the Greek translatheth, went up from the Tent. journeyed] or, removed, set forward encamped] or pitched, rested. Thus God in Christ, was the cause and beginning of all rest & motion; and the director of his church, in the way that they should goe. Therefore Moses sanctified both their journeyings & their restings by prayer unto God. Num. 10. 35. 36. According to this ancient signe, Christ is sayd to come with cloudes, Dan. 7. 13. Rev. 1. 7. and appeareth clothed with a cloud, and his feet as pillars of fyre, Rev. 10. 1. for the salvation of his people, and destruction of their enemies. The same grace is set forth by the similitude of a shepherd, leading his flock in and out, whom they follow; Psalm. 80. 1. 2 Job. 10. 9. Under whose conduct they feed in the wayes, and their pastures are in all right places; they hunger not, nor thirst, neither doth the heat or Sun smite them; for he hath bathed them in milk, leadeth them, *Cic. Esai.* 49. 9. 10. Revel. 7. 16. Wherefore the church desireth to be told, where he feedeth his flock, and where he maketh them to rest at noone, Song. 1. 7. And that which the church sayeth of Christ, His left hand is under mine head, and his right hand hath embraced me, Song. 2. 6. the Chaldee paraphrast (on that place) applyeth to this cloud & the effects thereof.

Verf. 18. At the mouth] that is, as the Greek translatheth it, By the commandment; or, as the Chaldee sayth, At the word of the Lord: for this figure from heaven, the removing and resting of the cloud; was to them as the mouth or word of God. For God speaketh by his signes, which are therefore called, the words of his signes, Psalm. 105. 27. And it signified, that whatsoever we do, in word or deed, we should doe all in the name of the Lord Jesus: Coloss. 3. 17. at the name of the Lord Jesus.

V. 19. taried-long] or, prolonged the time:

time; here the spaces of time, shorter or longer, between the journeyings of the people, are also shewed to be by the Lords cloud: that so, not only the works, but the times and seasons might appear to be in Gods hand, and power. *Act. 1.7.*

kept the charge] or, *the watch*: Hebr. *observed the observation*: of which phrase see *Levit. 8.35.* The Chaldee here translateth the charge (or observation) of the word of the LORD. They kept watch and ward night and day, to see when the cloud should arise; or, they kept the charge (in the mean while) of serving the Lord, whiles the sanctuary was erected. So after, in *v. 23.*

Verf. 20. a few dayes] Hebr. *dayes of number*: that is, dayes easily numbered, meaning a few: see this phrase in *Gen. 34.30.*

v. 22. a yere of dayes] that is, a whole yere: see the notes on *Lev. 25.29. & Gen. 4.3.*

v. 23. the mouth] that is, as the Chaldee sayth, the word; in Greek the commandment: and that the Lord signified his will sometimes by word, and not by signe onely of the clouds removing; appeareth by *Deut. 1.6.7. & 2.3.4.* *by the hand*] that is, by the ministerie of Moses; who both governed the people under God; and uled praier, at their journeying and encamping, *Num. 10.35.36.* Compare *Psal. 77.21. El. 63.12.*

CHAPTER 10.

1. The Lord commandeth to make two silver trumpets, and to use them for calling of the assembly, and for the journeying of the camps; and when they went to warre, and when they offered sacrifice in their solemnities. 11. The cloud rising, the Israelites remove from Sinai to Paran. 14. The order of their march. 19. Hobab is intreated by Moses not to leave them. 23. The praier of Moses, at the removing and resting of the Ark.

ANd Iehovah spake unto Moses, saying. Make unto thee, two

trumpets of silver; of beaten work shalt thou make them: and they shall be unto thee, for the calling of the assembly; and for the journeying of the campees. And they shall blow with them; and all the assembly shall assemble themselves unto thee; at the dore of the Tent of the congregation. And if they blow with one: then the Princes, the heads of the thousands of Israel, shall assemble themselves unto thee. And (if) ye blow, an alarme: then the campees, that encamp on the East side, shall take their journey. And if ye blow an alarme, the second time; then the campees, that encamp on the South side, shall take their journey: they shall blow an alarme, for their journeyes. And when ye gather together the Congregation: ye shall blow, & shall not sound an alarme. And the sonns of Aaron the Preists, shall blow with the trumpets: and they shall be unto you, for a statute for ever, throughout your generations. And if ye goe to warre in your land, against the distresser that distresseth you; then ye shall sound an alarme with the trumpets: and ye shall be remembered, before Iehovah your God; and ye shall be saved; from your enemies. And in the day of your gladnes, and in your solemn feasts, and in the beginnings of your monthes; then ye shall blow with the trumpets, over your Burnt-offrings, and over the sacrifices of your Peace-offrings: and they shall be unto you for a memoriall, before your God; I, am Iehovah your God.

And it was, in the second yere, in

the second month; in the twentieth day of the month: the cloud was taken up, from off the Tabernacle of the Testimonie. And the sonns of Israel journeyed, by their journeyes, out of the wilderness of Sinai: and the cloud rested, in the wilderness of Paran. And they journeyed, at the first: at the mouth of Iehovah, by the hand of Moses. And the stander of the camp of the sonns of Iudah, journeyed in the first (place), according to their armies: and over his armie, was Naasson the son of Amminadab. And over the armie, of the tribe of the sonns of Issachar: was Nethaneel, the son of Zuar. And over the armie, of the tribe of the sonns of Zabulon: was Eliab, the son of Helon. And the Tabernacle, was taken downe: and the sonns of Gershon, and the sonns of Merari journeyed; bearing the Tabernacle. And the stander of the camp of Reuben, journeyed, according to their armies: and over his armie, was Elizur, the son of Shedeur. And over the armie, of the tribe of the sonns of Simeon, was Shelumiel, the son of Zurishaddai. And over the armie, of the tribe of the sonns of Gad: was Eliasaph, the sonne of Deguel. And the Kohathites journeyed, bearing the Sanctuary: and they set up the Tabernacle, against they came. And the stander of the camp of the sonns of Ephraim, journeyed, according to their armies: and over his armie, was Elishama the son of Ammihud. And over the armie, of the tribe of the sonns of Manasse: was Gamaliel, the son of Pedahzur. And over the armie, of the tribe of the sonns of Benjamin: was Abidan, the sonne of Gideon. And the stander, of the campe of the sonns of Dan journeyed; the reere-ward of all the camps, throughout their armies: and over his armie, was Ahiezer, the son of Ammishaddai. And over the armie, of the tribe of the sonns of Aser: was Pagiel, the son of Ocran. And over the armie, of the tribe of the sonns of Naphtali: was Ahira, the son of Enan. These, were the journeyings of the sonns of Israel, according to their armies: when they journeyed.

And Moses sayd, unto Hobab the son of Reguel the Midianite, the father-in-law of Moses; We are journeying unto the place, of which Iehovah sayd, I will give it unto you: goe thou with us, & we will doe thee good; for Iehovah hath spoken good, concerning Israel. And he sayd unto him, I will not goe: but unto my land, and unto my kinned, I will goe. And he sayd, Leave us not I pray thee: forasmuch as thou knowest, our encamping in the wilderness; and thou mayst be to us, for eyes. And it shall be, if thou wilt goe with us: yea it shall be, that good, wherewith Iehovah shall doe good unto us, we also will doe good unto thee.

And they journeyed, from the mountayn of Iehovah: three dayes journey: and the Ark of the covenant of Iehovah journeyed before them, the three dayes journey, to search out for them, a rest. And the cloud of Iehovah, was over them by day: when they journeyed, out of the camp.

35 And it was, when the Ark journeyed, that Moses said: Rise up, Iehovah; and let thine enemies be scattered; and let them that hate thee,
36 flee from thy face. And when it rested, he said: Returne Iehovah, (unto) the ten-thousands thousands of Israel.

Annotations.

2 **M**ake unto thee] After the constitution and order of the church about the Lords sanctuary, and for their journeying towards Canaan: here followeth the appointment of such public instruments as were requisite for the congregation, both when they journeyed & when they rested, when they went to war, or were in distress, & when they were in peace. two trumpets] *Atrompet* (called *Chaisofrah*) was of metal, a Cornet (called *Shophar*, whereof see *Levi*. 23. 24.) was of horn; both these were used after in Israel, 2. *Chron*. 15. 14. *Palm*. 98. 6. Here at first, were but two trumpets, as Aaron had but two sons Preists, Eleazar and Ithamar; after as the Preists and bu- lines were increased, so were the number of trumpets, that in Solomons time there were 120 preists sounding with trumpets, 2. *Chron*. 5. 11. From which places compared, the Hebrew canons shew, that there never might be in the Sanctuary at Gods publick worship there, fewer then two trumpets, nor more then an 120. Maimony in *Cic hammikdash*, ch. 3. f. 4. of silver] which was the purest metall, & fittest for found; fit also for signification, for the word of God, and lively graces of his spirit, were figured by these trumpets; as *Esa*. 58. 1. and 27. 13. *Ezek*. 33. 3. *Rev*. 4. 1. 1. *Cor*. 14. 8. So the Hebrews say, the trumpets were to be made of silver; if of any other kinde of metall, they were unlawfull. *Maim*. in *Cic hammikdash* e. 3. f. 5. The tongue of the just, is as choice silver, *Prov*. 10. 20. &c. the words of the LORD, are pure words; as

silver tried &c. *Palm*. 15. 7. beaten-work] wrought with the hammer, beaten into a plate, of one whole peece: so the golden candlestick was, *Exo*. 25. 31. It signified the labour of the ministers of God, giving themselves continually to prayer, and to the ministerie of the word, *Alb*. 6. 4. that the trumpets may give a clear and certaine sound, for and unto the people, for the calling] for to call together the congregation. This was the first of the four: special uses of these trumpets, when the people rested, to assemble them unto the Lord in his Sanctuary, for to hear his word, to pray, and to doe him worship. As, Blow the trumpets in Zion, sanctifie & fast, call a solemn assemble, Gather the people, sanctifie the congregation &c. *Joel*. 2. 15. 16. and Blow the trumpets in the new moon &c. *Palm*. 81. 4. It signified that all the meetings of the church, should be sanctified by the word of God and prayer. for the journeying] to cause the camps, (that is the people in their camps or tents) to take their journeyes. This was the second use of the trumpets, to sanctifie by their sound, the journeyes and travels of Gods people: that as their rest, so all their motions might be in God, by the conduct of his word and spirit. Thus were there three things to be observed at their removings; the Lords taking up of the cloud, *Num*. 9. 18. 22. the sound of the trumpets, *Num*. 10. 5. 6. and the prayer of Moses, *Num*. 10. 25.

V. 3. And they] that is the Preists shall blow, as is expressed in v. 8. The Greek translatheth, thou shalt blow, meaning Moses, by the Preists who he appointed thereto. with them] with bothe of them: for when but one was blown, the Princes onely assembled, v. 4.

V. 4. with one] the Latine translatheth it, once: but the Greek better, with one trumpet. heads] that is, captains (governours) of thousands; in Greek *Chiliarches*: see *Exod*. 18. 21. Thus was there one trumpet for the rulers, and one for the people; that all their assemblies might be

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in the name, & by the signe of the Lord: and the Governours might have their meeting apart, but not the people without the governours presence; for whatsoever concerned the people, it belonged also to the Princes with them, in resting or journeying, peace or warre. And all assembled unto Moses the chief, & figure of Christ, *Heb*. 3. 1. 2.

V. 5. And if ye blow] or, And ye shall blow an alarme, and the camps &c. So after: and thus the Greek translatheth it.

an alarme] or, a broken found; in Hebrew *Trughab*, which is generally any lowd broken ringing noise, eyther with trumpets, as here; or with mens voices and howlings, as in 1. *Sam*. 4. 5. and this, eyther a joyfull shew, and triumphant noise, as *Num*. 23. 21. *Psal*. 47. 6. *Ezr*. 3. 11. 21. or a mournfull cry, as *Ier*. 20. 16. See the notes on *Levit*. 23. 24. This broken-found or alarme, was fittest to stirr up and encourage the mindes of the people to rise and march forward to battel against the Canaanites: as the former continued equall found, was for their quiet assembling unto the service of God, & hearing of his Law. And unto this difference the Apostle hath respect, when he sayth, If the trumpet give an uncertaine sound, who shall prepare himselfe to the battel? 1. *Cor*. 14. 8. And therefore also the Greek here and often elsewhere translatheth it signe, or signification, because by it, the people distinctly perceived what they were to doe. And it signified, how God by his trumpeters the Prophets and Apostles, hath distinctly signified his will unto his church, for all things needfull, to furnish them unto all good works, 2. *Tim*. 3. 16. 17. and such should be the teaching of all his ministers. The Hebrew doctors have understood the former blowing with an equall continued found, to be a signe of mercie to Israel; and this alarme or broken found, to be a signe of judgement against their enemies, *R. Menachem* on *Num*. 10. sayth, The blowing (of trumpets) signified mercies; therefore in the time of assembling the people, he sayth, And they shall blow with them, and all the assemble

shall assemble themselves unto thee, *Num*. 10. 3. for the gathering of them is in mercie, as it is written Returne O LORD, unto the ten thousand thousands of Israel, *Num*. 10. 36. Likewise, And he was King in Jerusalem, when the heads of the people, the tribes of Israel were gathered together, *Deut*. 33. 5. But their journeying was with an alarme, *Num*. 10. 5. because the divine Mayestic went before them; and it is written, Rise up LORD, and let thine enemies be scattered: *Num*. 10. 35. So the walls of Jericho fell with an alarme (or shew) *Ios*. 6. 20. because Gods Majesty went before them to consume their enemies: &c. on the East side] which were Judah, Issachar and Zabulon, *Num*. 2. 3. 7.

V. 6. on the south side] Reuben, Simeon, and Gad: *Num*. 2. 10. &c. for their journeyes] or, according to their journeyings; that is, not for these two quarters onely, but for the other also: as Chazkuni observeth, for all the foure camps. Here therefore the Greek Version addeth by way of explanation, And ye shall found the third alarme, and the camps that encamp towards the West shall take their journey: and ye shall found the fourth alarme, and the camps that encamp towards the North, shall take their journey. The like is signified also by *El. Josephus*, in *Antiq. Iudae*. lib. 3. ch. 11. Where the Latine version miseth, interpreting Noton, the back part of the Tabernacle (which was westward,) when it meaneth the South: and the third, cata Liba, westward, he turneth Southward; when Liba is one of the western winds, as theweth *Ascl. Gellius*, in *Noct. Attic*. 1. 2. c. 22.

V. 8. a statute for ever] an everlasting ordinance: the outward rite continuing till Christs coming; the spiritual use abiding still for ever; that by the preaching of the word, and prayer, the ministers of God, should guide his people in all their affairs.

V. 9. ye goe to war] Hebr. ye come to war; which the Greek translatheth cometh. But coming is often used for going: as in *Ion*. 1. 3. coming (that is going) to Tharbit: the disperser] in Greek, the adversaries that resist you. This was the third

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third use of the trumpets, to be sounded in time of warr and tribulation: whereof there be examples in Israels warr against the Midianites, Num. 31. 6. in the Lewes warr against the Apostate Israelites, which they sayd, Behold God is with us, for a captaine, and his preists with sounding trumpets, to cry alarme against you, 2 Chron. 13. 12. and sundry the like. This one distrest of warr, is of some thought to be named for all other calamities; as the Hebrew canons declare, saying: It is commanded by the Law, to cry out, and to sound an alarme with trumpets, for every distress that shall come upon the congregation; as it is written, Against the distresser, that distresseth you, Num. 10. 9. as if he should say, every thing that shall distress you, as famine, and pestilence, and Locusts, and the like; ye shall cry out for them, and sound an alarme. And this thing belongeth unto repentance: for when distress cometh, and they cry out because of it, and make an alarme; all doe know, that for their evil deeds, they are afflicted; as it is written, Your iniquities have turned away these things, and your sins have withholden good things from you, (Jer. 5. 25.) &c. And by the exposition of our Scribes, we are to humble our selves for every distress that shall come upon the Congregation, til merie be shewed from heaven. Maimony in Misn. tom. 1. in Tasmioth, or treat. of Fasts (or Humiliation) ch. 1. f. 1. &c. with the trumpets] with which sound, they were also to lift up their voice in supplication to the Lord, to fast, and pray: as in Joel. 2. 15, 17. Blow the trumpet (or Cornet) in Zion, sanctifie a fast, call a solemne assemblée &c. Let the preists the ministers of the LORD weep between the Portch and the Altar; and let them say, Spare thy people, O LORD &c. So in the warr of Abijah, they cried unto the LORD, and the Preists sounded with the trumpets, and the men of Judah gave a shout, &c. 2 Chron. 13. 14, 15. And Iehosaphat in his warr, proclaimed a fast, and prayed, 2 Chron. 20. 3. &c. The order and manner of such fasts; the Hebrewes describe thus. In these dayes of humiliation, men are to cry out with Prayers and supplications, and to sound an alarme with trum-

pets only. But if they be in the Sanctuaries they sound an alarme with trumpets and with cornet, and not with bothe of them together, save in the Sanctuaries, as it is written, With trumpets and voice of the cornet, sound an alarme before the King the LORD, Psalm. 58. 6. These Fasts (or Humiliations) which they have decreed for the Congregation because of distresses, are not day after day, for the multitude of the congregation cannot continue in so doing. Neither doe they decree the fast to be, save on the second day of the week, and then on the fifth day after that, and in the second day (of the week) after that againe; and so after this order, on the second day, and the fifth, and the second, till merie be shewed them. They decree no fasts for the congregation, on the Sabbath, or Feast dayes; neither blow they in them with cornet or trumpets, nor cry out and make supplications in them: unless it be in a cite that is besieged by heathens, or envayed by a flood, or in a ship ready to be cast away in the sea: &c. Neither decree they that a fast shall begin at the new moones, or at the Feast of the Dedication of the Temple, or Feast of Purim; or in the working day of any solemne feast. But if they have begun the fast, though but one day, and any of these dayes fall out, they fast, and accomplish the day in humiliation. These fasts which are for distress, women with child, and that give suck, and little children fast not. And it is lawfull to eat in the night, when the fast is on the morrow. At the Congregation is to fast for their distress: so is a private man to doe for his; as if he be sick, or wander in the wilderness, or imprisoned, he is to humble himself, and seek merie by prayer to God. Every fasting day decreed for the congregation, the Judges and Elders sit in the Synagogue, and make inquisition of the doers of that cite, from after morning prayer till mid-day: and remove the stoning blocks of transgressions; and doe admonitions, and inquire, and search concerning injurious persons and transgressors, and separate them; and concerning violent persons, and humble them &c. These are the distresses for which the congregation are to fast and sound an alarme: for the enemies of Israel that come against Israel; and for the sword, that passeth by the land,

the land, as of heathens warring with heathens; and for the Pestilence; and for evil beasts; and for Locusts; and for Caterpillars; and for blasting of fruits; and for mellow; and for ruine or downfall of buildings, by earthquake, winds, or the like; and for sicknesses that spread among the people; and for means of livelihood saying, to the decay of trading; and for rayne, if it be too excessive, or too scarce. Every cite that is distressed with any of these, is to fast, and sound an alarme, until the distress be taken away; and all that are round about that cite, are to fast, but not to sound an alarme, but to request merie for them. Maimony in Tasmioth, ch. 1. &c. That humilious in times of distresses, were appointed of God, the Prophet Joel sheweth us; in whole time, Palmer-worms, Locusts, Canker-wormes, Caterpillars, wasted the fruits of the earth; and drought, as fire and flame, burnt up the pastures, and trees of the field: for which the people were exhorted to fast and pray, which was performed with blowing of trumpets, and sounding alarme &c. Joel. 1. 4. 5. 13. 14. 19. 20. &c. 2. 1. 12. 13. 15. 16. &c. ye (saide remembered) the Chaldee explaineth it, the remembrance of you shall come up for good, before the Lord. This is a promise of grace, annexed to the signes, the trumpet: for remembrance is sometime for evil, to punish iniquity, Nehem. 5. 14. Jer. 14. 10. sometime for good, as Neh. 5. 19. and 12. 11. See the notes on Gen. 2. 1. Thus the silver trumpets signified the ministers due, by practicing of the Law, to call men unto repentance for their synns, Esai. 58. 1. Ezek. 33. 3. --- 7. 8. Hos. 8. 1. Joel. 2. 1. 15. 16. and to stirr them up to fight the Lords battels against Satan, Syn. Antichrist &c. 2 Chron. 13. 12. 15. Jer. 51. 27. 28. 6. Rev. 8. 6. 7. &c. In which battels, the Lord himself wilbe with his people, and blow the trumpet before them, Zach. 9. 14.

10 Vers. 10. day of your gladnes] In Greek dayes are named for all. This is the fourth use of the trumpets, for joy and triumph before the Lord. And by the day of gladnes, (dislinguished from the solemne

feasts) Baal hasturim understandeth the Sabbath day: or, it may be meant of any extraordinary day of rejoycing for any special merie received, or deliverance from evil. As at the first dedication of Solomons Temple, 2 Chron. 5. 12. 13. also at the returne out of captivity, and at the foundation of the second Temple, they fast the Preists in their apparel with trumpets &c, and praised the Lord, whose merie endureth for ever towards Israel, Ex. 3. 10. 11. and likewise at the dedication of the wall of Jerusalem, Nehem. 12. 27. 35. solen. festis. the ordinary feasts appointed of God, whereof see Lev. 23. beginnings] called in Greek New moones, which were in Israel at the beginning of every moneth, and were among the Solemnities, Num. 28. 11. &c. at which times trumpets and cornets were blown, as appeareth also by Psal. 81. 4. with 12 trumpets] Afterward God by David and the Prophets ordeyned other instruments whereon the Levites played, called the instruments of musick of the LORD, 2 Chron. 7. 6. and they were, Psalteries, Harps, Cymbals, 1 Chron. 16. 5. 6. Flutes (or Pipes) and Timbrels, Psal. 149. 3. David also and the Prophets made Psalmes and Songs, which some of the Levites sung, whiles other played on the instruments, 1 Chron. 15. and 16. 7. 8. &c. And the Hebrewes recording the manner of service in the Temple, say, There might not be fewer then twelve Levites, standing upon the stage every day, to sing the song over the sacrifice alwayes. And they sung the song with mouth, without instrument. There might not be fewer Psalteries then two, nor more then six: not fewer Pipes then two, nor more then twelve: not fewer Trumpets then two, nor more then an hundred and twentie: not fewer Harpes then nine, but as many more alwayes as they would: and but one Cymbal onely. Maimony tom. 3. in Cle hammudash, c. 3. f. 3. 4. over your burnt-offerings] a practice of this is shewed in Ezekias time; for he set the Levites in the house of the Lord, with Cymbals, with Psalteries and with harps, according to the commandment of David, and of Gad the kings Seer,

and of Nathan the Prophet, (for the commandment was by the band of the Lord, by the hand of his Prophets;) and the Levites stood with the instruments of David, and the Priests with the Trumpets. And Ezekiah commanded to offer the Burnt-offering upon the Altar, and when the Burnt-offering began, the Song of the Lord began, with the Trumpets and with the instruments ordered by David King of Israel. And all the Congregation worshipped, and the singers sang, and the trumpeters sounded: all (this continued) until the Burnt-offering was finished. 2. Chron. 29. 25. - 28. So when Solomon sacrificed at the dedication of the Temple, the Levites that were singers, and others with Cymbals, Psalteries and Harps, were arrayed in white linen, and stood at the East end of the Altar, and with them 120. Priests, sounding with trumpets. And the trumpeters and singers were as one, to make one sound to be heard, in praying and thanking the Lord: and they lift up their voice with the trumpets, and cymbals, and instruments of music, and prayed the Lord; For he is good for his mercie (endureth) for ever. 2 Chron. 5. 12. 13. of your Peace offerings.] The Hebrews say, they used to sing the Song, over all the Burnt-offerings of the Congregation, which were due (to be offered;) and over the Peace-offerings of the solemn assembly, at the time when the wine (the drink offering) was poured out. But the voluntary Burnt offerings which the Congregation offered, &c. they sang not the song over them. Maimon in Cle hammidash, ch. 3 f. 3. So they understood this Law, not for private mens sacrifices, but for the public churches: they did not blow, save only at the congregations offering which was appointed them: sayth Chazkuni on Numb. 10. This use of the trumpets signified the spiritual graces and joy that Gods people should shew forth in his service, directed thereto by his Ministers, Psal. 98. 6. & 150. 3. & 11. 3. 4. Exr. 3. 10. 2 Chron. 5. 12. 13. Colof. 3. 16. Eph. 5. 18. 19. Blessed are the people that know the blowing sound (or alarme of the trumpets) Psal. 89. 16.

Verf. 11. second yere.] after Israel was come out of Egypt, Num. 9. 1. second

month] which we now call April, the Hebrews called it Ziv. twentieth day] the second Passover being ended, Num. 9. 11. when by mount Sinai (where the Law was given the,) they had abidden twelve months, lacking ten dayes; as appeareth by comparing Exod. 19. 1. 2. the cloud was taken up] by the Lord, which was a signe that now the people should remove, Numb. 9. 17. But they had with all, word from the Lord, who spake unto them saying, Yee have dwelt long ynough in this mountain: turne you, and take your journey; and goe to the mount of the Amorites &c.; Behold I have given the land before you; goe in, and possess the land which Jehovah swore unto your fathers. Deut. 1. 6. 7. 8. So both by word and signe, God called them from Sinai, the place of bondage, by reason of the Law there given, Gal. 4. 24. 25. unto the land of promise, which figured the state of grace and freedom by Iesus Christ: see the notes on Gen. 12. 5.

V. 12. by their journeyes] from Sinai to Taberah and Kibroth-hattaavah, Num. 11. 3. 34. & 33. 16. from Kibroth-hattaavah to Hazeroth, and from Hazeroth, into the wilderness of Pharan, Num. 11. 35. & 12. 16. Pharan] or Paran, the name of a wilderness and mountain in it, mentioned againe in Deut. 1. 1. & 33. 2. In this wilderness Israel dwelt, Gen. 21. 21.

V. 13. at the mouth] that is, the word, as the Chalde sayth, or, by the voice, as the Greek translatheth; see Num. 9. 18. 13. the hand] that is, the ministerie of Moses, who ordered the blowing of the trumpets, and sanctified the journey by prayer, v. 31. Thus they had foure things (at this first removal) to confirme their faith in their travel through that terrible wilderness; the word of God, commanding them; and the lifting up of his cloud, for a signe visible; the word of Moses in prayer, and the sound of the trumpets for a signe audible. And thus they were furnished with all good meanes to conduct them into their promised inheritance: wherefore amongst other mercies of God

to Israel; the memorial of this was after celebrated, that he led his people in the wilderness, for his mercie endureth for ever, Psal. 136. 16. Deut. 8. 15. Efsa. 63. 14. Ier. 2. 6.

V. 14 according to] or, with their armies; that is, with the armie of Issachar, and armie of Zabulon, both which were under the standard of Iudah, Numb. 1. 2. 3. 9. So the Lion of Iudah as standard bearer, and figure of Christ, goeth before them all, to fight in the forefront of the battell against the Canaanites: see Gen. 49. 8. Iudg. 1. 1. 2.

V. 17. was taken down] after that the Priests had with veiles and cloths, covered the Ark and other holy things in the Tabernacle, as is prescribed in Numb. 4. 5. &c. The taking down of the Tabernacle, and removal thereof, and setting it up in another place, signified (among other things) the inabilitie of that legal figurative worship, which Christ at his coming was to abolish, Hebr. 12. 27. 28. Also the wretched estate of the church, and all the members thereof, in the wilderness of this world, 2 Cor. 5. 1. 4. 2 Pet. 1. 14. Likewise the removal of the church to one place and nation to another, from the Jewes to the Gentiles, Mat. 21. 43. In regard of this unlayednes, Moses sayd unto them, Ye are not yet come to the Rest, Deut. 12. 9. But in Davids time he sayd, The Lord hath given rest unto his people: and, the Levites, shall no more carry the Tabernacle, nor any vessels of it, for the service thereof: 1. Chron. 13. 25. 26. See further in the notes on Num. 4. 20. bearing the Tab.] having six wagons on which they layd the boards and coverings, as is shewed in Numb. 7. 5. 7. 8. 9.

V. 18. of Ruben] who was standard bearer to the second quarter, Numb. 2. 10. - 16.

V. 20. Deguel] called sometimes Rengul, Numb. 2. 14. so here the Greek nameth him Renguel.

V. 21. the Sanctuaries:] that is, (as the Greek translatheth) the holy things, as the Ark, Candlestick, Table, Altar &c. which

they were to bear on their shoulders; Numb. 4. 5. - 15. & 7. 9. and they] that is the Gerthonsites and Merarites forefpooken of, in v. 17. who therefore went before, that the house or tabernacle might be set up ready, to receive these holy things; for which the Tabernacle was made, and not they for the tabernacle.

V. 22. Ephraim] the standard bearer to the third quarter: see Numb. 2. 18. - 24.

V. 25. the reereward] or, the gatherer, (in Greek, the last of all the camps,) shagathered up and took care of the weak ones, and hindmost (such as Amalek had before smitten, Exod. 17. Deut. 25. 17. 18.) as also of the Leprous and unclean, such as had been put out of the host, Num. 5. 2. (as in Num. 12. 15. the people journeyed not, in Marie (who had been a leper) was gathered.) This shewed Gods love and care of the most weak among his people, in taking such order for their safetie. And unto this order of march, the Prophet hath reference in Efsa. 52. 12. Jehovah wil goe before you, and the God of Israel wilbe your reereward (or gatherer.) And David professing his faith in God, sayth, I though my father and my mother should forsake me: yet Jehovah would gather me, Psal. 27. 10. In like manner at the siege of Jericho, armed men went before the Priests that blew with the trumpets; and the reereward came after the Ark, 2 Jos. 6. 9. 13.

V. 28. These were the journeyes] in Greek, These were the hosts (or armies) by These, is meant the order of their marching in their journeyes, which God, by this repetition, would have men to observe: and we may summarily view thus. When God took up the cloud, Moses prayed, and the priests with the trumpets blew an alarme, then Iudah (the first standard) rose up, with Issachar and Zabulon: in which camp were 126. thousand and 400 men of war (Num. 2. 9.) and they marched foremost. Then followed the Levites of Gershon, and Merari, with six wagons bearing the boards and coverings of the Tabernacle.

and of Nathan the Prophet, (for the commandment was by the hand of the Lord, by the hand of his Prophets;) and the Levites stood with the instruments of David, and the Preests with the Trompets. And Ezekiab commanded to offer the Burnt-offering upon the Altar, and when the Burnt-offering began, the Song of the Lord began, with the Trompets and with the instruments ordered by David King of Israel. And all the Congregation worshipped, and the singers sang, and the trompetts sounded: all (this continued) until the Burnt-offering was finished. 2. Chron. 29. 25-28. So when Solomon sacrificed at the dedication of the Temple, the Levites that were singers, and others with Cymbals, Psalteries and Harps, were arrayed in white linen, and stood at the East end of the Altar, and with them 120. Preests, sounding with trompets. And the trompetts and singers were as one, to make one sound to be heard, in praying and thanking the Lord: and they lift up their voice with the trompets, and cymbals, and instruments of musick, and prayed the Lord; For he is good for his mercie (endureth) for ever. 2 Chron. 5. 12. 13. of your Peace offerings.] The Hebrews say, they used to sing the Song, over all the Burnt-offerings of the Congregation, which were due (to be offered;) and over the Peace-offerings of the solemn assemblie, at the time when the wine (the drink offering) was poured out. But the voluntary Burnt offerings which the Congregation offered, &c. they sang not the song over them. Maimony in Clehammdash, ch. 3. f. 3. So they understood this Law, not for private mens sacrifices, but for the publick churches: they did not blow, save only at the congregation: offering which was appointed them: sayth Chazkun: on Numb. 10. This use of the trompetts signified the spiritual graces and joy that Gods people should shew forth in his service, directed therto by his Ministers, Psal. 98. 6. & 150. 3. & 113. 4. Ezr. 3. 10. 2 Chron. 5. 12. 13. Colof. 3. 16. Eph. 5. 18. 19. Blessed are the people that know the blowing sound (or alarme of the trompetts) Psal. 89. 16.

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moneth] which we now call April, the Hebrews called it Zifor. twentieth day] the second Passover being ended, Numb. 9. 11. when by mount Sinai (where the Law was given the,) they had abidden twelve moneths, lacking ten dayes; as appeareth by comparing Exod. 19. 1. &c. the cloud was taken up] by the Lord, which was a signe that now the people should remove, Numb. 9. 17. But they had with all, word from the Lord, who spake unto them saying, Yee have dwelt long ynough in this mountaint: turne you, and take your journey; and goe to the mount of the Amorites &c. Behold I have given the land before you; goe in, and possess the land which Jehovah swaie unto your fathers. Deut. 1. 6. 7. 8. So both by word and signe, God called them from Sinai, the place of bondage, by reason of the Law there given, Gal. 4. 24. 25. unto the land of promise, which figured the state of grace and freedome by Iesus Christ: see the notes on Gen. 12. 5.

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to Israel; the memorial of this was after celebrated, that he led his people in the wilderness, for his mercie endureth for ever. Psal. 136. 16. Deut. 8. 16. Esai. 63. 14. Jer. 2. 6.

V. 14. according to] or, with their armies; that is, with the armie of Issachar, and armie of Zabulon, both which were under the standard of Iudah, Numb. 2. 2. 3. 9. So the Lion of Iudah as stander bearer, and signe of Christ, goeth before them all, to fight in the forefront of the battell against the Canaanites: see Gen. 49. 8. Judg. 1. 1. 2.

V. 17. was taken down] after that the Preests had with veiles and cloths, covered the Ark and other holy things in the Tabernacle, as is prescribed in Numb. 4. 5. &c. The taking down of the Tabernacle, and removal thereof, and setting it up in another place; signified (among other things) the intabilitie of that legal figurative worship, which Christ at his coming was to abolish, Hebr. 12. 27. 28. Also the blessed estate of the church, and all the members thereof, in the wilderness of this world, 2 Cor. 5. 1. 4. 2 Pet. 1. 14. Likewise the removal of the church from one place and nation to another, from the Jewes to the Gentiles, Mat. 21. 43. In regard of this unitaynednes, Moses sayd unto them, Ye are not yet come to the Rest, Deut. 1. 9. But in Davids time he sayd, The Lord hath given rest unto his people: and, the Levites, shall no more carry the Tabernacle, nor any vessels of it, for the service thereof: 1. Chron. 23. 25. 26. See further in the notes on Numb. 4. 20. bearing the Tab.] having six wagons on which they layd the boards and coverings, as is shewed in Numb. 7. 5. 7. 8. 9.

V. 18. of Ruben] who was stander bearer to the second quarter, Numb. 2. 10. 16.

V. 20. Degul] called sometimes Regoul, Numb. 2. 14. so here the Greek nameth him Regoul.

V. 21. the Sanctuam:] that is, (as the Greek translateth) the holy things, as the Ark, Candlestick, Table, Altar &c. which

they were to bear on their shoulders; Numb. 4. 5. 15. & 7. 9. and they] that is the Gerthontes and Merarites foretspoken of, in v. 17. who therofore went before, that the house or tabernacle might be set up ready, to receive these holy things; for which the Tabernacle was made; and not they for the tabernacle.

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V. 28. These, were the journeyings] By Greek, These were the hosts (or armies.) By These, is meant the order of their marching in their journeyes. which God, by this repetition, would have men to observe: and we may summarily view thus. When God took up the cloud, Moses prayed, and the preests with the trompetts blew an alarme, then Iudah (the first stander) rose up, with Issachar and Zabulon: in which camp were 126. thousand and 400. men of warr (Numb. 2. 9.) and they marched foremost. Then followed the Levites of Gerthoa, and Merari, with six wagons bearing the boards and coverings of the Tabernacle.

The trumpets sounded an alarme the second time, then Reuben Simeon & Gad, (with their armie of 111. thousand, 400. and fiftie fighting men,) rose up, and followed the tabernacle.

After them went the Levites sons of Kohath, in the midst of the twelve tribes, bearing on their shoulders the Ark, Candlestick, Table, Altar and other holy things.

At the sound of the trumpets third alarme, rose up the standard of Ephraim, under which were of Ephraim Manasses and Benjamin, 100. thousand and 8000. and an hundred men of war, and these followed the Sanctuary going before them: unto which the Psalmist hath reference, *which he prayeth, B. fore Ephraim and Benjamin and Manasse, stir up thy strength, and come for salvation unto us; Psalm. 80. 3.*

At the fourth alarme, the standard of Dan rose, in whose camp were 157. thousand, and 600. fighting men, of Dan Afer and Naphtali: who not guarding the tabernacle, had charge of gathering all, and looking to the feeble &c, that nothing should be lost, or left behinde. Thus the Sanctuary had the midst, most safe & honourable place: the great-camp went foremost, the next in greatness went hindmost; for to resist all enemies, before and after. But the Lord himself was he that went before, and gathered behind, (*Esa. 52. 12.*) who when he rose up, his enemies were scattered, and they that hated him, fled before him, *Numb. 20. 31.* when he marched before his people in the wilderness, the earth quaked, and the heavens dropped, and he confirmed his inheritance when it was wearied; *Psalm. 68. 2. 8. 9. 10.*

V. 29. *Habsh*] or, *Chobab*, called in Greek *Tobab*, son of Reguel the Madianite. He was also called *Isibro*, *Exod. 3. 1.* and *Sek* *Isibro* here expoundeth it *Habsh* he is *Isibro*: but *Aben Ezra* is of another minde, that it was the brother of Zipporah Moses wife, and so not father in law, but brother in law to Moses. This speech

of Moses to his father in law, some think was before, when he came to him with Zipporah, *Exo. 18. 1. 2.* &c: and so it may be translated, *And Moses had said unto Hobab*.

V. 30. *I will not goe*] This denyall is thought to be but for the present; and that Hobab went to his own country first, and after returned againe to Moses in the wilderness: because there is mention of the posteritie of Hobab dwelling among the Israelites in Canaan, *Judg. 1. 16. and 4. 11. 1. Sam. 15. 6.* Or, if he returned not into the wilderness, yet at the least, his posteritie came unto Israel in Canaan, as the scriptures fore mentioned shew.

V. 31. *for eyes*] In sted of eyes, to guide us by thy counsel and providence. The Greek translateth it, *thou shalt be an Elder amongst us.* Or, by eyes, may be meant deare, loved, and tendered, as men doe their own eyes.

V. 33. *mount of Jebahab*] the Chaldee explaineth it, the mountaine whereon the glorie of the Lord had been revealed: that was mount Sinai, where the Law had been given. *three dayes journey*] or, 3. dayes way, which was both by Gods direction, and by his speciall power inabling the people to travel so long. The like journey was mentioned from Egypt, *Exod. 3. 18.* and after from the red sea, *Exo. 15. 22.* and now from mount Sinai where the which was a figure of Christ, and of his conducting and strengthening of the people; and his resurrection from the dead, was the third day, *1. Cor. 15. 4.* which was for our justification, and so for rest and peace unto our soules, *Rom. 4. 25.* and *5. 1. 2. 3.* who sayd of himself, Behold, *I cast out Devils and I doe cures to day and to morrow, and the third day I shall be perfited,* &c, *Luke 13. 32. 33.* Of the myserie of this number three, and of the third day, see the annotations on *Gen. 22. 4.* journeyed before them] The Ark was caried by the Levites in the midst of them, as appeareth by

v. 14. 31.

v. 14. 31. but the eyes of all the people were unto the cloud conducting them, and to the Ark amongst them; the journeying and resting whereof was sanctified by Moses prayer, before that the people might either set forward, or pitch their tents: and therefore it is sayd to journey before them. *to search-out*] or, *to espie*; which the Chaldee expoundeth to prepare; the Greek, to consider: it meaneth a diligent search and looking about for to know and find out the estate of a place,

as *Numb. 13. 17. 18. 19. 20.* So God is sayd to have searched-out (or espied) the land of Canaan, which he gave unto Israel, *Exod. 20. 6.* And that which is here spoken of the Ark, Moses speaketh of God himself, in *Deut. 1. 33.* that he went before them, *to search-out a place* for them to pitch their tents in. So Gods love and providence towards his church in Christ, is hereby signified. Wherefore that which

Moses sayd to Hobab, *thou mayst be for eyes unto us*, v. 31. was not meant that he should appoint them a place to pitch and rest in; but that he being acquainted with the places in that wilderness, might signifie the conditions, commodities or discommodities of the places which God should designe them for to pitch their camps in. *a rest*] that is, as in *Esa. 66. 1. 4.* place of rest: so the Chaldee expoundeth it, a place of encamping, or resting. Thus *rest*, is often used for a resting place, *Psalm. 132. 8. Gen. 8. 9. 1. Chron. 28. 2. Mic. 2. 10. Zac. 9. 1.* This outward rest which God prepared for his people, figured the spirituall rest which we finde for our soules, by following Christ in faith, *Mat. 11. 29. Heb. 4. 3. 10. 11.*

V. 34. *the cloud of Jebahab*] which had conducted them from Egypt to mount Sinai, *Exod. 13. 21. 22.* the same guided them still. The Chaldee calleth it the cloud of the glorie of the Lord. was over them] or upon them; the Chaldee understandeth, went (or journeyed) over them: the Greek sayth, did overshadow them; and David teacheth that it was spread for a covering,

Psalm. 105. 39. namely to shadow them from the heat of the Sun: and in *Numb. 14. 24.* Moses sayth it *stood over them*. It signified unto them the glorious grace, guidance and protection of God: and figured the like unto the church after in Christ, who by his word and spirit, guideth and protecteth all his people, *Esa. 4. 5. 6.* For as God now led his people like a flock, in the wilderness, *Psalm. 78. 52.* so Christ the good shepherd calleth his own sheep by name, and leadeth them out, goeth before them, and the sheep follow him, for they know his voice; and goe in and out, and finde pasture, *Ioh. 10. 3. 4. 9. 11.* See also the notes on *Exod. 13. 21.*

by day] that is, in the day time, and dayly, continually: for by day it was a cloud, and by night a tyre: and this continued, till they came to the promised land: *Exod. 14. 20. 24. 1. Chron. 13. 21. Nehem. 9. 12. 19. Psalm. 78. 14. Numb. 14. 14.*

V. 35. *Rise-up*] or, *Stand-up*: it is opposed to sitting still, and is meant here, for the help and comfort of his people whom he conducted, and for the destruction of his enemies, as the words following manifest: and thus David often useth it, as in *Psalm. 3. 8. & 7. 7. & 10. 12. & 17. 13. & 44. 27.* But specially in the 68. Psalm, (which is a prophesie of Christ, his resurrection, and ascension into heaven,) and which he beginneth with these words of Moses, *Let God rise-up, let his enemies be scattered,* &c: which letteth that the fulfilling of all these mysteries, is by Christ & his rising from the dead, for the justification and salvation of his church. Onkelos translateth it in Chaldee, *Be thou revealed O LORD*: and Jonathan paraphraseth, *Be thou revealed now O Word of the LORD in the strength of thine anger. shine enemies*] Jonathan in Chaldee sayth, the enemies of thy people: and after, those that hate them: for the enemies & persecutors of the church, are the enemies of God himself: *1. Thim. 2. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

when saying unto God, *thine enemies*, and *thine haters*; he annexeth, *Against thy people they have craftily taken secret-counsel* &c. *Psalm.*

N

Pfal. 83. 3-4. scattered as broken sunders: for the word signifieth *Pfal. 1. 9.* The effect of Christs death and resurrection, is the breaking and scattering of the conjoynd forces of his enemies, *Pfal. 68. 2. 3. 13. 15.* and the contrary gathering together in one, of the children of God that were scattered abroad, *Ioh. 11. 51. 52. Epsal. 11. 10. 11.*

Returne Iehovah (unto) the ten thousands that is, as the Chaldee paraphraeth, *Returne LORD, dwell with thy glorie, among the ten-thousands thousands of Israel.* Or, without supplying the word unto, as the Greeke translateth it, *Returne, Lord, the thousands the ten thousands in Israel:* that is, cause them to returne unto their rest from their travels. For the word *Returne*, may meaneyther Gods action in himself, returning to his people: or his action in them, returning reducing and bringing them againe, as in *Deut. 30. 3. Psal. 14. 7. &c. 126. 1.* In both senses, rest and quietnes is implied, which Moses intreateth God to give unto his people, and himself to remaine with them. So *R. Menachem* here expoundeth it to mean quietnes; according to *Epsal. 30. 15. In returning; and rest, shall ye be saved.* But the first interpretation seemeth most fitting, that as when the cloud, Ark and host removed, he prayed God to Rise up and goe with them against their enemies: so when the Ark and people rested, he prayeth God to returne and remaine among them: for in his presence their cheif joy and safetie consisted, as he elsewhere sheweth, *Exod. 33. 14. 15. 16.* And that there is often a want of such words necessary to be supplied, the scripture elsewhere sheweth, as in *1. Sam. 4. 2. two men were Sauls son, that is, were unto Sauls son, or, he had two men: and such wants are many times supplied by other prophets: as, the pillars that were the house, 2 King. 15. 13. that is, which were in the house, 1er. 52. 17. The Ark continued the house, 2 Sam. 6. 11. that is, continued in the house, 1 Chr. 13. 14. and sundry the like. See *Deut. 32. 43.**

CHAPTER II.

1. The people complaining, God punisheth them with fyre, which at Moses prayer is quenched. 4. They lust for flesh, and loathe Manna. 10. Moses grieved at their murmuring, complaineth to God of his charge. 16. God divideth his burden unto severitie Elders which should beare it with him, 18. and promise to give the people flesh. 24. The severitie Elders give the spirit of prophesie. 31. God by a winde bringeth Quailles into the camp, which the people gathering and eating, doe dye of a plague at Kibroth-hattaavah. 35. The camp removeth to Hazeroth.

And the people was, when they were complainers; evil, in the ears of Iehovah: and Iehovah heard, and his anger was kindled; and a fyre of Iehovah, burnt among them; and consumed them, in the utmost part of the camp. And the people cryed-out, unto Moses: and Moses prayed, unto Iehovah; and the fyre sunk-downe. And he called the name of that place, Taberah: because the fyre of Iehovah, burnt among them. And the mixt-multitude, that was among them, lusted with lust: and the sonns of Israel also, returned and wept; and sayd; who shall give us flesh to eat? We remember the fish, which we did eat in Egypt, for nought: the cucumbers, and the melons, and the leeks, and the onions, and the garlicke. But now, our soule is dried-away, there is nothing at all: onely, our eyes are unto the Manna. And the Manna, was as Coriander seed: and the colour of it, as the colour of Bedelium. The people went-about, and gathered it, and ground it in milles; or beat it, in a mortar; and baked it in pannes, and made cakes of it: and the taste of it was, as the taste of the best-moisture of oile.

9 of oile. And when the dew fell-downe, upon the campe, in the night: the Manna fell-downe, upon it. And Moles heard the people weeping, throughout their families; every man, in the dore of his tent: and the anger of Iehovah was kindled, greatly; and in the eyes of Moles, it was evil. And Moles sayd unto Iehovah; Wherefore hast thou doen evil, to thy servant? and wherefore have I not found grace, in thine eyes: that thou layest, the burden of all this people, upon me? Have I conceived, all this people? 12 Have I begotten them: that thou shouldst lay unto me, Bear them in thy bosome, as a nursing-father beareth the suckling-child, unto the land, which thou swarest unto their fathers? 13 Whence should I have flesh, to give unto all this people? for they weep unto me, saying; Give us flesh, that we may eat. I am not able, 14 for it is too heavey for me: And if thou doe thus unto me; kill me I pray thee, kill me; if I have found grace, in thine eyes: and let me not see, mine evil.

And Iehovah sayd unto Moles, 16 Gather unto me, severitie men, of the Elders of Israel; whom thou knowest, that they are the elders of the people, and the officers of them: and take them, unto the Tent of the congregation; that they may stand there, with thee. And I will come-downe, & will speak with thee, there; and I will take, of the spirit which is upon thee, and will put it upon them: and they shall beare with thee, the burden of the people; and thou shalt not beare

18 # thy self alone. And say thou unto the people, Sanctifie your selves against to morow, and ye shall eat flesh: for you have wept, in the ears of Iehovah saying, Who shall give us flesh to eat? for it was well with us, in Egypt: therfore Iehovah will give you flesh, and ye shall eat. Ye shall not eat one day, nor two dayes: nor five dayes, nor ten dayes, nor twentie dayes. 19 Vntill a moneth of dayes, until it come-out at your nostrils, and it be unto you lothesome: because that ye have despised Iehovah, who is among you; and have wept before him, saying; Wherefore now, came we forth out of Egypt? And Moles sayd; 21 The people amongst whom I am, are six hundred thousand footmen: and thou hast sayd, I will give them flesh; and they shall eat it, a moneth of dayes. Shall the flocks and the herds be slayn for them, to suffice them? or shall all the fishes of the sea be gathered-together for the, to suffice them? 22 And Iehovah sayd unto Moles; Is Iehovahs hand waved-short? thou shalt see now, whether my word shall come-to-passe unto thee, or not. 24 And Moles went-out, and spake unto the people, the words of Iehovah: and he gathered the severitie men, of the Elders of the people; and made them stand, round-about the Tent. And Iehovah came-downe in a cloud, and spake unto him; and took of the spirit, that was upon him; and gave it, unto the severitie men, the Elders: and it was, when the spirit rested upon them; they prophesied, and did not adde. 25 And there remainyd two of the men, in the camp; the name

name of the one, was Eldad; and the name of the second, Medad; and the spirit rested upon them; & they were of them that were written, but went not out unto the Tent: and they prophesied, in the campe. And there ran a yong-man, and told Moses, & sayd: Eldad and Medad, doe prophesie in the campe. And Iohua the son of Nun, the minister of Moses, one of his choise-yong-men, answered and sayd: My lord Moses, forbid thou them. And Moses sayd unto him: Enviest thou, for me? but o who shall give, *that* all the people of Iehovah were prophets; that Iehovah would give, his spirit, upon them. And Moses gathered himself, into the cap; he, and the Elders of Israel. And there went forth a winde, from Iehovah; and brought quailes, from the sea; and let them fall by the camp, as it were a dayes journey on this side, and as it were a dayes journey on that side, round-about the camp: and as it were two-cubits, above the face of the earth. And the people stood up, all that day, and all the night, and all the next day; and they gathered the quailes; he that gathered least, gathered ten homers: and spreading they spread them for themselves, round-about the campe. The flesh was yet between their teeth; it was not yet cut off: when the anger of Iehovah, was kindled against the people; and Iehovah smote the people, with a very great plague. And he called the name of that place, Kibroth hattaavah: because there they buried, the people that lusted. From Kibroth hattaavah, the people journey-

ed unto Hazeroth: and they were, in Hazeroth.

Annotations.

All the people] Hitherto in this book, Gods grace to his people hath been manifested, in the ordering, directing & governing of them in the wilderness, towards their promised inheritance: now followeth their unthankfulness, and unworthy carriage, among so great blessings, by their many murmurings and rebellions; whereby both the disobedient nature of man, and the impossibility of the Law to bring men unto God, is declared. *When they were complainers* or, *as complainers*; that is even complainers, very murmurers; grudging and shewing themselves discontented with their estate; and (as is likely) for their so long travel in that wilderness, *three dayes journey* before they came to a resting place, *Numb. 10.33.* and thus *So. larchi* here expoundeth it. So whereas they should have rejoiced in the Lord now among them, they shewed themselves as mourners, sorrowfull, and (as the Greek translatheth) *murmuring*. Of such murmurers and complainers, the Apostle also speaketh, *Iude vers. 16.* *evil* this seemeth to have reference to the first, the people was evil, that is, wicked, and so displeasing the Lord: the Greek referreth it to the latter, the people murmured evil things before the Lord. *A fyre of Iehovah* that is, as the Greek expoundeth it, *from the Lord*, and the Chaldees, *from before the Lord*: though it may also meane a great and vehement fyre. Their rebellions before the Law was given at mount Sinai, God punished not, *Exod. 14. 11.—15. & 15.24.26. and 16.2.3.4.9.20.27.28. & 17.2.—7.* save onely when they made the molten Calix at the mount, *Exod. 32.27.28.35.* But their synns committed after, he punisheth severely, as here and after is to be seen: for, *the Law worketh wrath, Rom.4.15.* And all these things happened unto the for examples to us, *1 Cor. 10.5.—11.* consumed, devoted.

devoured, Hebr. did eat. The Greek translatheth, *devoured a part of the camp*. In that the fyre consumed in the utmost part, it is probable: that there the lyn began, among them that were layot and weary with travel, as *Deut. 25.18.*

Vs. Iush de wu that is, went out, or, was gathered, in Greek, *ceased*. Their seeking to the Lord in their afflictions, & his mercies towards the people, mentioned in *Ps. 78.34.—38.*

V. 3. he called that is, Moles called: or, as the Greek translatheth, the name of that place was called; see the notes on *Gen. 16.14.* *Taberah* that is, Burning: which name was given to imprint a memorial of their lyn and of Gods judgments in their harts; as Moles after mentioneth it, in *Deut. 9.7.22.24.*

V. 4. the mixt multitude or, the gathered multitude; so called in Hebrew of gathering: in Greek and Chaldee, of mixture: and in the Chaldees sayd to be Ionathans, they are called, the strangers that were gathered among them. These were that mixed people that came up with Israel out of Egypt, mentioned in *Exod. 12.38.* lusted with *luff* that is, lusted greatly and greedily. *returned and wept* that is, *as one wept*, the Greek sayth, *they sate and wept*. The Israelites that a little before complained, were punished, & repented: now againe, by the example of the strangers among them, returne to their synfull course.

Chazbun here sayth, *After that the sons of Israel had murmured already themselves alone, (v. 1.) they turned and murmured with the mixt multitude, and wept for desire of flesh*. So this was another mutinie, differing from that foretold of; though in time and place near together. *who shall give* a wife, meaning, *O that some would give us a wife*: a temptation, as not believing that God could doe it. This their lusting is rehearsed in *Ps. 106.14. & 78.18.19.20.* they tempted God in their hart, asking meat for their soule (or luff) and they spake against God, they sayd, *Can God furnish a table in the wilderness? Behold he smote the Rock, and the waters gushed out, and streams overflowed: can he give*

bread also? or can he prepare flesh for his people?

Vers. 5. we remember they Iyrrid and inflamed their lust, with remembrance of their former Egyptian diet. *for naught* this may be referred to the fish which they had for naught, without price, getting the out of the rivers freely: or, for naught, that is, for very little, very cheap, as nothing is used for very little, *Mat. 17.33. Job. 18.20. none, for very few, Ier. 8.6. 1 Cor. 2.8.* It may also have reference to the former, *we remember*, for naught, that is, in vaine; so the Hebrew *Chinnam*, & Greek *Doreon*, sometime signifieth a thing doen or spoken in vaine and without effect; as *Prov. 1.17. Ezek. 6.10. Gal. 2.21.* *garlick* these poorer sort in Egypt, and by the Israelites when they were slaves there, they now remember, (forgetting their slavery) and preferre before the Manna, which God gave them from heaven, which was both pleasant and wholesome. Of the things here spoken of, and other the like, the Hebrewes themselves say: *Some meats are exceeding evil, and it is not meet that a man should ever eat of them, as great fishes that are fained and old &c. and some meats are evil, but not so bad, therefore it is not meet for a man to eat of them, save a little and very seldom; and he may not use to make the his meat, or to eat them with his meat continually, as great fishes, cheese &c. and leeks, and onions, and garlick &c. these meats are naught, which a man should eat of but a very little, and in winter dayes, but in summer not at all. Maimony in Misn. tom. 1. in *De'noth c. 4. f. 9.**

V. 6. our soule is dried The soule is often put for the body, or whole man, and for the appetite or desire of meat, drink, and other things: so here they complaine, that they had no nourishment by the wheat of heaven (as *Adanna* is called, *Ps. 78.24.*) neither was their appetite satisfied: and hereupon it is sayd, they asked meat for their soule, *Psalm. 78.18.* to satisfy their fleshly lust. *our eyes are* or, *our eyes behold onely the Manna*; that is, we see no other food; neither can we expect for

any other, but depend upon Manna only. For the eyes unto any, lignifie hope and expectation, as *Pfal. 15. 15. & 141. 8.* Manna was unto them both a corporal food, and a spiritual, figuring Christ himself, with his word and grace, *Iob. 6. 31. 32. 33. 1 Cor. 10. 3.* So the loathing of Manna, and longing for the meats of Egypt; figured the rejecting of Christ and his graces; for to have nourishment & life by the works and righteousness of men: *Gal. 3. 10. & 4. 9.* Such mens eyes cannot see the Manna which is hid, *Rev. 2. 17.*

V. 7. *Manna*] in Hebrew *Man*: the reason of this name, see in the notes on *Exod. 16. 14.* *Char-kuni* on that place *Syth*, *Man* in the Egyptian tongue, is *as Mah*, (that is *What*) in the Hebrew tongue: and they asked one of another; *Man*, that is, *what is this?*

Consider] of it, see *Exod. 16. 31.* These are the words of Moses, convincing the peoples ingratitude, by the description of Manna, which they disdain'd, the colour] Heb. the eye: that is, the colour, or appearance; as the Greek and Chaldee explain it: so eye, is used for colour &c, in *Lev. 13. 55. Ezek. 1. 16. & 8. 2. & 10. 9.*

Bdelium] in Hebrew *Bdalach*, in Greek, (and by Sol. Iarchies exposition) *Crysalis*: which is white and transparent: so Manna is said to be white, *Exod. 16. 31.* Of *Bdelium*, see *Gen. 2. 12.*

V. 8. *went about*] or, *went to and fro*, to search, finde, espye, as in *Ier. 5. 1. Amos. 8. 12. Dan. 12. 4.* therefore this word is applied sometime to the eye, as in *Chron. 16. 9.* It figured the labour and diligence that men should use to get the meat which endureth unto everlasting life, *Iob. 6. 27.*

ground it] the grinding & beating of it &c, figured also the afflictions of Christ, whereby he was prepared to be for us the bread of life. *Iob. 6. 48. & 51. Heb. 2. 9. 10. 1 Pet. 3. 18.* But though the Manna was thus hard as wheat to be ground, yet it used to melt as it lay on the earth, with the heat of the Sun, that they gathered it onely in the morning, *Exod. 16. 21.* *bagged*] or *boyled*, *coqued*; the word is some-

time used for baking, as in *1 Sam. 13. 8.* though usually it signifieth to *boile*.

the best moisture of oile] fresh oile, which hath no rank favour. The Hebrew *Leftad*, is the best oily moisture in mans body, *Pfal. 32. 4.* so here it is the best sweet moisture of oile, which is the uppermost part. It had also the taste of *waters* with *honey*, *Exod. 16. 31.* And here the Greek translateth it *waters of oile*, and the Chaldee, *pass (or cakes) with oile*. So it was both pleasant and wholsome food: and the taste of oile and honey, figured the sweetness of grace which we by faith perceive in Christ the true Manna. *Psal. 119. 103. Song. 5. 16. 1. Pet. 2. 3.*

V. 9. *fell downe upon it*] and upon the Manna fell dew againe, which when it was drawn up by the Sun, then the Manna appeared, *Exod. 16. 13. 14.* so the Manna lay as it were hidden between two dewes. But after was manifested, and given them of God freely every day: a wheat which they sowed not, nor laboured for; but had for the taking up; a meat which they knew not, neyther had their fathers known it: whereby they were taught, that man liveth not by bread onely, but by every word that proceedeth out of the mouth of the Lord: *Deut. 8. 3.*

V. 10. *throughout*] or, *by their families*: so the syn was generally spread among the people. *in the dore*] that is, openly; & lynned not in secret onely, but as it were proclaimed their iniquity, and stirred up themselves, and one another, to follow their lusts.

V. 11. *doen evil to thy servant*] that is, afflicted me: for evil when it cometh from God, meaneth trouble & affliction: whereby he chastiseth his servants and exerciseth their faith and patience; as *Ier. 18. 8. Efas. 45. 7. Amos. 3. 6.* that thou *layest*] Heb. *for so say, or so put*: so it hath reference to the former part of the speech. See the notes on *Gen. 6. 19.* *the burden*] the weightie care and charge: so in *Deut. 1. 12.* The Greek here translateth it *anger*; but after in *v. 17.* violence, or *assault*. This

This sheweth the great charge that lyeth upon governors: so Paul mentioneth the care of all the churches which came upon him daily, *2 Cor. 11. 28.*

Vell. 12. *Have I conceived*] so also the Greek translateth it; but the Chaldee sayth, *Am I the father of all this people? are they my sons?* begotten them? Heb. *br. gotten it, or, brought forth it; I speak of the people, as of one man, begotten as by a father, or brought forth as by a mother.* So the Apostle applyeth both *similes* to himself, saying to the Corinthians, *ye have not many fathers; for in Christ I sue I have begotten you through the Gospel; 1 Cor. 4. 15. and to the Galatians, My children, of whom I travaile in birth againe, until Christ be formed in you, Gal. 4. 19.* In this complaint of Moses, the weaknes of the Law is signified, which begetteth no children to God, *Rom. 7. 4. 5. &c. & 8. 3.* but by the word of Truth, the Gospel, and by belief in Christ, we are borne of God; *1 Tim. 1. 18. 1 Pet. 1. 23. &c. 1 Iob. 5. 1.*

in thy bosome] that is, lovingly, tenderly, carefully: which Moses the Lawgiver could not doe, as is doen by Christ, of whom it is sayd, *He shall feed his flock, like a shepherd; he shall gather his lambs with his arme, and beare them in his bosome, he shall gently lead those that are with young, Efas. 40. 11.* a nursing-father] This sheweth the love, mildnes, gentleness which should be in governors, and so it is sayd unto the church, *Kings shall be thy nursing-fathers, &c, Efas. 49. 23.* And the Apostle sayth, *We were gentle among you, even as a nurse cherisheth her children: we exhorted, and comforted, and charged every one of you, as a father doth his children; 1 Thes. 2. 7. 11.* Accordingly the Hebrews have this rule for all civill matters of the Church, *It is unlawful for a man to governe with flatulnes over the congregation, and with haughtines of spirit, but with meeknes and feare. And every possessor that bringeth more terror upon the congregation, then is for the name of God, he shall be punished, and shall not see himself to have a learned wife son: as it is sayd, (in Iob 37. 24.) Men doe therefore fear him, he respecteth not any*

that are wise of heart. And so it is not lawful for him to governe them with contemptuous carriage; although they be the (common) people of the land: neyther may he tread upon the heads of the holy people, although they be unlearned and base, they are the sons of Abraham, Isaac and Jacob, and the amies of the Lord, that brought them out of the land of Egypt, by great might and by strong hand; but he must beare the teyle of the congregation, and their burden; as Moses our master, of whom it is sayd, *As a Nursing-father beareth his children, so the Lord beareth his people, Mal. 1. 6. Mat. 23. 12. In Sanbedrin, c. 25. f. 1. 2. That which Moses spake of a Nursing-father, the Chaldee that goeth in the name of Ionathan, and Targum Jerusalem, calleth Pedagoga, which word Paul useth, when he sayth, the Law was our Pedagogue (or School-master) unto Christ, Gal. 3. 24. whose graces were figured by that land whither Moses now was to lead them; as is shewed in the annotations on *Gen. 12. 5.**

V. 13. *flesh to give*] By these complaints, Moses sheweth his insufficiency to governe this people, & to supply their wants: neyther in deed could he bring them into the promised land, but died ere they came thither, *Deut. 34.* whereby the impossibility of the Law was signified, that it could not bring men unto God, or satisfie or restryne the lusts that reigne in our members, though the Law itself be holy, *Rom. 7. 5. &c.* But what the Law could not doe, in that it was weak through the flesh, God (hath doen) sending his own son, *Rom. 8. 3.* who giveth us, not flesh to satisfie our carnal lusts, but his own flesh to be the food of our soules, which he hath given for the life of the world, and which who so eateth, hath eternal life, *Iob. 6. 5. 1. 14.*

V. 15. *if thou doe thus*] to leave the whole burden upon me still. Here the word *thou*, spoken to God, is of the feminine gender, contrary to common rule of speech, *As*, for *Asiab*: which some think doth intimate Moses trouble of mind, as if he could not perfectly utter his words; and the like is in *Deut. 9. 27.* where the people

people terrified with the Majestie of God when he gave his Law, sayd unto Moses, *Speak thou (M) unto me*. Sol. Tarchi here sayth, *The strength of Moses became feeble*, as a woman, when the holy blessed (God) showed him the punishments that he would bring upon them (the people); for this, he sayd before him, *If thou, kill me first*.

kill me first or, *kill me*; that is, *kill me quite*, and out of hand; the word is doubled, for more vehemencie and speed. *see mine evil* that is, my miserie and affliction. By seeing evil, is meant the feeling or suffering of miserie; as to see death, is to dye, Luke 2. 26. Psalm 89. 49. and as on the contrary, to see the salvation of God, meaneth the fruition or enjoying thereof. Psalm 50. 23. & 91. 16. Compare with this, Elijahs speech, 1 King 19. 4.

16 V. 16. *Gather unto me* in Chaldee, *Gather before me*, and Thargum Ionathan explaineth it, *Gather in my name severitie worthe men*. This is answerable to the number of the severitie soules of the house of Israel, which went down into Egypt, Gen. 46. 27. Exod. 1. 5. Deut. 10. 22. and to the 70. Elders which went up unto the Lord, at mount Sinai, Exod. 24. 1. 9. From hence the Hebrews in their comon wealth, continued their cheifest Senate in Ierusalem of 71. Elders, as here there were 70. and Moses the Prince. So they record in Talmud Bab. in Sanhedrin ch. 1. and Maimonides in Sanhedrin c. 1. f. 3. 4. 5. explaineth it thus; There was in Israel, first a great court (or judgment hall) in the Sanctuary, & that was called the great Synedion, & their number was 71. as it is written, *Gather to me 70 men* &c. and Moses was cheif over them; as it is sayd, *And let them stand there with thee*, Num. 11. 16. *lee here are 71*. The greatest in wisdom among them all, they set him for head over them, and he was called Nasi (the Prince) in every place, and he stood in sted of Moses our master. And they placed the greatest among the 70. next unto the head, and he sate on his right hand, and was called *Ab bet din* (the Father of the judgment hall.) And the residue of the 70. sate before him, according to their yeres and according to their dignitie; who-

soever was in wisdom greater then his fellow, was nearer unto the Prince on his left hand. And they sate as in the forme of an half circle round, so that the Prince, with the Father of the Court might see them all. Moreover they set two judgment halls, each of 23. Judges, the one at the dore of the Court (of the Sanctuary), the other at the dore of the mountaine of the Temple. And in every cite of Israel wherein were 120. (fathers of families) or more, they set a lesser Synedion, which sate in the gate of the cite, as it is written, *And establish judgment in the gate*, (Amos 5. 15.) And their number was 23. Judges, and the wisest among them was head of them; and the residue sate in a round like half a circle, that he which was head might see them all. If it were a cite which had not 120. men in it, they set therein three Judges, for there was no judgment hall of less then three, that there might be more or fewer, if there hapned to be among them dissention in judgment. But every cite which had not in it two wise men, the one fit to teach the whole Law, and the other skilfull to heare, and skilfull to demand and make answer; they set no Synedion therein, although it had in it two thousand Israelites: &c. the officers in Greek, the Scribes; and Thargum Ionathan addeth, in Egypt: as if these were such as are mentioned in Exod. 5. 14. and of them Sol. Tarchi also understandeth it. What these Officers were after in the common wealth of Israel, is noted on Deut. 16. 18. Here it seemeth to be meant of such Elders and officers, as were well known & had approved themselves for wisdom and good carriage, for which they might with comfort be preferred to this high Senate: for they that have ministered well, (as th' Apostle sayth) purchase so themselves a good degree, 1. Tim. 3. 13. Afterwards in Israel, about the choise of these cheife Magistrates, it is thus recorded; Our wise men have sayd, that from the great Synedion they sent into all the land of Israel, and made diligent inquirie; whomsoever they found to be wise, and afraide to syn, and meek, &c. they made him a Judge in his cite. And from thence they preferred him to the gate of the mountaine of the house (of the Lord:) and from thence they promoted

promoted him to the gate of the court (of the Sanctuary,) and from thence they advanced him to the great judgment hall. Maim. in Sanhedrin, c. 2. f. 8. [and there] or, present themselves there, with thee. They were to stand before the Tabernacle, to present themselves unto God, & to receive authority from him; and with Moses, who was to be cheif over them. The Hebrews from this word with, gather a likeness unto Moses, saying, They constitute none in the Synedion, but Priests, Levites and Israelites whose genealogie is known &c. as it is sayd (in Num. 11. 16.) WITH THEE; which are like thee in wisdom, religion and genealogie. Maim. in Sanhedrin, c. 2. f. 1.

17 V. 17. *I will come downe* to weete, in signe or apparition; as the Chaldee translatheth *I will reveile my self*; and Thargum Ionathan addeth, *I will reveile my self in the gloie of my Majesty*: this was in the cloud, v. 15. *I will take*], or, will separate, in v. 15. Chaldee, *and increase of the spirit that is on Chaldee*; meaning, the gifts of the Spirit, as prophesie, v. 25. and other meet for their charge; for there are diversities of gifts, but the same Spirit, 1. Cor. 12. 4. So spirits are named for spiritual gifts, 1. Cor. 14. 12. 30. and the holy Ghost, for the gifts of the holy Ghost, Job 7. 39. Act. 19. 2. 6. Thus the spirit of Elisha rested on Elisha, 2. King. 2. 15. when he had the same gifts and power of prophesie, miracles &c. Neyther as Sol. Tarchi sayth, hereby diminished, for as Sol. Tarchi sayth, *Moses in that houre was like unto the Lamp that was left burning* on the Candlestick (in the Sanctuary); from which all the other lamps were lighted, yet the light thereof was not lessened any whit. God showed hereby, that none without gifts of his Spirit, are fit for office and government, Exod. 18. 21. Deut. 1. 13. Act. 6. 3. The Hebrews have this rule, Any Synedion, King, or Governour, that shall set up a Judge for Israel, that is not fit, and is not wise in the wisdom of the Law, and meet to be a Judge; although he be wholly amiable, and have in him other good things, yet he that seeth him up, transgresseth &c. Maim. in Sanhedrin ch. 3. f. 8.

V. 18. *Sanctifie* in Chaldee, prepare your selves: so to justifyd war, is to prepare therefore, Jer. 6. 4. and 51. 28. It meaneth an holy preparation to receive the gifts that they desired. Sol. Tarchi expoundereth it, *Prepare your selves for vengeance*; and so he sayth (in Jer. 12. 3.) *Sanctifie* (that is prepare) them for the day of vengeance. The 10. verse sheweth that this may be implied, *wept in the ears* in v. 20. *wept before the Lord*; and so the Chaldee turneth it here. It meaneth that the Lord had seen and heard their complaint: for weeping is often joyed with lifting up the voice, or crying out; as Gen. 27. 39. Judg. 2. 4. 20. 21. 2. 1. Sam. 11. 4. & 24. 16. & 30. 4.

V. 20. *Until a month of dayes* to weete, 30. shall cat, as the Greek expresth. Meaning a whole month; as a yere of dayes, is an whole yere, 1. Sam. 14. 28. So in Gen. 29. 14. *last some*] Hebr. *to last some* or at elation; which the Greek translatheth to cholera; the Chaldee, to offense; that is, offensive. *have despised*] or, contemptuously refused, set at nought; which the Greek translatheth disobeyed the Lord; the Chaldee, rejected the Word of the LORD. who is] the Chaldee sayth, whose majestie (or Divine presence) remaineth among you.

V. 21. *To suffice them*] so the Greek & Chaldee expound the Hebrew *Masa*, which usually signifieth to finde; but here is used for obeying that which is sufficient; so in Job 17. 16. Judg. 3. 14. Here Moses sheweth that the thing promised, was impossible in mans judgment; both in respect of the multitude of men, and length of time; and therefore he mentioneth beasts, and fishes (which also are flesh, 1. Cor. 15. 39.) but speaketh not of fowls, as thinking least of all that they should be filled with them: yet God sufficed them with such, v. 31. So Phl p said unto Christ, Two hundred penny-worth of bread is not sufficient for (this multitude) that every one may have a little; Job 6. 7. 9.

V. 23. *hard waxed*] that is, power abated; the Greek expoundereth it, shall not the Lords had be sufficient; the Chaldee thus, Shall

Shall the word of the Lord be hindered? Hand is often used for power, as being the instrument wherewith power is shewed, *Deut. 32.36. 7. 4. 24. and 18. 20. sheweth significance lessening, and is applied sometime to the Lords Spirit, as in Act. 2. 7. is the Spirit of Jehovah sheweth* sometime to his hand, as here, and in *Esa. 59. 1. Behold Jehovahs hand is not shortened, that it cannot save; and in Esa. 50. 2. Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? where the latter sentence explaineth the former.*

V. 25. they prophesied.] this was a gift and effect of Gods spirit upon them; and is all where so explained; as, upon the hand may is in those dayes, I will pouer out my spirit, *Isa. 2. 29. that is, I will pouer out my spirit, and they shall prophesie. Act. 2. 18. So in Act. 19. 5. And when Saul was anointed to beking, the spirit of God came upon him, & he prophesied, 1. Sa. 10. 5. 10. Prophesying was not only a foretelling of things to come, but sometime a declaring of the word of God unto the people; see *Exod. 7. 1. Gene. 20. 7. And thus Paul sayth, He that prophesie speaketh unto men to edification, and exhortation, and comfort, 1. Cor. 14. 3. Sometime it was a singing of praises unto God; as they that prophesied with harps, with psalteries and with Cymbals; to confesse, and to praise the LORD, 1. Chron. 25. 2. 3. did not adde.] that is, prophesied no more but that day; as God spake the ten commandments, and added not, that is spake no more, or after such a manner to the people, *Deut. 5. 22. Thus the Greek here translate, and they added no more; and Sol. Iarchi sayth, they did not adde, i. they prophesied not save that day only; so it is expounded in Siphre. Howbeit, the Chaldee translate it, ceased not; in a contrary signification, which sometime is in the Hebrew words. But seeing the Chaldee to expound that also in *Deut. 5. 22. that the Lord ceased not, which seemeth to meane a continuance till all those ten words were finished, we may likewise understand him here to meane a continuance for that day;****

(as Saul in Natioth prophesied all that day & all that night 1. Sam. 19. 24.) and not a continuance all wayes; for this seemeth to be a temporary gift & miracle for confirmation of their office; as in 1. Sam. 10. 6. 11.

V. 26. Midad in Greek, Medad, the spirit in Chaldee, the spirit of prophecy, that were written by Moses in a book; or in papers (as the Hebrews think) and so were appointed among the rest to come to the Tabernacle. v. 16. 24. but went not out.] for what cause, the scripture sheweth not; but by comparing this their fact with others, it is probable, that as Saul when he should have been made King, withdrew & hid himself among the staff 1. Sam. 10. 22. to these two, unwilling to take the charge upon them, withdrew their shoulders, and came not to the Tabernacle; yet the Lord by his Spirit found them out: for whether shall in a goe from his Spirit, or when shall they flee from his presence? *Ps. 139. 7. The Hebrews have here their uncertain cōjures: Sol. Iarchi sayth, They were all written expressly by their names, and should have been taken by Lots. For the count was made for the twelve tribes, out of every tribe six, except two tribes, of which were but five. Moses took severie two papers (or scrolls) and severie of them he wrote AN ELDER; and severie two, A PART: and he chose six out of every tribe, so there were severie two. Then he sayd unto them, take up your papers out of the basket. If no so took up with his hand (a paper on which was written) AN ELDER, he was sanctified (to that office); but he in whose hand came up A PART, went to him he sayd, The Lord will not have thee.*

V. 28. of a choise young men in Greek, his chosen one, the Chaldee sayth, of his young men. The original word signifieth also youth: wherupon some translate it, the minister of Moses, from his youth; but this seemeth not fit; for Moses shepherds life in Midian, from which he came but a little before this, argueth the contrary.

forbid thou them.] This he spake of envious zeale for his master Moses sake, (as the

the verse following sheweth;) that he would not have the use of the gift of prophesie common; or, because they obeyed not Moses to come out as he commanded. So the disciples forbid one that call out divils in Christs name, because he followed not with them; *Luke. 9. 49. 10. Mar. 9. 38. Targum Jonathan explaineth it, My Lord Moses request mercie from before the Lord, and forbid them the spirit of prophesie.*

V. 29. Envious thou? or, Hast thou envious zeale, or jealousy for my sake? which is a prohibition, Have it not: as, Think ye that I am come to give peace on earth? *Luke 12. 51. that is, I think it not, Mat. 10. 34. but I who shall give) or, and I who &c: this is an earnest wish as would God, or the like: the word said, setteth forth the earnestness of his passion, as *Act. 23. 3. Psal. 2. 6.**

but spirit] that is, the gifts of his spirit; as the Chaldee sayth, his spirit of prophesie. So Paul willeth that all the church could prophesie, and sayth, Follow after love, and zealously desire spiritual gifts; but rather that ye may prophesie, 1. Cor. 14. 1.

V. 30. gathered] that is, gate himself, or, as the Greek sayth, departed. the Elders] who were authorized of God to be of the high Council, or Synedion with Moses, and his assistants: and thus they differed from those inferior magistrates, which had been appointed before by Iethroos advise, *Exod. 18. 21. 25. And as then all hard causes were brought unto Moses, Exo. 18. 26. so after this, such causes were brought to the high court or Synedion, first ordeyned here. This is shewed by the Hebrew canons in Talmud Bab. Sanhedrin, c. 1. and Maimon in Sanhedrin, c. 5. thus. They sit up no King, but by the mouth of the Senate of 71. (Elders;) neither make they any lesser Synedion for every tribe and for every citie, but by the Senate of 71. Neither judge they a whole Tribe revolted (to idolatrie), nor a False prophet, nor the High-priest in judgment of life & death, but by the great Synedion. But money matters are judged by the Court of three Judges. Likewise they make (or judge) no Elder rebellious (*Deut. 17.*) nor any Citie drawn to idolatrie*

(*Deut. 13.*) neither cause they the suspected woman to drink the bitter waters (*Nam. 5.*) but in the great Synedion. Neither do they add unto (or enlarge) the Citie or the Courtyard, neither goe they forth to permitted wars &c. [where he see the notes on *Deut. 20. 1.*] but by the great Synedion; as it is sayd (in *Exod. 18. 22.*) every gr. as matter they shall bring unto thee.

V. 31. a winde] God made an East winde to passe forth in heaven; and brought on a South winde by his strength. *Psal. 78. 26. brought Passiles*] such soules as he had fed them with before, in *Exod. 16. 13. them now God againe brought swiftly and as with violence, which the Chaldee translate made to flee. let them fall) or, spread them abroad; in this word is Englished in 1. Sam. 30. 16. two cubits*] Sol. Iarchi sayth, they flew so hie as against a mans hart, that he was not toyled in getting them, either by reaching hie, or by stooping low.

V. 32. ten homers] or, ten heaps, as the Chaldee translate; for the Hebrew homer, sometime signifieth an heap, as in *Exod. 8. 4. sometime a kind of measure containing ten Ephahs or Bushels, Ezek. 45. 11. the which measure is called also a Cor, Ezek. 45. 14. and so Targum Ierusalem interpreteth it here. Thus also the Greek translate it ten Cors; (for of the Hebrew Cor, the Greek Coros, in *Luke 16. 7. and Latine Corus are derived.) and Chazkuni here explaineth it, ten homers; there are in an Homer, thirte Seabs (or Pecks); so ten homers containe three hundred Seabs: see be that gathered least, had every day ten Seabs. Of the Seab or Peck, see the notes on *Gen. 18. 6. This abundance of soules was miraculous, wherupon it is sayd, God rained flesh upon them as dust, and feathered fowles as the sand of the sea: Psal. 78. 27. And with these, they tyllled their greedy lust; (feeding themselves without feare, as Jude vers. 12.) though the Lord had threatened to punish them, v. 10.***

V. 33. not yet cut-off] to weete, from their mouth; that is not taken from them, which the Greek translate, before it (that is the flesh) sayd. Thus the phrase is opened

opened in Joel 1. the new wine is cut off from your mouth; that is, taken away from you. Or, by cutting, may be meant cheating. The Psalmist alleging this, sayth; They were not chastised from their desire; the meat was yet in their mouth: when the anger of God came up against them. *Exod. 17. 30. 31.* And here Charkun observeth, how they were plagued of God, after that he had suffered all of them with flesh; that men should not say, he had not plagued them, but because he was not able to suffice them all with flesh. a very great plague or, vehement great smiting. *Abr. Ezra* writeth that it was the pestilence. God gave them their request, when they lusted for flesh; but sent leanness into their souls, *Psalm. 105. 14. 15.* The anger of God, came up against them; and flew of the fat of them; and smote down the choice young men of Israel. *Psalm. 78. 31.*

34 V. 34. he called meaning Moses called, and by the name of the place, 1st a memorial of their syn and punishment, for a warning to them after, *Deut. 9. 22.* and to us, that we should not lust after evil things as they lusted; *1 Cor. 10. 6.* Or, as the Greek translitteth it, the name of the place was called: see *vers. 3.* *Kbroth hattavah* that is, as the Greek expoundeth it, Graves (or monuments) of lust. Where lust may be used for the men that lusted; as Circumcision, in *Rom. 2. 26.* is for men circumcised; Pride, for the proud man. *Ier. 50. 31. 32. Psalm. 36. 12.* and many the like. See the notes on *Gen. 45. 7.*

35 V. 35. were in Hazeroth] or, Chazeroth, in Greek *Asiroth*; here they were, that is abode, or continued, (as Daniel was, that is continued, *Dan. 1. 21.* and they were that is continued there, *Ruth. 1. 2.*) The cause of which abode, was a new trouble which Moses sister & brother raised against him, *Numb. 12.*

CHAPTER 12.

1. Marie and Aaron speak against Moses, about his wife, and office. 4. The Lord calleth them all before him, justifieth Moses, magnifieth his office, rebuketh the murmurers, and depar-

ted in anger. 10. Marie is made a Leper. Aaron confesseth syn, Moses prayeth God to heal her. 14. The Lord commandeth her to be shut out of the camp seven dayes. 15. The people journeyed ul they were brought in, and then they goe on into Pharan.

AND Marie and Aaron, spake against Moses; because, of the Ethiopian woman, whom he had taken: for he had taken, an Ethiopian woman. And they sayd; Hath Iehovah spoken onely indeed by Moses? hath he not spoken also by us? And Iehovah heard it. Now the man Moses, was very meek: above all the men, which were upon the face of the earth.

And Iehovah sayd suddenly, unto Moses and unto Aaron, & unto Marie; Come-out ye three, unto the Tent of the congregation: and they three, went-out. And Iehovah came-downe, in the pillar of the cloud; and stood in the dore of the Tent: & called Aaron and Marie; and they two, came-forth. And he sayd, Heare now my words: If there shall be a Prophet among you; I Iehovah, will make my self known unto him, in a vision; I will speak unto him, in a dreame. My servant Moses, is not so: he is faithfull, in all mine house. Mouth to mouth, will I speak with him; and in vision, and not in dark-speeches; and the similitude of Iehovah, shall he behold: & wherefore, were ye not afayd, to speak against my servant against Moses? And the anger of Iehovah was kindled against them, & he went-away. And the cloud, departed from off the Tent and bhold,

Marie became leprous as snow: and

Aaron

Aaron looked upon Marie, and be-
11 hold she was leprous. And Aaron
sayd, unto Moses: Alas my lord, I
beseech thee, lay not the syn upon us;
wherein we have doon foolishly, and
12 wherein we have synned: I beseech
thee let her not be, as one dead: of
whom when he cometh-out of his
mothers womb, half his flesh is even
13 consumed. And Moses cryed-out
unto Iehovah, saying: O God, I be-
seech thee heale her now.
14 And Iehovah sayd, unto Moses:
And since father had spitting (spitted
in her face, should the not be ashamed
seven dayes? let her be shut seven
dayes, out from the camp; and after,
15 let her be gathered in. And Marie
was shut out from the camp, seven
dayes: and the people journeyed not:
16 till Marie was gathered in againe. And
afterward, the people journeyed, fro
Hazeroth: and encamped, in the wil-
dernes of Pharan.

Annotations.

MARIE in Hebrue *Miriam*, in Greek *Marion*, she was a Prophetess, sister of Moses and Aaron, *Exod. 15. 20.* & she it was that began the quirel, as in the original it appeareth, *Marie* she spake: therefore she, not Aaron, was plagued with leprosie, *v. 10.* As Satan prevailed first with Eve, then by her with Adam, *Gen. 3.* so here first with Marie, and then by her, with Aaron the high Priest. And as the former syn of lust for flesh began among the baser sort, *Nu. 11. 4.* to this syn of ambition and vain glorie, began among the chiefest of the church: for these three, *Moses, Aaron and Marie*, were the chief guides whom God sent before his people, *Mic. 6. 4.* because] or, upon occasion, for the sake.

[*Ethiopian*] Hebr. *Cushite*, which the Greek translitteth *Ethiopian*. This seemeth to be no other then *Zipporah* the Midianitess, whom Moses had married, *Exod. 2. 15. 21.* and because the Midian res dwelt in Cush his land, they were called *Cushites* (or *Ethiopian*s), and it may be also because they were tawny coloured like them. For otherwile *Cush* was the son of *Cham*, *Gen. 10. 6.* *Wars*: *Adia* was the son of *Abraham*, the son of *Sem*, *Gen. 25. 12.* The Chaldee, in stead of *Cushite*, sayth *Faire*, which may be spok'n by the contrary. *Iosephus*, *P. 10* and some others, take it is wife not to be *Sipporah*, but an other *Ethiopian*.

taken] to weete, to wife; that is, married; so in *1. Chron. 3. 19. 21. 2. Chron. 11. 10. Neh. 6. 18.* and *10. 30.* By this it seemeth, the marrying of that woman, (who was not of the stock of Israel, and who hindered him from circumcising his son, *Exod. 4. 24. 25. 26.*) was the occasion of their murmuring. Howbeit, the Hebrew doctors make his not companying with his wife, to be the occasion: for that he being a prophet, daily conversant with the Lord, and frequenting his Tabernacle, absteined fro her, lest he should have legal pollution which would have kept him from the Sanctuary; *Levit. 15. 16. 31.* Compare also *Exod. 19. 15.* Thus the Chaldee expoundeth it, for he had put away (or assigned from) the fayer wife which he had taken, And *Sol. Jarchi* thus, for he had taken a *Cushite* woman, and had now put her away.

V. 2. by Moses] or, in Moses; as speaking of inward revelation by the Spirit: The Targum called *Ionathans* paraphraseth thus; *Hath the Lord spoken onely in deed with Moses who is separated from copulation of the bed*, meaning with his wife. also by us] or, in us: as David sayd, *The spirit of Iehovah spake in me, 2. Sam. 23. 2.* Here *Sol. Jarchi* addeth for explanation, *hath he not spoken also by us, and yet we have not separated our selves from the way of the earth:* meaning from mutual societie such as is between

man and wife; a phrase taken from Gen. 1.9.31. But it may be understood as before is noted, that they would not have Moses esteemed the only Prophet, who had so stayed him: it by marriage with a strange woman. Their drift was, by disgracing Moses for his infirmities, to grace and advance themselves against which it is said, *Let us not be desirous of vain-glory, provoking one another, envying one another; Gal. 5.26.*

heard it] that is, took notice of this their speech, to reprove and punish it. So of Reubens syn, it is said *Israel heard it: Gen. 35.35.* Or, God is said to hear it, as a witness of that which it may be they murmured in secret: as in *Psal. 59.8.* *swords are in their lips, for who (say they) doth hear!* and in *Psal. 11.20.* *God will hear, and afflict them.* See also *Psal. 94.7.8.9.*

V. 3. meek] the original word, hath affinity with *affliction* & *lowliness*; for by affliction this virtue is furthered, *Lam. 3.27.28.29.30.* and is seated in the hart & spirit, as the Apostle mentioneth a meek and quiet spirit: *1 Pet. 3.4.* As Moses, so Christ is set forth for an example of meekness, *Mat. 21.6.* & *11.29.* It is a virtue which keepeth a meane in anger, and avenging of our selves, when we are offended, wronged and contemned. above all the men]

or, more then any man. This commendation, the Spirit of God giveth of Moses, though by Moses own pen, (as the Apostle also writeth in his own behalf, *2 Cor. 11.5.6.10.12.* &c. & *11.11.12.*) although Moses is noted to have been very angry, sundry times; *Exod. 11.8.* & *16.20.* & *32.19.* *Lev. 10.16.* *Num. 16.15.* & *31.14.* & *20.10.11.* compared with *Psal. 106.33.35.*

Verf. 4. *sayd suddenly*] so shewing the greatness of his displeasure against them, which suffered no delay, *Psal. 64.7.* *Prov. 6.19.* *Esa. 30.13.* and preventing any that might think Moses complained to God and sought revenge. Thus God who will be a swift witness against evil doers, *Mal. 3.7.* suddenly rose to plead the cause of his meekest servant. Compare *Psal. 10.19.*

20.21. yee three] both parties are judicially summoned to appear before the Lord, in the Tent of his habitation: as he riseth up to judgment, to save all the meek of the earth, *Psal. 76.9.* So in *Numb. 16.16.*

V. 5. came down] in Chaldee, revealed himself: see *Gen. 11.5.* of the cloud] as the throne of his glory, out of which he used to appear and speak unto them, *Psal. 99.7.* *Num. 16.42.* Unto these apparitions, those visions of John hath reference, *Rev. 10.1.2.3.* & *14.14.* &c.

V. 6. a Prophet among you] or, of you; H:br. your Prophet: which the Chaldee expoundeth, if there shall be Prophets to (or among) you. What this word Prophet meaneth, see in the notes on *Gen. 10.7.* *Exod. 7.1.*

7.1. *7. let ovah,*] so the Chaldee also explaineth it: or it may be interpreted, of Jehovah, that is, a Prophet of the LORD: so the Greek translate, a Prophet of you to the Lord. in a vision] or, by a vision, or sight: that is, as the Chaldee sayth in visions: so God appeared to Abraham the Prophet, in a vision, *Gen. 12.7.* & *15.1.* and to Jakob, *Gen. 46.1.* to Ezekiel, *Ezek. 1.1.* to Daniel, *Dan. 8.2.* and others, *Iob 4.13.* & *2 Cor. 12.1.* *Alti. 1.17.* whereupon a prophesie is called a vision, *Esa. 1.1.* *Obad. 1.1.* *Nahum. 1.1.* in a dream] Chaldeans in dreams: an other way by which God revealed his word to the Prophets, *Gen. 31.11.* *Deut. 13.1.* *1 King. 3.5.* *Jer. 13.25.28.31.* Dreams are in the night, and then as it were in darkness God spake with the other Prophets; but as *R. Menachem* here noteth, it was not so with Moses, for (God) spake not with him but by day. Moreover dreams and visions, doe soon vanish and fly away, *Iob 20.8.*

Verf. 7. *not so*] is not such a prophet, that I should speak to him by dreams and visions. faithful in all mine house] that is, in all my Church; for the house of God, is expounded the church of the living God, *1 Tim. 3.15.* and so the Chaldee here translate it, in all my people; and Jonathan, in all the house of Israel my people: and Charkew explaineth

exploratively thus, all the men of my house, bold him for faithful. This is further opened by the Apostle, saying, Consider the Apostle & high Priest of our profession, Christ Jesus, who was faithful to him that made him, as also Moses was in all his house. &c. And Moses verily was faithful in all his house, a servant, for a testimony of those things which were to be spoken after: but Christ as the Son, over his own house, whose house we are, if we hold fast the confidence, and the rejoicing of the hope firm unto the end: *Hebr. 3.1.6.* Touching Moses faithfulness, and the confidence that Israel reposed in him, see the notes on *Exod. 19.9.*

V. 8. Mouth to mouth] that is, familiarly, plainly in mine own presence, without any interposed means; as the Chaldee translate, speech with speech. So when Ioshaphat spake without an interpreter, he sayd, it is my mouth that speaketh unto you. *Gen. 45.11.* and the Apostle opposeth it to speech by writing. as, I would not write with paper & ink, but I trust to come unto you, and speak mouth to mouth, that our joy may be full: *2 Ioh. 12.* & *3 Ioh. 14.* A like phrase is in *Exod. 33.11.* *7. let ovah* spak' unto Moses face to face, as a man speaketh unto his friend: and in this manner of communication, Moses excelled all other Prophets, *Deut. 34.10.* The Hebrew doctors have explained this matter thus: It is one of the foundations of the Law, to know that God maketh the forms of men to prophesie, and prophesie relecth not but on a wise man, great in wisdom, mightie in his virtuous qualities, that his affections; (or natural-corrupsion) prevale not over him, in any thing in the world, but he prevaleth by his knowledge over his affections: continually &c. On such a man the holy Ghost dwelleth, and when the Spirit resteth upon him, his soule is ascended to the degree of Angels, which are call'd men, and he is turned to an other man, & perceiveth in his own knowledge that he is not so as he was, but that he is advanced above the degree of other wise men, as it is sayd of Saul, And thou shalt prophesie with them, and shalt be turned to another man, (*1 Sam. 10.6.*) The Prophets were of divers degrees; as in wis-

dome one wise man is greater then an other, so in prophesie one prophet was greater then another. And all of them saw not the vision of prophesie but by dream, by vision of the night, or in the day time, after that a deep sleep was fallen upon them, *Nu. 12.6.* and all of them whom they prophesied, their joynts trembled, and strength of body soyled, and their thoughts were troubled, and the mind was left changed to understand that which was seen: as is sayd of Aderam. And let a terror, a great darkness fall upon him, (*Gen. 15.12.*) and as is sayd of Daniel, *A. d. my vigour was turned in me into corruption, and I received no strength,* (*Dan. 10.8.*) The things that were made knowne to a Prophet by vision propheticall, were made knowne to him by way of parable, and forthwith the interpretation of the parable was written in his hart, and he knew what it was. As the Ladder that Jakob our father did see, and the Angels ascending and descending on it (*Gen. 28.12.*) and the living creatures which Ezekiel saw, (*Ezek. 1.*) and the sheepling poe, and almond tree which Jeremie saw, (*Jer. 1.*) and the Ephah, which Zacharie saw, (*Zach. 5.*) and so the other prophets, of whom some spake the parable and the interpretation thereof, some the interpretation onely; and sometime they uttered the parable onely, without the interpretation, as part of Ezekiel and Zacharies words: and they all prophesied by parables, and after the way of dark speeches. None of the Prophets prophesied at all times when they would; but prepared their understanding, and satte joyfull and with chearfull hart, and with contemplation. For prophesie cometh not upon men, cyther when they are sorrowfull, or when they are sorrowfull; but when they are joyfull: therefore the sons of the Prophets, had before them Psalteries and Timbrels, and Pipes, and Harps (*1 Sam. 10.5.*) and they sought for prophesie; and this is what which is written, *AND THEY PROPHESYING* (*1 Sam. 10.5.*) as if he should say, walking in the way of prophesie, until they doe prophesie. Those which sought to prophesie, are called sons of the Prophets: and although they prepared their wits (or understanding,) it might be the holy Ghost would come down upon them, and might be not. All these things that we have spoken

spoken of were the way of prophesie for all the former and latter prophets, except Moses our master, the master of all the Prophets. And what difference was there between the prophesie of Moses, and of all the other prophets. All the prophets prophesied by dream or by vision: but Moses, prophesied when he was waking & standing; as it is written, And when Moses was gone into the Tent of the congregation, to speak with him, then he heard the voice of one speaking unto him; (Num. 7. 89.) All the prophets prophesied by the hands of an Angel, therefore they did see that which they saw, in parables and dark speeches: Moses prophesied, not by the hands of an Angel, as it is said, Mouth to mouth, I will speak with him (Num. 12. 8.) it is also said, The Lord spake unto Moses, face to face (Exo. 33. 11.) and againe it is said, And the similitude of the LORD shall be beheld; (Num. 12. 8.) as if he should say, there is no parable there, but he seeth the thing concerning his Creator, without dark speech, without parable. He it is of whom the Law testifieth, APPARENTLY AND NOT IN DARK SPEECHES (Num. 12. 8.) for he prophesied not by dark-speech, but apparently, for he saw the thing concerning his Creator. All the prophets were afraid, and troubled, and fainted: but Moses was not so; for the scripture saith, As a man speaketh unto his friend, (Exod. 33. 11.) as if he should say, as a man is not troubled to hear the words of his friends, so there was strength in the mind of Moses, to understand the words of prophesie, and he stood on his place safe and well. None of the Prophets prophesied at all times when they would: but Moses was otherwise, for at any time when he would, the holy Ghost clothed him, and prophesie came upon him; and he needed not to prepare his minde, and make himself ready; for it, for he was prepared and ready, and stood at the Angels of ministrarie, therefore he prophesied at all times, as it is said, Stand still and I will bear what the LORD will command concerning you, (Num. 9. 8.) And this God caused him to trust upon, as it is said, But as for thee, stand thou here with me &c. (Deut. 5. 31.) whereby thou mayest learne, that all the Prophets, when prophesie was taken up from

them, returned to their tents, which was for things necessary to the bodie of them all, as the rest of the people; therefore they were not separated from their wives: but Moses our master, returned not to his first tent, therefore he was separated from his wife for ever; and his minde was sub-bond unto God the Rock everlasting, and his glorie was never taken up from upon him, but the skin of his face shined, and he was sanctified as the Angels. Maimony in Isa. 60. 1. in Iesude batlorah, ch. 7. f. 1-6. Now as the Apollie copareth Christ with Moses, and preferreth him before Moses, with Heb. 3. so in this gift of prophesie he did excell him: for the Lord God gave him the tongue of the learned, that he knew how to speak a word in season, Elai. 50. 4. and this he learned not by dreams or visions, nor by Angels, nor by speech communicated mouth to mouth: but by clear seeing of God, (which no man ever did at any time; and being in the bosome of the Father, Job. 1. 18. and having the Spirit not by measure, he testified what he had seen and heard with his Father, Job. 3. 34. 32. and 2. 38. and in him all fullness dwelt, even the fullness of the Godhead bodily; Colos. 1. 19. & 2. 9.)

will I speak] that is, I usually speak: the time to come, is used to signifie a continued action. in vision] or by sight, or appearance, that is, apparently: the Greek translareth in an appearance, or sight; which word is opposed (in 2. Cor. 5. 7.) to faith, which is of things not seen, Heb. 11. 1. and here the Lord opposeth it to dark-speeches, so it meaneth an apparant or clear revelation. Alen Exra explaineth it thus; I will shew him the thing as it is, as the sermo of the Tabernacle (Exod. 25. 40.) and not in a dark speech (or riddle) like that (in Ezek. 17. 2.) a great Eagle, with great wings &c. dark-speeches] or hidden speeches, riddles; a dark-speech is called in Hebrew Chidah, of sharpness, because it requirith sharpnes of wit, both to propound and expound the same: as we have example in Samsons riddle, Iudg. 14. 12. 14. &c. &c. it is of the nature of a parable, as in Ezek. 17. 2. 3. Son of man, put forth a riddle, and speak

1000 a parable to the house of Israel. A great Eagle, with great wings, long winged, full of feathers, which had divers colours, came unto Lebanon &c. And all close and hidden doctrine, is called a riddle, Psalm. 49. 5. and the holy Ghost translareth it in Greek, (as the common Greek version here hath,) sometime Aenigma, a Riddle 1. Cor. 13. 12. (as the common Greek version here hath,) sometime hidden things, Mat. 13. 35. from Psalm. 78. 2. and so the Chaldee of Tana, thus expoundeth it here. The Apollie, sheweth the meaning of this word, when he sayth, Now we see through a glasse, in a riddle, (that is, darkly,) but then (we shall see) face to face, 1. Cor. 13. 12. the similitude] or, the likeness, image, which the Greek interpreteth the glory of the Lord, Sol. Iarchi sayth, this was the sight of (Gods) back-parts, mentioned in Exod. 33. 23. And this prerogative Moses had above all Israel, which few no similitude of God, Deut. 4. 12. 15. and above all prophets, who saw no vision of God so clear as he did. For even Moses himself could not see the face of God, Exod. 33. 20. No man hath seen God at any time, Job. 1. 18. neither can see, 1. Tim. 6. 16. against my servants against Moses] a manner of speech both earnest and elegant; like that in Gen. 21. 10. with my son with I speak; and that in 2. Sam. 7. 23. like thy people, like Israel. Sol. Iarchi noteth: He sayth not, against my servant Moses; but, against my servant against Moses; against my servant, though he were not Moses; against Moses, for though he were not my servant, it were more he should fear before him, how much more I am his servant. According to this, the Apollie speaketh in 2. Pet. 2. 10. they are not afraid to speak evil of dignities.

V. 9 he went away] withdrew the figure of his glorious presence, not vouching safe to hear their answer, which was a token of his great displeasure.

V. 10 the cloud departed] the cloud of the glorie of the divine presence of the Lord, sayth Targum Jonathan. leprous as snow] that is, leprous white as snow; and this was the worst leprousie, and most incurable: see Exod. 4. 6. 2. King. 1. 27. &

they that had this disease, were put out of the Lords camp as unclean, Levit. 13. and therefore God departed now away, for (as Chazkuni here sayth,) It is not the way of the earth, that Holyones should stay in an unclean place. This punishment was very memorable, both for the suddaynesse and forenes of it; wherefore it is after said, Remember what Iehovah thy God, did unto Moise by the way, after that ye were come forth out of Egypt; Deut. 24. 9. And if God did thus unto so great a woman for Moses sake, what will he doe to such as rebell against Christ, who is counted worthy of more glorie then Moses, Heb. 3. 3. For if they escaped not, who refused him that spake on earth; much more shall not we (escape,) if we turn away from him that (speaketh) from heaven; Heb. 12. 15. For Christ is not the Servant, but the Son, even the Lord from heaven, 1. Cor. 15. 47.

V. 11. Alas my lord] or Oh my lord: Hebr. unto me, to weete, have respect, the Chaldee explaineth it, We pray thee my lord; see this phrase in Gen. 43. 30. Aaron as unworthy of access himself unto God now departed, maketh request unto Moses, honourereth him (though Aaron himself was both the elder brother, and the high preist) with the title of his lord, confesseth their syn against him, craveth pardon; and by Moyses mediation, to have their sinner cured. syn] that is, the punishment of syn, (as Lev. 22. 9. Num. 18. 32.) which he desireth that by Moyses intercession, it might not be layd upo the of God. wherein we have doen foolishly] or, because we are become foolish: the Greek translareth, because we have doen ignorantly in that we have synned: in which sense it is a lessening of their syn, as doen through unadvisednes and oversight, not maliciously.

V. 12. as one dead] by continuance of the leprosie upon her, whereby she should be shut out of the communion of the church, Num. 5. 2. should defile all that touched her, as doe the dead; and in the end be consumed & dye utterly with that

that fretting plague as the words following shew. The Chaldee expoundeth this verse thus: *Let her not now be separated from among us, for she is our sister: pray now for this dead flesh that is in her, that it may be healed. is even consumed*] or, *is even eaten*, to weet wi h the disease: and by coming out of his mothers womb, the Greek understandeth and translatheth, *an untimely birth coming out &c:* for as of such a dead birth the flesh is half consumed, so is the flesh of a Leper.

V. 13. *cried out*] that is, as the Chaldee translatheth, *prayed*, but earnestly, and as grieved for her affliction: so the word usually signifieth. *o God*] Heb. *El*, which is one of Gods names signifying his Might, and together implying his mercie; as is noted on Gen. 14. 18. So in Targum Jonathan it is here explained: *And I have prayed and besought mercie before the Lord, saying; I beseech for mercie of the merciful God, I beseech God that hath power of the spirits of all flesh, heale her I beseech thee.*

V. 14. *had spitting spitted*] that is, had but spitted, to weet in anger. The Chaldee expoundeth it, *had rebuked*. Spitting on the face, is a signe of anger, shame and contempt, Job 30. 10. *Esa.* 50. 6. which if it had been from her earthly father, should have made her ashamed and forswoll 7. dayes: how much more now that it is from her father which is in heaven. *seven dayes*] so long every leper was to be shut up by the Law, for every trial; and also at his cleansing: see *Levit.* 13. 4. 5. 11. 26. & 14. 8. So long was he unclean, that touched a dead man, *Numb.* 19. 11. *gathered*] that is, *received in*, or as the Greek translatheth, *enter in*. So gathering is used for receiving or taking in, after that one is neglected or forsaken, *Judg.* 19. 15. *Ios.* 10. 4. *Psal.* 27. 10. Here Targum Jonathan addeth this paraphrase, *and I will cause to stay, for thy sake, the cloud of my glory, and the Tabernacle, and the Ark, and all Israel; until the time that she be healed, and afterward she shall be gathered in.*

V. 15. *Marie was shut*] in Greek, was

separated: this was an example of justice against sinners, without respect of persons: therefore they are after willed to remember this, *Deut.* 24. 9. And even kings when they were Lepers, were separated, and dwelt apart, *2 Chron.* 36. 20. 21.

the people journeyed not] but stayed mourning for her, till she was recovered; which was a special honour unto Marie, above other Lepers, for who there was no such stay, *Numb.* 5. 2. 4. Because this Marie was one of those whom God sent before his people, *Mic.* 6. 4. *Exod.* 15. 20. *Sol. Lucib.* sayth, *The Lord imparted this honour unto her because she once stayed for Moses, when he was cast into the river, as it is written, And his sister stood a farr off* *Exo.* 2. 4.

V. 16. *wildernes of Pharan*] or of *Paran*; which had been Ismails habitation, *Gen.* 21. 21. and the place where they pitched in this wilderness was called *Rubmah*, *Numb.* 33. 18. and *Cades barnea*, *Numb.* 13. 26. *Deut.* 1. 19. &c.

CHAPTER 13.

1. *The Lord biddeth Moses send one man of every tribe to search the land of Canaan.* 4. *Their names and tribes.* 17. *Their instructions.* 21. *Their acts, and returne after fourtie dayes.* 26. *Their relation of the goodness of the land, and strength of the inhabitants.* 30. *Caleb encourages the people, but the other discourage them, and bring up an evil report upon the land.*

D D D

AND Iehovah spake, unto Moses, saying. Send thou men, that they may search the land of Canaan, which I give, to the sonns of Israel: one man, one man for a tribe of his fathers, shall ye send; every-one, a ruler among them. And Moses sent them, from the wilderness of Pharan, at the mouth of Iehovah: all those men, were heads of the sonns of Israel.

4 el. And these, were their names: Of the tribe of Reuben; Shammua, the son of Zaccur. Of the tribe of Simeon; Shaphat, the son of Hori. Of the tribe of Iudah; Caleb, the son of Iephunneh. Of the tribe of Issachar; Igal, the son of Ioseph. Of the tribe of Ephraim; Hoshea, the son of Nun. Of the tribe of Benjamin; Palti, the son of Raphu. Of the tribe of Zabulon; Gaddiel, the son of Sodi. Of the tribe of Ioseph, of the tribe of Manasse; Gaddi, the son of Sasi. Of the tribe of Dan; Amiel, the son of Gemalli. Of the tribe of Aser; Sethur, the son of Michael. Of the tribe of Naphtali; Nahbi, the son of Vophsi. Of the tribe of Gad; Geziel, the son of Machi. These, are the names of the men, which Moses sent to spie-out the land: & Moses called Hoshea the son of Nun, Ioshua. And Moses sent them, to search the land of Canaan: and sayd unto them, Goe-up this way Southward, & goe up into the mountain. And see the land, what it is: and the people that dwelleth thereon, whether they be strong or weak, whether they be few or many. And what the land is, that they dwell in; whether it be good, or bad: and what the cities be, that they dwell in; whether in tents, or in strong-holds. And what the land is, whether it be fat or leane; whether there be wood therein, or not: and beye of good-courage, and take of the fruit of the land: (Now the dayes, were the daies of the first-ripe grapes.) And they went-up, and searched the land: from the wilderness of Zin, unto

Rehob, to the entrance of Hamath. And they went up by the South, and he came unto Chebron: and there were Ahiman, Sheshai and Talmi, the children of Anak: now Hebron, was built seven yerres, before Zoan in Egypt. And they came unto the bourne of Ethcol, and cut-downe from thence a branch, and one cluster of grapes; and they bare it, on a staff, by two: and (they brought) of the pomgranates, and of the figs. That place, was called the bourne of Ethcol: because of the cluster, which the sonns of Israel cut-downe from thence. And they returned, from searching the lad: at the end of fourtie dayes. And they went, & came to Moses, and to Aaron, and to all the Congregation of the sonns of Israel, unto the wilderness of Pharan, to Kadesh: and brought-back word unto them, and unto all the Congregation; and shewed them, the fruit of the land. And they told him, and sayd; we came, unto the land whether thou sentest us: and surely it floweth with milk and honey, and this is the fruit of it. Nevertheless, the people is strong, that dwelleth in the lad: and the cities fenced, very great; and moreover, we saw the children of Anak there. Amalek dwelleth, in the land of the South: and the Chethite, and the Jebusite, and the Amorite, dwelleth in the mountain; and the Canaanite dwelleth by the sea, and by the coast of Iordan. And Caleb stilled the people, before Moses: and sayd, Going-up let us goe-up, and possess it, for we are well able to overcome it. But the men that

went-up

32 went up with him, sayd; we be not
able, to goe up againſt the people:
for they are ſtronger then we. And
they brought-up an *evil* report of the
land, which they had ſearched, unto
the ſonns of Iſrael, ſaying: The land,
through which we have gone to
ſearch it, is a land that eateth-up the
inhabitants thereof; and all the people
that we ſaw within it, are men of ſta-
33 tures. And there we ſaw the Gi-
gantes, the ſonns of Anak, *which come*
of the giants: and we were in our *owne*
eyes, as graſshoppers; and ſo we were,
in their eyes.

Annotations.

Here beginneth the 37. section of the Law: see Gen 6 8

I Ebovab [spake] By Moses relation after, it appeareth, that when God had led his people from mount Horeb to Cadeth Barnea, through the great and full wilderness, and they were come to the mountaine of the Amorites: then Moses sayd; See, the LORD thy God hath given the land before thee; Goe up possesse it. And all the people came neer unto Moses, and sayd; We will send men before us, and they shall search out the land for us, and bring us word again by what way we shall goe up &c. That word liked Moses well, and he tooke of them twelve men, and sent them to spye out the land; Deut. 1. 19—24. So where here it is sayd, Ebovab [spake] &c, it is not meant, that this motion came first from the Lord; but the people first spake of it to Moses, he consulted with the Lord about it; and the Lord approved, or at least permitted the thing which they desired.

V. 2. Send thou } or, Send for thee: which
Sol. Iarchi expoundeth to this sense; I com-
mand thee not; if thou pleasest, send: forasmuch
as Israel came and said, we wil send men &c.

Deut. 1. 22. *that they may search* or, and let them search, or spy, by searching round about: and the word implieth the action of the hart and mind, not of the eyes only, *Eccle. 1. 13. & 7. 1.* Thus God let them goe search or spy the land, which he himself before had *spied* for thi, *Ex. 40. 6.* and went before them in the way, to search them out a place to pitch their tents in, in syre by night, and in a cloud by day: *Deut. 1. 33.* of *Carai* that is, the Greek translater of the *Chananites*: named as the *ch. of*, for it was the land of seven mightie nations: *Deut. 7. 1.* *9 give* or, am giving: for *he* speaketh as of a thing present, for more assurance. *one man one man*] an Hebrew phrase, meaning, of every tribe *one man*: excepting the tribe of Levi, for of them none was sent; because they were to have no inheritance in the land, *Deut. 18. 1.* *a prince* or, a prince; not of the baser sort, because the busynes was weightie: wherupon their rebellion following was of the more note.

V. 3. as the mouth] or, according to the mouth, that is the word of the LORD; as the Chaldee translateth; and the Greek, by the voice of the Lord : and this Sol. Iarchi expoundeth by his permission. So in the commentarie called *Phisika*. f. 47. it is sayd, The clefion of the Spier was according to the mouth of the LORD: not that God comānded them to fend them. If thou seyst, why did he not forbid them to fend? To accomplish their desire, and to render them their recompens, and to give unto Joshua and Caleb a good reward.

heads] that is, as the Greek sayth, Chief rulers; & Chazkun expoundeth them Captaines over thousand; as in Exod. 18. 25.

V. 4. *Shammua*] in Greek, *Samiel* son of *Zacchary*.

V. r. *Shaphat*] in Greek, *Saphat* son of *Souri*.

V. 6. Caleb] in Greek, Chaleb son of
Jephonne. See 1 Chron. 4. 15. His name sig-
nifieth *Harm*: & he brought Moses word
again, as it was in his hart, Jos. 14. 7.

V. 7. [igal]. in Greek, Igal. Verf. 8.

V. 8. *Hofhea*] in Greek, *Muses* son of
Name. in Greek *Rhathi*

V. 9. *Phali*] or as in Greek, *Phalti*.
Goddell in Greek. *Goddell*

9 V. 9. Gaddiel] in Greek, Gondiell son
10 of Soudi.
V. 10. of 10 (105) He was father of

Verf. 11. of *Joseph*] He was rather of Ephraim in v. 8. as well as of Manasse here; and sometime Joseph is named for Ephraim, *Ezek.* 37:16-19. *Revel.* 7: 8. Here he is named as father of Manasse, who was his firstborne, *Jos.* 17: 1. although the Hebrews give an other reason; namely, because bothe of them uttered an ill-report; Joseph, of his brethren, (*Gen.* 37: 2.) and the Prince of Manasse of the Land : which Hoshah of Ephraim did not. *Chazkuni* on Num. 13.

13 V. 13. *Seithur*] in Greek, *Sadour*.
V. 14. *Nabbi*] or *Nachbi*; in Greek

14 V. 14. *Nabbi*] or *Nachbi*; in Greek,
Nabbi son of Sabi.

15 V. 15. Genet] in Greck, Goudiel.

16 V. 16. These are the names] Chazkuni
here observeth, He sent no spy of the tribe of
Levi, because he had no portion in the land.

Nun called also *Nom*, *1 Chron. 7:37. 10*
Greek *Nam*. *Ioshua* | or, *Iehoshua*,
called sometime *Ioshua*, *Nebem. 8. 17.* in
Greek *Iesus*, & to the new testament writ-
ten him, *Aist. 7:45. Heb. 4. 8.* that signifieth
a *Saviour*, *Mat. 1. 21.* And this name *Moses*
gave him by the spirit of God; eyther as
testifying that he should be his successor,
and save the people from their enemies
the *Canaanites*; or, (as *Sol. Larchi* here no-
teth) praying for him, that the Lord would
save him from the counsel of the (wicked)
spies. But *Charkuni* readeth it, *Moses* had
called *Hoshea* the son of *Nun*, *Ioshua*, not that
he now first called him *Ioshua*, but before when
he was made his minister, and found grace in his
eyes. We finde him called *Ioshua*, before
they came to mount *Sinai*; *Exod. 17. 9.* &
after this, when *Moses* is ready to dye, he
is called *Ioshua*, in *Deut. 32. 44.* Where
Charkuni sayth thus; *As the first when he*
was taken to be Moses minister; I. Moses called
him Ioshua; for so is the manner of Kings to
change the name of their ministers; *Gen. 41. 45.*
Dan. 1. 7. But now when he is made King him-
self, his first name is restored; nevertheless

through all the scripture he is called Joshua; be-
cause he was accustomed thereto already. By this
reason, the change of his name should
seem to diminish from his dignity; where-
as it was changed rather for honour; as
were the names of Abram, Sarai, Jacob
and others. Gen. 17. 5. 18. & 31. 28. Neh. 7. 7.
Esa. 62. 2. Mar. 3. 16. 17.

V. 17. Southward) or, by the South; 25
in v. 22, meaning the south part of the land of
Canaan, 25 Chazkuni explaineth it. For
that was neiress unto them; and
the work part of the land, because it was
wildernes and waterless; as the original
word Negeb, significth drie ground: and
Caleb's daughter sayd to her father, *Thou
hast given me a south (that is a dry) land, give
me also springs of water*, Judg. 1. 15. and rivers
in the south, Psl. 126. 4. meaneth refreshing
after bondage and affliction. The Greek
here tranſlateth, *Goe up by this wildernis;*
and so in that part was a wildernes, 1st
15. 1-35. And Sol. Larchi sayth, *Goe up this
way by the southward was the worst part of the
land of Israhel: For so is the manner of Merchants;*
they flow the worst things first, and afterward
they shew the best. the mountaine) which
was inhabited by Amalekites, Canaanites, &
Amorites, Num. 14. 40. 45. Deut. 1. 44. Of
this, Chazkuni giveth a reason thus, *And
when ye shall know how to subdue the moun-
taine, the valley will be easy to subdue.*

Gen. 41. 11. 18. Cities for citizens, 7. 17. 12. whether they) Hebr. whether it be strong &c. speaking of the people, as one in multi- tude.

19 V. 19. good or bad] this seemeth to respect the wholeness of the country, for water, waters &c. as in 2. 19. the situation of this city is good, but the water is bad, and the land causeth to miscare. To this Chazkuni referreth it, saying, or bad, if it cause the inhabitants thereof to miscare (or to be barren,) as 2. 19. and hereupon they answered, It is a land that eateth up the inhabitants thereof, Num. 13. 32. in tents) or, in camps, troops: the Chaldee calleth them *Villages* (or unwalled towns:) the Greek changeth the order, saying, in walled or in unwalled towns.

20 V. 20. fat or lean. This respecteth the soil itself, which if it be fat, is fertile; if lean, barren. The Chaldee changeth the metaphor, saying, whether it be rich or poor. So in Neh. 9. 25. 35. they took strong cities, and a fat land; and in Ezek. 34. 14. fat pasture. wood] or, trees, as the Greek and Chaldee interpret it, and Targum Jonathan trees of food; that is of fruit to be eaten. be ye of good-courage] or, strengthen, encourage your selves. the first ripe grapes] or, the first fruits of grapes. And then, as Chazkuni observeth, they had need to have courage, because the keepers (of the vineyards) watched them there.

21 V. 21. of Zim] or, of Tzin: there came a wilderness into which they came before, called Zim, so named of an Egyptian city Sin near it, Exod. 16. 1. Ezek. 30. 15. 16. This desert of Zim, seemeth to be so named as being a Thorne wilderness, for Zim- him (in the forme plural) signifieth thornes, Job. 1. 1. And as the former Sin bordered upon Egypt, so Zim bordered on the land of Canaan, Num. 34. 3. 4. 7. 15. 3.

Rehob, 7. or Rehob, called in Greek Roob, (as Rehobam or Rehobam 1. King, 12. 1. is written in Greek by the Holy ghost Rehobam, Mat. 1. 2.) This Rehob was a city in the west part of the land of Canaan, neer unto Sidon, which fell by lot

to the tribe of Aser: 7. 17. 18. Iudg. 1. 31. to the entrance.] or, to the cutting-in of Hamath: so in Num. 34. 8. 7. 13. 5. Iudg. 3. 3. Amos. 6. 14. and so the Chaldee here translateth it. Hamath or Chama, called also Hamath the great, Amos. 6. 2. was a city on the north part of Canaan, and on the East side, (as Rehob was on the west,) Num. 34. 8. 7. 13. 5. By this description of their voyage, they went from south to north, and from west to east, so viewing the whole land. This Hamath is in Targum Jonathan called Antachia, (and so Hamath was after named of K. Antochus:) and it was situate under mount Lebanon, by the river Labak.

V. 22. by the South] or Southward, Gr. by the wilderness, see v. 17. and he came unto Chebron] or, unto Hebron; a place in the south parts of Canaan, where Abraham, Isaac and Iakob, with their wives, had been buried, Gen. 23. 2. 19. and 49. 31. see the notes on Gen. 13. 18. By he came, Sol. Iarchi and others, understand Caleb only, as if the twelve spies went not in one company, but one or two of them together: and Caleb coming thither is specially mentioned in 7. 14. 9. the land wheron they feet have troden, shall be thine inheritance; and in v. 12. now therefore give me this mountain, wherof the Lord spake in that day; and in v. 14. Chebron therefore became the inheritance of Caleb. Others understand, he came, that is, they came, as Chazkuni sayth, It is the manner of the scripture to speak of many spies, and liers in ways, in the singular number, as (in 7. 8. 19.) the lier-in-ambush rose quickly out of his place. The Greek translateth they came; the Chaldee hath in some copies *Atha, he came*; in othersome *Atha, T H E Y came*. Ahiman] or, as the Greek writeth him Achiman: he was one of the heathen Giants dwelling in Chebron: the Hebrews interpret his name, *He is my brother*; and that he was so called, because none in the world was brother to him (that is, like unto him) in strength: yet Caleb slew him and his two brethren 7. 17. 14. Iudg. 1. 10. Shebaj in Greek, *Self*.

22 *Self* Talmaj in Greek, T elanti, children of Anak] in Greek, generations of Enak; in Chaldee, sons of the giant (or, of the mighty man.) Anak was the son of Arba, wherupon Chebron was in former times called Kynath Arba that is, the city of Arba; 7. 15. 45. Gen. 23. 2. before Zoon] or Tzan, called in Greek and Chaldee Tanc: (as of Tzor or Zor, is Tzin in Greek.) This declareth not onely the antiquitie of Chebron, but by consequence, the goodness of the land. For the Anakims which reigned over all, seated themselves in the best places. Sol. Iarchi sayth; It may be that Chom builded Chebron for his younger son Canaan, before he builded Zoon for Meaum his elder son &c. Of all countries, none excelled Egypt, as it is written, Like the garden of the Lord, like the land of Egypt, (Gen. 13. 10.) And Zoon was the most excellent in the land of Egypt, for there the kings dwelt, as it is written, For his princes were at Zoon; (Esa. 30. 4.) but Chebron was seven times better than it.

23 V. 23. bourn] or vallie, brook. The Hebrew Nachal signifieth both a vallie, Gen. 26. 17. 19. and a river or brook running in a vallie: our English word bourn answereth to them both. Eshcol signifieth a cluster; and of the Israelites cutting of the cluster, this place had the name, for a memorial, v. 24. The Greek translateth it, the vallie of the cluster. This place is reported to have been in the tribe of Dan, within a little of the vallie Serech mentioned in Iudg. 16. 4. a branch] or, to weet of a vine, and one cluster of grapes upon it, as the Greek version sayth; and so Iarchi explaineth it, a branch of a vine, and a cluster of grapes hanging upon it. on a staff] or, on a barr: the Greek translateth, on barr (or leavers,) and omitteth the words following by two: which seemeth to favour the exposition that Chazkuni giveth here, they bare it on a barr of the branch; with two other barrs: But the more simple & plaine meaning is, on a barr on the shoulders of two of them.

24 V. 25. at the end of 40. dayes] in Greek; after 40. dayes. In Targum Iosaphat there is added, in the month of Ahar, (which we call Iulius) at the end of 40. dayes. And Chazkuni explaineth it further, that they began on the 29. of Sivan (which we name May,) and ended on the 8. of Ahar (or Iulius.) So many dayes, our Lord Christ after his resurrection viewed his disciples, & shewed of them 40. dayes, Mat. 1. 3. And according to this number of dayes, and the like, Iarchi had yetts allotted them 29. a miler and perith in the wilderness, because they beleved not God, but refused to goe into the good land promised them; Num. 14. 33. 34. Of the myserie in this number 40. see more in the notes on Deut. 1. 3.

V. 26. to Kadesh] called also Kadesb barnea, Deut. 1. 19. There was a cite of the Edomites called Kadesb, Num. 20. 16. wherupon the wilderness by it, was called also Kadesb, Psal. 89. 8. and the same was called the wilderness of Zin; Num. 33. 36. Chazkuni here sayth, The wilderness of Pharon, and the wilderness of Zin, and Hazeroth, and Kadesb barnea, and Rithmah (Num. 33. 18.) were one neer to another. This Kadesb (in Greek Kedes) the Chaldee nameth Rekm.

V. 27. they sold him] to weat, Moses; in the hearing of all the congregation, and honey) that is, with all good things: see the notes on Exod. 3. 8. Thus they acknowledged the truth of Gods promises; they sayd, It is a good land which the Lord our God doth give unto us, Deut. 1. 21.

V. 28. Nevertheless] or, But that. This latter part of the speech, was from the ten spies (not from Caleb or Joshua,) who here take occasion to terrifie the people from going to possesse the land. Deut. 1. 28. fenced] with strong-holds, high walls and munition; the Greek expresseth it by two words, fenced walled: in Deut. 1. 28. &c. 9. 1. it is sayd, fenced up to heaven: and in Deut. 3. 5. fenced with high walled gates and barrs. children of Anak] in Greek, of the generation of Enak, in Chaldee, sons of the Giants: so in Deut. 1. 28. the Greek, translateth them, sons of the Giants: see before on v. 20. Of these, there went a proverb

32 *What can stand before the face of Anak? Deut. 1. 28. And of this the Greeks borrowed the word *Anake*, to signifie Kings: and by interpretation *Anake* significeth a chace, Prov. 1. 9. which is an ornament for kings and great personages, and of old, upon their heads seats also, Judg. 8. 18. And many such men, were chained with pride, and Psal. 73. 6.*

33 *V. 19. Amalek] that is, the Amalekites, the posteritie of Amalek the son of Eliau: of whom see Exod. 17. 8. &c. Because they had been smitten by Amalek (Deut. 25. 17, 18.) the spirit doe now make mention of him, to make them afraid: sayth Iarchon on Num. 13. This Amalek (who was the first of the nation, Num. 24. 10.) and an enemy to Israel: would hinder, as they thought, their entrance on the South side. in the mountain: that is, the mountainer, or as the Greek translateth, the mountainy part; for these nations here reckoned were the most mightie; and the Chethites possessed mount Thabor, the Jebusites Jerusalem and mount Heres &c., Judg. 1. 31. 34. 35. 36. and these Amorites were high as Cedars, and strong as Oaks Amos 2. 9. to the land seemed in their eyes impossible to be conquered. the coast] or side, Hebr. the hand of Jordan: which was towards the East, as the Sea was to the west.*

30 *V. 30. Caleb] and Josua with him afterwards, Num. 14. 6. though now at first it may be Josua purposely held his peace in prudence, because he was Moses minister, and let Caleb speak. filled the people before Moses] or, made the people to keep silence before (or unto) Moses: that is, the people beginning to murmur and speak unto Moses and against him; Caleb filled them. The Chaldee expoundeth it, he made the people to attend (that is to hearken) unto Moses: and Jonathan in his Targum sayth, he filled the people and caused them to attend unto Moses. And it appeareth by Deut. 1. 29. 30. that Moses himself spake to encourage the people, but they would not obey. and sayd] that is, Caleb*

sayd; as the 31. verse manifesteth, and the Greek addeth, he sayd unto him, we are well able to overcome it] or, prevailing we shall prevail over it; meaning the land; which the Greek explaineth over them, the people. And this was a speech of faith, believing in the power & promise of God; for Caleb now spake as it was in his hart, Jos. 14. 7.

31 *V. 31. But the men] Hebr. And the men; meaning ten of the twelve, all the other spies except Josua, Num. 14. 6.*

32 *V. 32. an evil report] an infamie, or defamation: of which Solomon sayth, he that uttereth it, is a fool, Prov. 10. 18. And for this their lyn, these men dyed by a plague, before the Lord. Numb. 14. 37. This infamie, the Chaldee calleth an evil name: the Greek here, a dread of the land; but in Num. 14. 36. the Greek expoundeth it evil words. And whereas the Hebrew Dibbakh significeth but a speech or report, though commonly of faults, which may be doen without lyn: the word evil is added by Moses, in Num. 14. 37. to shew that this their diffamation was very synfull. eateth up] consumeth; in Chaldee, killeth the inhabitants: which may be understood of their civil wars, whereby they devoured one another. For the Amorites had conquered the Moabites, Num. 21. 28. 29. the Caphtorims (or Philistines) had destroyed the Avims, Deut. 2. 23. This phrase was after used against the land, when the heathens had destroyed the Israelites in it. T'bow (land) eateth up men: and hath bereaved thy nation; Ezek. 36. 13. of stature] or, of dimensions, of measures; that is, of great stature, tall and big; as the Greek translateth exceeding-tall men. And as the Prophet openeth it, high as Cedars, strong as Oaks, Amos 2. 9. An example of such a measure we have in 2 Sam. 21. 20. that had on every hand six fingers, and on every foot five toes &c. and an other of an Egyptian five cubits high, with a spear in his hand like a macever's beam, 2 Chron. 11. 23. So in Jer. 22. 14. an house of measures (or of stature) is for a large high house.*

33 *V. 33. Giants] Hebr. Nephilim, such as were before Noes flood; see Gen. 6. 4. with the annotations. as grasshoppers] or, as locusts, that is, low, weak, bale in comparison with them. So it is sayd of God, He stretcheth upon the circle of the earth, & the inhabitants thereof, are as grasshoppers, Esai. 40. 22. in their eyes] that is, they so esteemed us. And by reason herof, it may be the spies passed through their land the more safely, whilst these mighty men despised and neglected them; as the Philistine diddayned to meddle with Iud. David, 1 Sam. 17. 42. The Hebrew doctors to shew this, feigne this explanation, We heard the saye one to another, there are pygmies in the vnyards, like unto men. Chazkuni on Num. 13. 33.*

CHAPTER 14.

1. The Israelites wept and murmur at the news that the spies brought out of Canaan; and speak of returning into Egypt. 6. Josua and Caleb labour to still and encourage them, but the Israelites would have stoned them. 11. God threateneth to destroy the people. 13. Moses intercedeth for them, and obtyneth pardon. 23. The murmurers are deprived of entering into the land, & condemned to wander forty yeres in the wilderness, and dye there. 36. The spies who raysted the evil report, dye by a plague. 39. The people bearing the sentence of God against them, mourn, and offer themselves to goe up; but Moses forbiddeth them. 44. Yet they presume to goe up, and are smitten by their enemies.

1 **A**ND all the congregation lifted up, and gave their voice: & the people wept, that night. And all the sons of Israel, murmured against Moses and against Aaron; and all the congregation, sayd unto them; Oh that we had died, in the land of Egypt, or in this wilderness, oh that we might dye. And wherefore doth Iehovah bring us unto this land, to

fall by the sword? our wives and our little ones, shall be for a prey: were it not better for us, to returne into Egypt? And they sayd, every man unto his brother: Let us make a captaine, and let us returne into Egypt. And Moses and Aaron, fell on their faces; before all the assemblie of the congregation, of the sonns of Israel. And Ioshua the son of Nun, and Caleb the son of Iephunneh, which were of them that serched the land: rent their clothes. And they sayd, unto all the congregation of the sons of Israel, saying: The land, which we passed thorow, to search it; is an exceeding good land. If Iehovah delight in us, then he wil bring us into this land, and will give it unto us: a land which floweth with milk and honey. One-ly rebell not ye, against Iehovah: and you, fear not the people of the land; for they are bread for us: their shadow is departed from them, and Iehovah is with us, fear them not. But all the congregation sayd, to stone them with stones: and the glorie of Iehovah, appeared in the Tent of the congregation, before all the sonns of Israel. And Iehovah sayd, unto Moses; How long will this people provoke me? and how long will they not belevee in me; for all the signes, which I have doen amongst them? I will smite them with the pestilence, and disinherit them: and wil make of thee, a nation greater and mightier then they. And Moses sayd, unto Iehovah; Then the Egyptians shall boast it; for thou broughtest up this people, in thy might, from among them. And they will say, to the inhabitants

habitants of this land: for they have heard, that thou Iehovah art among this people: that thou Iehovah, art seen eye to eye; and that thy cloud, standeth over them; and in a pillar of a cloud, thou goest before them, by day; and in a pillar of fyre, by night. Now if thou shalt kill this people, as one man: then the nations will say, which have heard the fame of thee, saying: Because Iehovah was not able, to bring this people, into the land which he swore unto them: therefore he hath slayn them in the wilderness. And now, I beseech thee, let the power of the Lord be great: according as thou hast spoken, saying: Iehovah, is long suffering, and much in mercy, forgiving iniquitie, and trespass: and clearing will not clear (the guilty;) visiting the iniquitie of the fathers, upon the sons, unto the third; and unto the fourth generation. Pardon I beseech thee, the iniquitie of this people, according unto the greatness of thy mercie: and as thou hast forgiven this people; from Egypt; even until now. And Iehovah sayd, I have pardoned, according to thy word. But assuredly, as I live: all the earth shall be filled, with the glorie of Iehovah. For all the men, which have seen my glorie, and my signes, which I did in Egypt, and in the wilderness: and have tempted me, these ten times; and have not hearkned, to my voice; If they shall see the land, which I swore unto their fathers: neither shall any of them that provoked me, see it. But my servant Caleb, because there was another spirit in him, and he followed me fully: even him will I bring, in-

to the land, wherinto he went; and his seed, shall possesse it. (Now the Amalekite, and the Canaanite, dwelt in the valley:) tomorrow, turne ye and journey you into the wilderness, by the way of the red sea.

And Iehovah spake, unto Moses and unto Aaron, saying. How long, (shall I pardon) this evil congregation, which murmur against me? I have heard the murmurings of the sons of Israel, which they murmur against me. Say unto them, As I live, assuredly, sayth Iehovah; if I doe not so unto you, as ye have spoken in mine eares. Your carckesses, shall fall in this wilderness; and all that were mustered of you, according to your whole number, from twentie yeres old and upward: which have murmured against me. If you shall come into the land, concerning which I lifted up my hand, to make you dwell therein: save Caleb the son of Iephunneh, and Ioshua the son of Nun. And your lie-ones, which ye sayd should be for a prey: even them will I bring in; and they shall know the land, which ye have despised. But as for you, your carckesses, shall fall in this wilderness. And your children shall feed in the wilderness, fourtie yeres; and shall beare your whoredomes: untill your carckesses be consumed, in the wilderness. After the number of the dayes in which ye searched the land, fourtie dayes: a day for a yere, a day for a yere; ye shall beare your iniquities; fourtie yeres: and ye shall know, my breach (of promise.) I Iehovah have spoken; If I doe not this, unto all this evil congregation, that are gathered together

ther against me, in this wilderness they shall be consumed, and there they shall dye. And the men, which Moses had sent, to search the land; and which returned, and made all the congregation to murmur against him; by bringing-up an evil report upon the land: Even the men dyed, that did bring-up the evil report of the land; by the plague, before Iehovah. But Ioshua the son of Nun, and Caleb the son of Iephunneh: lived, of those men, that went to search the land. And Moses spake these words, unto all the sons of Israel: and the people mourned greatly. And they rose-up early in the morning; and went-up unto the top of the mountaine, saying: Loe we be here; and will goe-up unto the place, which Iehovah hath sayd, for we have lynned. And Moses sayd; Wherefore now doe you transgress the mouth of Iehovah? But it shall not prosper. Goe not up, for Iehovah is not among you: that ye be not smitten, before your enemies. For the Amalekite and the Canaanite is there, before you; and ye shall fall, by the sword: for because ye are turned, from after Iehovah; and Iehovah will not be with you. But they loftly-preserved, to goe-up to the top of the mountaine: but the Ark of the covenant of Iehovah, and Moses, departed not from within the camp. And the Amalekite came downe, and the Canaanite, which dwelt in that mountaine: and smote them, and discomfited them, even unto Hormah.

Annotations.

Lifted-up] to weete, their voice, as after foloweth: and as is expressed in Gen. 21. 16, she lifted up her voice; and wept. Or, all the congregation took up, that is, received, to weete, the evil report which the spies gave of the land, Num. 13. 31. So the phrase is used in Exod. 23. 1, Thou shalt not take up a vaine report. This latter, the Greek version favoureth. gave their voice] that is, cried out. This manner of speech is used to signifie any loud voice, noise or cry, of any creature or of God himselfe; as in Psal. 18. 14, the Most high gave his voice; in Jer. 2. 15, the Lions gave their voice; in Psal. 104. 12, the fowles give the voice; in Psal. 107. 18, the skes gave a voice; in Habak. 3. 10, the deep gave his voice; and in 2 Chron. 24. 9, men are sayd, to give a voice; when they made a proclamation through Iudah & Jerusalem. So this people here openly rebelled, and uttered their evil hearts without feare, or shame. that night] Hebr. in or through that night; which the Greek explaineth that whole night.

V. 2. and against Aaron] which were the Lords ministers, therefore their murmuring was not against them onely, but against the LORD; as Moses told them; in Exod. 16. 8. and as after appeareth in v. 3. Oh that we might dye] or, (Would God) that we were dead: they are words of unbelief and despaire, and of great unthankfulness; compare Exod. 16. 3. Psal. 106. 24, 25. The Greek translateth, If we were dead: which is a forme of wishing, both in the Greek and Hebrew tongues; as in 1 Chron. 4. 10, If thou wilt, bless me; that is, Oh that thou wouldst bless me; to Luke 11. 49, If it were (for, Oh that it were) already kindled; and so the Syriack version there explaineth it.

V. 3. to fall] i. that we should fall, that is, dye by the sword: Here they murmur against God himselfe through unbelief; as David sayth, They contemptuously refused the land of desire, (the pleasant land,) they believed not his word; but murmured in their tents; they heard not the voice of Iehovah, Psal. 106. 24, 25. Here it is not better, of, were it not good]

good? The Greek changeth the phrase thus, Now therefore it is better for us to turne back into Egypt. So, are they not written? 1. King. 20. 10. is explained thus, Behold they are written: 2 Chron. 31. 32.

V. 4. *Let us make a captain* Hebr. *Let us give a head*; where by give, is meant make or appoint, as the Chaldee expoundeth it; and by head, they meane a captain or chief governor, as in Num. 25. 4. 1 Chron. 4. 42. & 12. 20. and as the Greek here explaineth it, Targum Jonathan paraphraseth thus, Let us appoint a King over us for head. Of this their syn in the scriptures say h. They dealt proudly, and hardened their necks, and hearkened not to Gods commandments; and refused to beare, and were not mindfull of the wonders that he had done among them: but hardened their necks, and in their rebellion, appointed a captain (or made a head) to returne to their bondage, Nehem. 9. 16. 17. So their evil words and purpose, is counted unto them as the deed doen. Sol. Iarchi openeth their words thus, Let us appoint a King over us; and he sayth the Rabbines have expounded this, as meaning idolatrie. The same is also noted by R. Menachem; who further liketh this syn, to theirs that builded the tower of Babylon, Gen. 11. So their syn was against God, who is exalted as head above all; 1 Chron. 29. 11.

V. 5. *fill on their faces* as much affected with the murmuring of the people: and they fell down, either to pray unto God for them; as in Num. 16. 22. or to intreat them, not to proceed in their rebellion, as it followeth, before all the assemble. And elsewhere it appeareth, that Moses spake to incourage the people, saying, Dread not, neither be afraid of them: Jehovah your God, who goeth before you, he will fight for you, &c. Deut. 1. 29. 30.

V. 6. *that searched the land* as appeareth in Num. 13. 7. 9. 17. rent their clothes in signe of sorrow, for the peoples rebellion and blasphemie, for they sayd, the Lord had brought them out of Egypt, because he hated the &c: neither did they believe the Lord their God, for all that

Moses spake unto them; Deut. 1. 27. 31. Of rending garments in sorrow, see Gen. 37. 29. Lev. 10. 4. in the annotations.

V. 9. *Onely* or, But rebell not yet, which the Greek interpreteth, But not yet ye apostates (or revolvers) from the Lord: the Chaldee, But rebell not yet against the word of the LORD.

are bread for us of, that be our bread, our food; that is, we shall devour and consume them. The Chaldee expoundeth it, They are delivered into our hand. So Balaam prophesied of Israel, He shall eat up the nations, his enemies, Num. 24. 8. And in Psal. 79. 7. He hath eaten up Jakob; that is, consumed, and in Psal. 44. They eat my people, as they eat bread. Also in Deut. 1. 16. Thou shalt eat, (that is consume) all the people. their shadow] that is, God, their defense, covert, protection; which the Chaldee expoundeth their strength: so in Esai. 30. 3. the strength of Pharaoh, and the shadow of Egypt, doe explaine one another: and shadow is used often for defense; as, the shadow of the Almighty, Psal. 91. 1. and, Jehovah thy shadow, Psal. 121. 5. and God sayth, I have covered thee in the shadow of mine hand, Esai. 51. 16. & 49. 2. Jehovah is with us] the Chaldee explaineth it, the Word of the LORD is for our help.

Verf. 10. sayd, to stone them] that is, spake one to another, that they should stone Iosua and Caleb. An example of notorious obstinacie and outrage; and at another time, they had almost doen the like unto Moses, Exod. 17. 4. So after this, Ierusalem stoned the prophets, which spake the things pertaining to her peace. Mat. 23. 37. appeared in the Tent] the Greek explaineth it, appeared in the cloud over the Tent of the Testimonie. This is confirmed by the like apparition, in Num. 16. 42. and Sol. Iarchi here sayth, The cloud descended there. It was an extraordinary appearance, to rellieven the peoples furie, and to help his faithfull witnesses.

V. 11. provoke me] or, despise, blaspheme, contemptuously provoke me. So the Apostle expoundeth this word, blaspheme, in Rom.

2. 24. from Esai. 52. 5. and it implieth also a contempt or despising, Prov. 1. 30. & 15. 1. Psal. 54. not believe in me] in Greek,

not believe me; which the Chaldee explaineth, not believe in my word. This unbelief is noted as a chief cause of their rebellion, and so of their destruction after in the wilderness, Deut. 1. 32. Heb. 3. 18. 19.

for all the signes] though many signes and wonders had been shewed, yet they believed not: so of their posteritie it is sayd, Though [Ic. s.] had doen so many signes before them, yet they believed not in him; Job. 37. among them] Hebr. in the middle thereof, to weat, of the people.

Verf. 12. smite them] Hebr. smite him, that is, the people, spoken of as one man, &c. verf. 15.

pestilence] in Greek and Chaldee, death: see the notes on Exod. 3. 3. dispossess them] deprive them of the land promised unto their fathers: the Greek and Chaldee translate, destroy them. make of thee] Hebr. make thee, to a station: the like speech God used, when they had made the golden calf, Exod. 32. 10. The Greek he addeth, I will make thee and thy fathers house, &c.

V. 14. they will say] that which after followeth in verf. 16. to the inhabitants]

or, with the inhabitants, meaning the Canaanites; so both the one and the other people, will take occasion to blaspheme. The Hebrew word which usually signifieth unto, is sometime used for with, as in 1 Sam. 13. 33. Exo. 2. 63. thou Jehovah art] the Chaldee expoundeth it, that thy divine presence (or Majesty) abideh among this people. art seen] or, hath been seen eye to eye; that is, visibly, apparantly, plainly; according to the like phrase in Num. 12. 8. mouth to mouth; and in Exod. 33. 11. and Deut. 5. 4. face to face. The Chaldee here explaineth it thus, that with their eyes they have seen the Majesty of thy glorie; and by Targum Jonathan, this is referred to the giving of the Law upon mount Sinai.

[hateh ever them] as protecting them from evil; which in Targum Jonathan is explained, that they should not be hurt with

heat or with rayne, Compare Exod. 13. 21. 22. Num. 9. 17. &c.

V. 15. as one man] that is, all of them together, and suddenly. the same of thee] the brassy or report of thee; which the Greek translateh thy name; the Chaldee, the same of thy might.

V. 16. will not abate] elsewhere Moses sheweth, that he had respect unto two things, by which Gods name and glorie might be impeached among the Gentile; because he could not, or because he would not; but hated his people. Deut. 9. 28. Exod. 32. 12. And this is the first argument of Moses supplication, that Gods name might not be blasphemed among the heathens.

V. 17. the power of the Lord] or, the might, as in v. 13. that is, as the Greek explaineth it, the power of the LORD. Lord is here in Hebrew Adonai, which the Chaldee expresseh by the letters for Jehovah, and it signifieth My sayes, or strength: see the notes on Gen. 1. 2. be great] that is, be shewed to be great, the Greek translateh it, be exalted.

V. 18. long suffering] Hebr. long of anger; that is, long ere he be angrie. Here Moses mentioneth that Name of God, which was proclaimed at mount Sinai, when the people had formerly synned in making the golden calf; Exod. 34. 5. 6. 7.

in mercie] the Greek addeth, and in mercy from Exod. 34. 6. forgiving] or, as the Greek translateh, taking away. iniquities] in Greek, iniquities, and unwrighteousnesses, and synns; the Chaldee also addeth the word synns, as was in Exod. 34. 7. This is the second reason of Moses request, from the nature and covenant of God.

the guiltie] this word is supplied also in the Greek version. The Chaldee paraphraseth, being mercifull unto them: thou inme to his Law, but not clearing them that synne not. visiting] that is, punishing,

in Gterk; recompensing; see Exod. 20. 4. upon the sons] or children, in Chaldee, upon the rebellious sons. the third] in Chaldee, unto the third generation, and unto the

the fourth generation. Thus Moſes requested not an abſolute pardon for all; but that God would in wrath remember mercie; though in juſtice, he puniſhed the chief transgreſſors.

19 V. 19. *even now* [or, *hitherto*; as for example, when they ſinned in making the calf, Exod. 32. (beſides other times)] at which time God deſtroyed them not, as they deſerved; but ſome of them onely perished.

20 V. 20. [*I have pardoned*] or, [*I doe pardon*], as the Greek explaineth it, in the time paſt. How be it Chazkuni underſtandeth it of the time preſent, that God ſhould ſay he had pardoned them once, when they made the calf, but now he would not pardon them, but execute vengeance. The former ſenſe ſeemeth beſt, with the limitation following, *according to thy word*; viz. that he would not deſtroy the *alt* as *one man*, at once with the peſtilence, having reſpect to the glorie of his Name. For which cauſe, he ſpared them at other times alſo, both before & after, as he ſheweth by the Prophets, *Ezek. 20. 8. 9. 13. 14. 21. 22.* &c. *Pſal. 106. 7. 8.* And hereupon the people after confeſſed, *Thou art a God of pardons, gracious and merciful, long ſuffering, and of great kindneſs, and forſakeſt them not*; *Neh. 9. 17.*

21 V. 21. *as I live* Hebr. *and aſſuredly*, *I live*, and *all the earth ſhall be ſwyled*; which is a forme of oath, often uſed of the Lord, *Ezek. 18. 3. & 20. 33. & 5. 11.* Whereupon it is ſayd, *And thou ſhalt ſwear, Iehovah lieth &c.* *Jer. 4. 2.* and where he ſayth in the Prophets, *I have ſworne by my ſelf, Eſai. 45. 23.* the Apoſtle expreſſeth it with theſe words, *I live, ſayth the Lord; Rom. 14. 11.* And the ſigne of an oath, was the lifting up of the hand; ſo both of them are joy ned in *Deut. 32. 40.* *I lift up my hand to heaven, and ſay, I live for ever*: wherefore the oath which God here ſware, is ſignified by the lifting up of his hand; in *Pſal. 106. 26. & Ezek. 20. 15.* *ſwyled with the clove* [that is, all peoples of the earth ſhall ſee and acknowledge the powerfull and

juſt adminiſtration of the Lord, unto his glorie and honour. Compare *Eſai. 63. & Pſalm. 72. 19.* where Chriſts kingdom is prophesied of, with whole glorie all the earth is full.

V. 22. *my glorie*] under this, all Gods glorious works are comprehended; as powers, are uſed for *powerfull works*, *Mat. 7. 22. & 11. 20. 1 Cor. 12. 10. 2 Cor. 12. 12.* [*ſignes*] that is, miracles; miraculoſ & ſignificant works.

may be meant, not certaine number, but many times, as in *Gen. 31. 7. Job 19. 3.* ſo ten is for many, in *Lev. 26. 25.* It may alſo be taken properly; for now they had ſinned ten times; Firſt, at the red Sea, *Exod. 14. 11. 12.* then in Marah, *Exo. 15. 23. 24.* againe in the wildernes of Sin, *Exod. 16. 2.* then, twice about Manna, *Exod. 16. 20. 37. 38.* after that, at Rephidim, *Exod. 17. 1. 2. 3.* then, by the Calf, at Horeb, *Exod. 32.* at Taberah, *Numb. 11. 1.* and againe, at Kibroth Hatraavah, *Numb. 11. 4.* and now the tenth time by their rebellion in Pharan.

V. 23. [*If they ſhall ſee*] that is, as the Greek tranſlatech it, *Surely they ſhall not ſee*. This alſo is an oath, whereby God ſweareth they ſhall not ſee, that is, not goe in to enjoy the land; as is explained by David in *Pſal. 95. 11.* *I ſware in my anger, if they ſhall enter into my reſt*; which the Apoſtle openeth thus, *he ſware that they ſhould not enter into his reſt*; *Heb. 3. 18.* So, if a ſigne be given, *Mark. 8. 12.* is more plainly expounded, *A ſigne ſhall not be given, Mat. 16. 4.*

which [*I ſware unto*] that is, which [*I ſware to give unto your fathers*], *Deut. 1. 35.* this was the land of Canaan, *Gen. 12. 5. 7.* called the holy land, *Zach. 2. 12.* the land of *Iehovah*, *Hoſ. 9. 3.* the land of *Iehovah*, that is, of Chriſt, *Eſai. 8. 8.* for it was a figure of the heavenly inheritance to be obtained by Chriſt, *Heb. 11. 9. 10.* therefore the keeping of them out of this land, figured alſo the excluding of them and of all unbelievers, out of the kingdom of heaven, *Heb. 3. 12. - 19. & 4. 1. 2. 3. - 11.*

V. 24. [*Spirit in him*] or, *with him*; that is, he was guided by another ſpirit then the

the ten ſpies. The ſame is to be underſtood of ſolhuſ, as appeareth by *Numb. 32. 12.* though not here mentioned. This other ſpirit, was the ſpirit of faith, which the Law cannot give, *Gal. 3. 2.* the ſpirit of adoption of ſonnes, not of bondage to fear againe, *Rom. 8. 14. 15.* by the guidance of this ſpirit, Caleb conſtantly followed the Lord, and obeyed the promiſed inheritance. *he followed me ſaid*; Hebr. *he followed after me*; *1. in Deut. 1. 32. & 10. 14. 5. 24.* By this may be ſpoken, to man a full and conſtant following, and obedience unto the Lord; the contrary whereof was in Solomon, of whom it is ſaid, *he fulfilled not after the Lord*, as did David his father, *1 King. 11. 6.* and in this people of Iſrael now generally, of whom God ſayth, *they fulfilled not after me*; *Numb. 32. 11.* The Greek tranſlatech it, *he followed me*, the Chaldee, *he fulfilled* (or accompiſhed) after my ſear. Chazkuni expoundeth it, *he hath accompiſhed the word after me*, and comparieth it with the phraſe in *1 King. 1. 14.* *I will come in after thee and fulfill* (that is confirm) thy words. *his ſeed* in Chaldee, *his ſonnes*. *ſhall poſſeſſe* [*ſhall inherit*] in both the Greek and Chaldee doe interpret it; or, *ſhall cauſe to inherit* it, that is, I will give it to their poſteritie for an inheritance; as it is written, *it ſhall be thine inheritance, and thy childrens for ever*, *Joſ. 14. 9.* The word is alſo uſed in a contrary meaning, to diſinherit, as before in *v. 12.* and ſo it may here be tranſlated, *ſhall diſinherit* it, that is, diſinherit and drive out the inhabitants of it, and ſetle upon it; as in *Joſ. 8. 2. 3.* *ſhall diſinherit* (or ſetle upon) the cities; and thus it agreeth with Calebs ſpeech, *If ſo the Lord wilbe with me, then I ſhall diſinherit them* (or drive them out) as the Lord ſayd, *1. ſa. 12.* In this latter ſenſe *Sol. Larchi* here expoundeth it, drive it out, that is, they ſhall drive out the Anakims and people that are therein. This promiſe Moſes related unto Caleb, and in the name of the Lord, *he ſware unto him for the performance of it*, *1. ſa. 14. 9.*

27 V. 25. *Now*] Hebr. *And*. *dwell*]

or, *dwell*], Hebr. *ſiteth* in the valley; after in *v. 45.* they are ſayd to dwell (or ſit) in the mountains, and ſiting, as it is often put for dwelling, ſo ſometimes for lying in wait; as in *Joſ. 8. 9.* which may be meant here. Chazkuni expoundeth this place thus; that as the ſpies were afraid of Amalek, (Numb. 13. 29.) ſo with them the holy bleſſed God made them afraid. And whereas *1. ſa. 15. 2. 3.* ſayd, in *v. 45.* *ſiteth* in the valley, and *ſiteth* in the mountains, an *idol* for *dwelling* in the mountains, an *idol* for *dwelling* in the mountains, and therefore it is written, *ſiteth in that mountain*, to imply that there were of them which ſate in an other place; or it may be, they dwell in the valley, and when they heard that the ſons of Iſrael came againſt them, they went up into the mountains, and lay in wait for them there; and we ſaid that ſiting ſometimes meaneth lying in wait, as it is written in *Pſal. 10. 8.* *He ſiteth in the waying place of the villages*. to morrow turn yee. The people were now in Kadeſh, from whence they ſent the ſpies, *Numb. 13. 26.* *Deut. 1. 19.* and after this their rebellion, and the ſlaughter following, they abode in Kadeſh many dayes, and then turned and journeyed into the wildernes, by the way of the red Sea, *Deut. 1. 46. & 2. 1.* Chazkuni here ſayth, To morrow meaneth after this time; for loe they abode in Kadeſh many dayes, before they began to compaſſe mount Sier; and it is like that (phraſe in *Exod. 13. 14.*) *when thy ſon ſhall ask thee to morrow, journey you* or, journey for you, which ſome underſtand to mean, for your good; ſee *Gen. 12. 1.* the way of the red ſea; ſee the notes on *Exod. 13. 17.* In this red Sea, the people had been baptiſed, *1 Cor. 10. 1. 2.* *Exod. 14.* baptiſme was unto repentance, and with confeſſion of ſynns, & into the death of Chriſt, *Mat. 3. 6. 11.* *Rom. 6. 2.* To his ſending them back into the wildernes, towards the red ſea, was to humble them by repentance, that through faith in Chriſt they might have entrance into the kingdom of heaven; otherwiſe they ſhould periſh for ever.

ever, as their carcases perished in this wilderness.

27 V. 27. How long] to weest *shal* ¶ *par-don*, (as in v. 19. 20.) or, *shal* ¶ *beare with*. An unperfected speech, such as men use in passion of mind, when through grief they utter not all their words; as may be seen in Moses, *Exod. 32. 32. Psal. 90. 13.* in David, *Psal. 64. 4.* and sundry the like. which *murmur* or, which *cause* (the people) to murmur, as in *vers. 36.* Thus Sol. larchi expoundeth it, referring the congregation forementioned, to the ten spies; but the Greek and Chaldee translate, which *murmur*, so in the sentence following.

28 V. 28. I live] it is an oath, as in v. 27. whereby the Lord sweareth in his anger, that they should not enter into his rest, *Psal. 95. 11. Heb. 3. 18. Num. 32. 10. 11.* assuredly sayth] or, the faithful saying: see *Gen. 22. 16.* if I do not] that is, as the Greek explaineth it, surely I will do: see before, on v. 23. spoken in mine ears] in Chaldee, spoken before me: this hath reference to their words in *vers. 2.* where they wished they might dye in the wilderness.

29 V. 29. your carcases] the Greek calleth them *Cola*, that is, members, which word the Apostle also useth in *Heb. 3. 17.* for carcases, or dead bodies. So in *Levit. 26. 30.* fall] that is, dye: being destroyed of the destroyer, 1 Cor. 10. 10. mustered] numbered as able men for the war, Nu. 1. This sentence was executed upon the, as is after shewed in *Num. 26. 64. 65.*

30 V. 30. I lifted up my hand] that is, swore, as the Chaldee expoundeth it, I swore by my Word: see *Deut. 32. 40.* and the notes before on v. 21. and *Gen. 14. 22.*

31 V. 31. your little ones ¶ your children under twentie yeres of age: see *vers. 3.* shal know] in Greek, shal inherit, rightly explaining the sense: for to know the land, is to enjoy the same. And so Moses relating this promise sayth, they shall possess the land, *Deut. 1. 39.*

32 *Verf. 32.* But as for you, your carcases] Hebr. And your carcases, you: where the

utter you, is for explanation, to exempt their children, you or yours only.

V. 33. shal feed] or, shalbe feeding; so likewise the Greek translateth it: by feed, meaning wander as sheep for pasture in the wilderness: the Chaldee of Onkelos expoundeth it vary or abide, but Jonathan sayth, wander; and Chazkuni explaineth it, feed as sheep sometimes here or sometimes there, so your sons shall remove hither and thither, till their carcases be consumed. Thus may we understand that in the Prophet, The LORD will feed them as a lamb in a large place, *Hos. 4. 16.* that is, will let them wander to destruction. So in other languages wandering is used for feeding; as in *Virg. Bucol. eclog. 2. mille mos Sicula errant in montibus agnae* (fourty yeres) implying the time past also, from their coming out of Egypt: for one whole yere, & part of the second, were now past already when God gave this sentence against them, *Num. 10. 11.*

bear your whoredoms] that is, bear the punishment of your synns; as the Chaldee, for whoredoms translateth synns: though this name whordom, is commonly used for idolatry; *Ier. 3. 9. Ezek. 16. 15. 16. 17. &c.* See *Exod. 34. 15. 16. Lev. 17. 7.*

*Verf. 34. After] or, According to the number: in the Hebrew, In is used for At, or according to, as the Greek translateth it: see the notes on Lev. 25. 15. a day for a yere, a day for a yere] that is, each day for a yere, or a yere for every day: so in *Ezek. 4. 6.* where the Prophet in a figure bare the iniquity of Israel so many days, as they had synned yeres. Hereupon in Prophecies, dayes are put for yeres, *Dan. 9. 24. &c. Rev. 11. 3.* ye shall know my breach] to weat, of promises; or simply, my breaking off: that is, ye shall know and have experience by the punishment which you shall suffer, how great your syn is in breaking promise, and disaunting your word and covenant with me, and in breaking off from me. Thus my breach may be understood breach or breaking with me; or from me, as he that eateth my bread, *Psal. 41. 10.* is expounded, he that eateth bread with me, Job.*

13. 18.

13. 18. Or, my breach, that is, when I break promise with you, or break off from you, ye shall know how great evil is upon you. For when men forsake God, he also forsaketh them, and breaketh his covenant with them, that is performeth not his promise, which is conditional, if men continue in his faith; *Deut. 31. 16. 17. Zach. 11. 10. Jude vers. 5. Rom. 11. 22.* The Greek translateth, ye shall know the wrath (or indignation) of mine anger: the Chaldee, ye shall know that ye have murmured against me. Sol. larchi expoundeth it, my breach, in that ye have broken (that is turned away) your heart from (following) after me. This word is after used by Moses in *Num. 32. 7. Wherefore break ye the heart*, (that is, discourage ye) the sons of Israel from going &c.; and in *Num. 30. 4. If her father break* (that is, disallow) her; disaunt her promise.

35 V. 35. have spoken] the Chaldee explaineth it, have decreed by my word. If I do not] that is, surely I will do, as the Greek expoundeth it: it is an oath, as before in *vers. 23.* This sentence decreed, sealed upon them, that all this generation died in the wilderness, *Num. 26. 64. 65.* and upon this occasion, Moses made the 30. Psalm, wherein he bewayleth the shortness and misery of mans life; being finished now in 70. or 80. yeres; and imprecateth God for mercie. And of this and other the like punishments, the Apostle sayth, they happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. 1 Cor. 10. 11. So we see that they could not enter in (to the rest of God) because of unbelief: let us studie therefore, to enter into that rest; lest any man fall, after the same example of unbelief. *Heb. 3. 19. & 4. 11.*

36 V. 36. the men] the ten spies. made to murmur] and murmured themselves; as the Hebrew signifyeth both their own act, and that which they caused in others. So the Greek translateth it murmured against it, (or before) the congregation. against him] against Moses, as in *vers. 2. or, as the Greek translateth, against us; for they mur-*

mured also against the land, *Num. 13. 32. & 14. 3.* evil report] or, diffamation: in Greek, evil words, in Chaldee, an evil name. The word evil, is expressed in the next verse: see the notes on *Num. 13. 32.*

V. 37. the plague, before Jehovah] that is, by an extraordinary plague from the hand of God; either the pestilence fore threatened, *vers. 12.* or some other death. And before Jehovah, may mean suddain death there by the Sanctuary, where the glorie of Jehovah appeared, v. 10. as it is layd of Vzzai, there he dyed, before God, 1 Chron. 13. 10. which an other Prophet explaineth, there he dyed, by the Ark of God, 2 Sam. 6. 7. The Hebrewes (as Sol. larchi, and Targum Jonathan on this place,) report these mens death to have been by an inflammation of their tongues, and worms yssuing out of them; as a just recompence, because with their tongues they had synned.

V. 38. lived] that is, remayned alive, safe and in health. So the judge of all the earth, did judgement; and would not slay the righteous with the wicked: as *Gen. 18. 25.* And they survived, not onely the other spies, but all the rebellious Kiriathites, and went in and possessed the land of promise, *Ios. 14. 10. and 19. 49.* This sheweth the small number of Gods elect, though many be called to the profession of the faith. The Hebrew doctors, speaking of *Ier. 3. 14.* where it is written, I will take you one of a citie, and two of a familie, and I will bring you to Zion; doe say, As of six hundred thousand Israelites, onely two entered into the land of promise, to weat Iosias and Caleb; so shall it also be in the dayes of Christ. Talmud in Sanhedrin, ch. 11. wherein they bear witness against themselves, that they fulfilled the measure of their fathers; in rebelling against Christ, and despising the Gospel of their salvation.

Verf. 40. and went vp] that is, girded their weapons of war about them, and pressed forward of themselves to goe up, as Moses explaineth it, in *Deut. 1. 41.* For things which men endeavour and ate ready to doe, are layd to be doen by them;

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as Reuben,

as Reuben delivered Joseph out of his brethren hand; when he indureth by exhorting and persuading with them, that he might deliver him; Gen. 37.21.22. See also the annotations on Exo. 8.18. *will goe up* and fight, Deut. 1.41. *we have sinned* against Jehovah, Deut. 1.41. Thus they shewed a kind of repentance and sorrow for their syn, which was not sincere, nor a godly sorrow; for they turned from one evil to another, and overthrew themselves.

41 Veri. 41. *Moses said* being first commanded of the Lord, so to say, Deut. 1.42. *the mouth* that is, as the Greek translatheth, the word of the Lord: and the Chaldee addeth, against the decree of the word of the LORD. But it, or, for it, that is, the thing which ye doe, *shall not prosper*, that is, not have good success: in Greek, *it shall not be prosperous unto you*. R. Menachem referreth this word *it*, to Shechinah the Divine-Majestic which would not prosper them: and compareth herewith a like phrase in Ezek. 1.13. *it went up and down among the living-creatures*.

42 V. 42. *Jehovah is not among you* thus God bade him say, for *it* am not among you, Deut. 1.42. The Chaldee expoundeth it, for Shechinah (the Majestic or Presence) of the LORD is not among you. *not smitten* in Chaldee, not broken, in Greek; and ye shall fall before your enemies.

43 V. 43. *from after Jehovah* in Chaldee, from after the service of the LORD; which the Greek translatheth, *disobeying* (or not believing) the Lord. Chazkuni explaineth it thus, Because the spies made you afraid of the Canaanite and Amalekite that abide there, ye are turned from after the LORD, and are afraid to goe into the land, did you trust not in him: therefore he will not be with you, if you transgress his mouth, to goe to fight, *all after* 40. yeres. *Jehovah will not be with you* thus the Chaldee expoundeth, the Word of the Lord will not be for your help.

44 V. 44. *they loftily-preserved* or, took up, on them by violence with a lofty presumptuous mind: in the Chaldee, *they dealt wickedly or turbulently*. The original word

Asphal, (from which *Ophel* a Towne of Jeru is derived, 2 Chron. 33.14.) significeth *lifting up*, as in *Abak*. 2.4. which the Apostle sheweth to mean a *drawing-back* from God, by unbelief. Heb. 10.38.39. So here in this their presumptuous enterprise, their soules were lifted up in them, but with-drawn from God. And Moses explaineth this by two other words, *ye pressed forward*, Deut. 1.41. and *ye were presumptuous*, Deut. 1.43. The Hebrew commentary Tanchuma compareth it with an other like word which significeth *darkness*, and explaineth it, *they went dark* (or obscure) for that they went without leave from God: and Targum Jonathan, thus, *they set forward in the dark before day-dawning*; to which the old Latine version agreeth, translating it *darkened*. *deprived not* in Greek, moved not. The Ark moved not but at the removal of the cloud, Num. 9.15 &c; which God not taking up, shewed thereby his dislike of their action. Moses obeying the Lord, would not accompany the presumptuous synners: so they went without the Lord, and without the signes of his grace, or company of his ministers.

V. 45. *the Canaanite* that is, the Amorite, Deut. 5.41. which was of the posteritie of Canaan, Gen. 10.15.16. which dwelt or, which sate, lay in wayte.

discomfited them pursued them as bees doe, and destroyed them: Deut. 1.44. B. cause they rebelled against God, and vexed his holy Spirit: therefore he was turned to be their enemy, he fought against them, Elai. 63.10. *unto Horwa* in Greek *Hermis*: the name of a place, so called of the event, signifying utter-destruction, or *Anathema*: so after in Num. 21.3. After this discomfiture, the Israelites returned & wept before the LORD: but he would not hear their voice, nor give ear unto them, so they abode in Kadesh many dayes: Deut. 1.45.46. These things which happened unto them for types, 1 Cor. 10.11. doe shew the nature of man, of his free will, and works without faith: that they procure nothing but wrath from God,

God, and destruction unto men. And as Israel carried themselves under Moses, so did they under Christ: for the Lord Iesus himself, and Iohn the Baptist (as Iosua & Caleb) faithfully testified the truth of Gods promise, and persuaded the people to enter into the Kingdom of God, Mat. 3.1.2.3. & 4.17. But the Priests, Scribes and Pharisees (like the unfaithfull spies) discouraged the people, and would nryther goe themselves into the kingdom of Heaven, nor suffer them that were entering, to goe in; Mat. 23.13. but pretended worldly fears, Iohn 11.48. Yet after, they would seem to enter by force, going about to establish their own righteousness, but not submitting themselves unto the righteousness of God, Rom. 10.3. for they pleased not God, but filled up their synns alway, & wrath came upon them to the uttermost: 1 Thes. 2.15.16.

CHAPTER 15.

1. The Lord teacheth Israel how they should sacrifice unto him in the land of Canaan, and what measure of Meate-offerings and Drink-offings should be for every sacrifice. 13. The stranger is under the same law. 17. The law of the first of the dough for an Heave-offering. 22. The sacrifice for syn of ignorance, doen by Israelite or stranger. 30. The punishment of syn doen with an high hand. 32. A man that was found gathering sticks on the Sabbath, is by the commandment of God stoned to death. 37. The law of fringes on the borders of their garments, and use that the people should make of them.

1 And Jehovah spake unto Moses, 2 saying. Speak unto the sonns of Israel, and say unto them: When ye be come, into the land of your habitations, which I give unto you: 3 And ye will make a Fyre-offering unto Jehovah, a Burnt-offering or a sacrifice, to separate a vow, or a voluntary-offering, or in your solemne-feasts: to make a favour of rest, unto Jehovah;

4 of the herd, or of the flock. Then he that offereth his oblation unto Jehovah, shall bring-neer a Meate-offering of a tenth part of fine-floure mingled, with the fourth-part of an Hin of oile. 5 And the fourth-part of an Hin of wine, for a drink-offering; shalt thou make-ready for the Burnt-offering, or for the sacrifice: for one lamb. 6 Or for a ram, thou shalt make a Meate-offering, of two tenth-parts of fine-floure: mingled, with the third-part of an Hin of oile. 7 And for a drink-offering, the third-part of an Hin of wine: shalt thou offer for a favour of rest, unto Jehovah. 8 And when thou shalt make a yongling of the herd, a Burnt-offering or a sacrifice: to separate a vow or Peace-offerings, unto Jehovah; 9 Then shall he bring-neer with the yongling of the herd, a Meate-offering, of three tenth-parts of fine-floure: mingled, with half an Hin of oile. 10 And thou shalt offer for a Drink-offering, half an Hin of wine: for a Fyre-offering of a favour of rest unto Jehovah. 11 Thus shall it be doen, for one bullock, or for one ram; or for a lamb of the sheep, or of the goats. 12 According to the number, that ye shall make-ready: so that ye make-ready for (every) one, according to their number. 13 Every home-borne of the country, shall thus doe these things: to offer a Fyre-offering of a favour of rest, unto Jehovah. 14 And if a stranger sojourn with you, or who soever be among you, in your generations; and will make a Fyre-offering of a favour of rest, unto Jehovah: as ye doe, so he shall doe. 15 *Ye of the church, one statute shall be for you, & for the stranger*

ger that sojourneth: a statute for ever, in your generations; as ye are, so shall the stranger be, before Jehovah. One law, and one manner, shall be for you: and for the stranger, that sojourneth with you.

And Jehovah spake, unto Moses, saying. Speak unto the sons of Israel, and say unto them: When ye come into the land, whither I bring you; Then it shall be, when ye eat of the bread of the land: ye shall heave an heave-offering, unto Jehovah. Of the first of your dough, a cake shall ye heave for an heave-offering: as the heave-offering of the threshing-floor, so shall ye heave it. Of the first of your dough, ye shall give unto Jehovah, an heave-offering: in your generations.

And when ye shall have sinned-ignorantly, and have not done, all these commandments, which Jehovah hath spoken unto Moses. Even all that Jehovah hath commanded you, by the hand of Moses: from the day that Jehovah commanded Moses, & henceforward, throughout your generations. Then it shall be, if ought be done by ignorance, from the eyes of the congregation: that all the congregation shall make ready one bullock, a youngling of the herd, for a Burnt-offering, for a savour of rest, unto Jehovah; and his Meat-offering and his Drink-offering, according to the manner: and one goat-buck of the goats, for a Syn-offering. And the Priest shall make atonement, for all the congregation of the sons of Israel, and it shall be mercifully forgiven them: for it is an ignorance; and they have

brought their oblation, a Fire-offering unto Jehovah, and their Syn-offering before Jehovah, for their ignorance. And it shall be mercifully forgiven, all the congregation of the sons of Israel, and the stranger that sojourneth among them: because all the people were, in ignorance.

And if one soule, syn through ignorance: then it shall bring-near a kid-goat of her first yere, for a Syn-offering. And the Priest shall make atonement, for the soule that syneth-ignorantly, when it hath synned by ignorance, before Jehovah: to make atonement for him, and it shall be mercifully forgiven him. For the home-borne, amongst the sons of Israel, and for the stranger that sojourneth among them: one law shall be to you, for him that doeth through ignorance. But the soule that shall doe, with an high hand; whether he be home-borne, or a stranger; the same reproacheth Jehovah: and that soule shall be cut-off, from among his people. Because he hath despised the word of Jehovah, and hath broken his commandment: that soule shall utterly be cut-off, his iniquitie shall be upon him.

And the sons of Israel, were in the wilderness: and they found, a man gathering sticks, on the Sabbath day. And they that found him gathering sticks, brought him neer unto Moses, and unto Aaron: & unto all the congregation. And they put him, in ward: because it was not declared, what should be done to him.

And Jehovah said, unto Moses: The man that be made to die the death: all the congregation shall stone him.

him with stones, without the camp. And all the congregation brought him forth, without the camp; and stoned him with stones, and he dyed: as Jehovah commanded Moses.

And Jehovah said unto Moses, saying. Speak unto the sons of Israel, and say unto them; that they make unto them a Fringe, on the skirts of their clothes, throughout their generations: and that they put upon the Fringe of the skirt, a ribband of blew. And it shall be unto you, for a Fringe; that ye may see it, & remember all the commandments of Jehovah, and doe them: and that ye look not after your own hart, and after your own eyes; after which, you goe a whoring. That ye may remember, and be holy, unto your God. I am Jehovah your God, which brought you forth out of the land of Egypt; to be unto you a God: I, am Jehovah your God.

Annotations.

S P. *Ke unto Moses*. After the judgment upon the disobedient Israelites who should perish in the wilderness, God now repeareth and enlargeth the Law of fencing, which their children should observe in the land of Canaan: whereby their reconciliation unto him, and his grace towards them in Christ, was figured towards the curse of the Law for syn, is annexed the grace of the Gospel through faith. In like manner after the destruction of the temple for the syn of Babel, in Num. 35, the Lord causeth the people to be mulctured Num. 26, and appointeth the land to be given them for inheritance, and repeareth againe the Law of fencing at the solemn feasts,

in Num. 28, & 29. that upon the example of wrath on the synfull parents, he might show his remembrance of mercie in Christ, unto the repentant beleiving children.

V. 1. Land of your habitations wherein you shall dwell: not in the wilderness, but in the land of promise (which figured the state of grace in Christ) did God require the sacrifices of his people, & promise success: them. So after by the prophet Ezekiel, he sayth: I will bring you into the wilderness of the peoples, and the ewil I plea with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt: so will I plead with you, sayth the Lord GOD. And I will cause you to passe under the rod: & I will purge out from among you the rebels, and them that transgress against me. For in the mountaine of mine holynes, in the mountaine of the height of Israel, sayth the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the first fruits of your oblations, with all your holy things: with a savour of rest will I accept you. Ezek. 20. 35. 36. 37. 38. 40. 41.

V. 3. A Fire-offering in Chalde, an Oblation before the LORD. Burnt-offering] the Law wherof was given in Lev. 1.

a sacrifice to weete, of Peace offerings, as the Chalde explaineth it: the Law concerning them, see in Lev. 3. And the word Sacrifice being put absolutely, is often used for Peace offerings, as in Exod. 18. 12. Lev. 17. 5. 8. & 23. 37. Deut. 12. 27. So it is meant here; for the meat and drink-offerings following, were not added to the Syn or Trespas offerings. The Hebrew canons say, They are not charged with Meat and Drink offerings, save for the Burnt-offering of beasts, and for Peace-offerings only: whether they be the oblation of the congregation, or of a private person, or the lamb of a woman after childbirth (Levit. 12. 6.) and those that the high Priest offereth, so far as as they are Burnt-offerings, they are charged to have Meat & Drink-offerings. But the (Burnt-offering of) fowles, and the Trespas & Syn-offerings, they bring no Meat.

or Drink offerings with them: save what the Syn offering of the Leper, and his Trespass offering, whose Meat offerings are expressed in the Law, (Lev. 14. 10.) Maimony in *Magna hakerbanoth*, ch. 2. sect. 1. to separate or, in separating a vow: whereof see the notes on Lev. 17. 2. voluntary offering] what these are, and how they differ one from another, is noted on Lev. 7. 16. After, in v. 8. it is called Peace-offerings. And from hence the Hebrews gather, that Syn and Trespass offerings were not required to have meat and drink offerings with them; for, Syn or Trespass offerings, and First fruits, and Tithes, and the Passover, so far as they come not by vow or voluntary offering, they are not charged with the Meat and Drink offerings: Maimony in *Magna hakerb.* c. 2. f. 3. [solenne-fests] whereof see Lev. 13. So the Peace-offerings of the Chagigah (or Passover mentioned in Deut. 16. 1. 2. &c.) and the Burnt offerings, were to have Meat and Drink offerings with them: *Maim. ibidem*, ch. 2. f. 3. [favour of rest] that is, of sweet-smell, as the Greek translateth it, which the Chaldees expoundeth, to be accepted with favour: see the notes on Gen. 8. 21. & Lev. 1. 9. or of the flock] to except the Burnt-offering of souls, as before is noted.

V. 4. his oblation] in Greek, his gift: so the Hebrew *Korban*, is interpreted a gift; in *Mark* 7. 11. [shal bring-neer] or, [shal offer] to atter. Meat offering] in Hebrew *Minchah*, of it, and the signification thereof; see the notes on Lev. 2. 1. a tenth-part] to weat, of an Ephah, as is expressed in Num. 18. 1. & as the Greek version here addeth: of the Ephah or Buthel, see Exod. 16. 36. Hence the Hebrews gather, (as Chazkuni here noteth from R. Nathan) that whosoever would voluntarily offer a Meat-offering, might not bring less than a tenth deal. an Hin] a measure in the *Isaurie* for liquid things. The Hin is twelve Log, sayth Maimony in *Magna hakerbanoth* ch. 2. sect. 7. The Log was as much as six eggs, as is noted in *Lev. 14. 10.* and Exod. 30. 14. so the Hin conteyned as much as 72 eggs: the fourth part of an Hin, as much as 18.

eggs. [oil] to weat, oil olive, as in Targum Jonathan is expressed.

V. 5. wine] expounded in Targ. Jonathan red-wine of the grapes. So in those that follow. It is called *Sectar*, or strong-wine, in Numb. 28. 7. a drink offering] or, an effusion, a poured out offering, because it was poured out upon the Altar: but not upon the fire, as Maimony sheweth, in *Magna hakerbanoth*, ch. 2. f. 1. or for the sacrifice] to weat, of Peace-offerings, as the Chaldees expoundeth it; and by this word or, he sheweth, that he is to bring for the one by it self, and for the other by it self; sayth Chazkuni on Num. 15. for one] that is, for every one severally, as in v. 11.

V. 6. Or for a ram] The Greek interpreteth it, And for a ram. A ram was of the second yere, or upward; the lamb, of the first yere. two tenth-parts] two Omers, which was double the measure for a lamb, vers. 4. and this the Hebrews understand for the ram only, not for the ewe, or goat; as they write, The quantitie of the meat and drink offerings for an hee-lamb or shee-lamb, is a tenth of flour; and the fourth part of an Hin of wine. Likewise for a goat, whether it be litle or great, male or female; also for an ewe, though she be great. But for a ram, two tenth deals of flour, &c. and the third part of an Hin of wine. *Maim. in Magna hakerb.* ch. 2. sect. 4.

V. 7. of rest] in Greek, of sweet-smell, or good-odour: as in v. 3.

V. 8. when thou shalt make] in Greek, if yee shal make; that is, shal sacrifice. youngling] Hebr. a son of the herd; meaning a bullock: as in Exod. 29. 1. And here is no difference between young or old, as was before between lamb and ram; but one quantitie is for the calf and for the bull. The bullock or the calf, be it male or female, hath for the Meat-offering, three tenth deals of flour, &c. *Maim. ibidem*, ch. 2. f. 4.

V. 9. he bring] or, he offer: here the person is charged; before he sayth, when thou, vers. 8. now he sayth, then shal be: The Greek keepeth the person as before, then shal yee offer. [three tenth parts] three Omers

Omers; that is, three times so much as for a Lamb: vers. 4.

V. 10. a Frye-offering] in Chaldee, an oblation. This is meant, as Sol. Larchi sayth, but of the Meat-offering and of the oil: for the wine was no Frye offering, because it was not put upon the fyre.

Vers. 11. or of the goats] be it kid, or goat-buck, male or female, old or young, for the Law putteth no difference, as is before observed, and so noted by Chazkuni here. As for the manner of offering these Meat-offerings, the Hebrew canons say, that they were not charged to bring frankincense with them, (as they were with the Meat-offerings that were brought alone, Lev. 2. 1.) but they were charged to have salt, (according to the Law in Lev. 2. 13.) and this Meat offering was all of it burnt upon the Altar in the Courtyard, (whereas of the other Meat-offering, an handfull only was burnt, and the residue eaten by the Priests, Lev. 2. 3.) and the wine was poured upon the Altar. *Maim. in Magna hakerbanoth* ch. 2. sect. 1.

V. 12. [shall ye make ready] or, thus shal yee do: The Hebrews say, These Meat and Drink offerings, whether they be for Burnt-offering or for Peace-offerings, must be according to this measure for every one; (Numb. 15. 12.) they may not add more to these measures, nor diminish ought from them; and if they do diminish, or add more, the whole is made unlawful. Except it be the Lamb of Burnt offering which they bring on the day that they wave the Omer of first-fruits (Levit. 23. 12. 13.) for the Meat-offering thereof two tenth deals of flour, mingled with the third part of an Hin of oil: but though the flour thereof be doubled, yet is not the wine doubled, but the wine for the drink offering, is the fourth part of an Hin. When they measure the Meat or Drink offering, either of a particular person, or of the congregation, they mete it not by a measure of three tenth deals for a bullock, or of two for a ram; but they measure all in one tenth deal, which is in the *Isaurie*, and likewise the oil, &c. The flour with the oil of the Meat-offerings, hinder not the wine; neither doth the wine hinder them: neither doe

the meat or drink offerings hinder the sacrifice. But a man may bring his oblation to day, and his meat and drink offerings ten dayes after; provided, that he have not sanctified them in a ministering vessel. For if he have put them into a ministering vessel (of the Sanctuary,) if they abide all night, they become thereby unlawful. They may bring no Meat or drink offerings, save of clean things; but they may not bring the oil of the beat-offering, nor of the second tithes, nor of the first-fruits, but of common things only. Maimony in *Magna hakerbanoth*, ch. 2. sect. 8. 2. 13. The Burnt and Peace offerings, served (as other sacrifices) to make atonement for the house of Israel, Exod. 45. 17. Levit. 1. 4. and figured Christ's oblation of himself, to reconcile us unto God his Father, and to be our Peace, Heb. 9. 14. & 10. 8. 10. Eph. 2. 14. 15. 16.

The Meat offering, (besides the signification that it had of Christ, Eph. 5. 2.) figured in special manner the faith and sanctimonie of his people, and of their service of God, *Esa. 66. 20. Rom. 15. 16. Pl. 74. 1. Mal. 1. 10. 11.* So the Lord by this addition of the Meat-offering to the other sacrifices in Canaan; taught his people sanctitie in the faith and profession of the Gospel, both touching their persons and actions: and the Drink-offerings, of wine poured out upon, and sanctified by the Altar; were not onely a type of Christ's blood shed for remission of sin, *Mat. 26. 28. 29.* but of our fellowship with him in his afflictions, even to be poured out upon the sacrifice and service of Christians faith, *Philip. 2. 17. 2 Tim. 4. 6.* See the annotations on Levit. 12.

V. 13. home-borne] the natural Israelite. V. 14. stranger] in Greek, *Proselite*; the Gentile converted to the Jewes religion. in your generations] or, throughout, that is, in all ages successively: so in vers. 10.

V. 15. Yee of the church] or, O church, or congregation: or, Concerning the church; which in Targum Jonathan is expounded the whole church. before Jehovah] in the exercises of religion before the Lord: for in civil things, there was not one law for both Israelites and strangers.

16 Verſ. 16. one manner] that is, one manner of praſtitute and obedience, and one puniſhment for tranſgreſſion: Hebr. one judgement. So in verſ. 24.

17 V. 17. And Jehovah ſpake] A ſecond ordinance by the Lords authoritie, is here impoſed upon them that ſhould come into the land of Canaan; that they ſhould give him a cake of the firſt of their dough: which law is no where mentioned by Moſes, ſave in this place. And as the former Law for ſacrificing, taught them holynes by faith in Chriſt who ſhould be ſacrificed for his church: ſo this commandment of Firſt-fruits, taught them to ſhew forth the fruits of faith, by good works, which God appointed his people to walk in.

18 V. 18. When ye come into the land] As a promiſe is here included, that God would bring them into that good land: ſo a dutie of thankfulnes is commanded, that they might remember and acknowledge his mercie; and have his bleſſing continued upon them. The Hebrews doe obſerve, that *This COMING*, differeth from all the *COMINGS* mentioned in the Law: for, in them all it is ſayd, *When thou art* (or ſhalt) come: *When ye are come*, meaning after the poſſeſſion thereof, and dwelling therein: but here it is ſayd, *When ye come*, meaning after they were entred into it, and did eat of the bread thereof, they were bound to give the cake: ſayth Sol. larchi on Num. 15. Now this they did, before the land was parted for inheritance, as appeareth in Joſ. 11. 12. where they did eat of the old corne of the land: and then the *Manna ceaſed*. And as an Omer of Manna was reſerved before the Lord, for the generations of Iſrael, that they might ſee & thankfully remember the bread which God gave them to eat in the wildernes, Exo. 16. 32. 33. ſo a cake of the bread which he ſhould give them in Canaan, was to be given unto him; that they might acknowledge him, to be the preſerver and nourisher of them in the land; for it is he that giveth bread unto all beſts; becauſe his mercie endureth for ever: Pſal. 136. 25.

9 bring you] or, am bringing you thither. Hence the Hebrews ſay, They were not bound by the Law to give the cake ſave in the land of Iſrael only, and when all Iſrael were there &c. Fruits without the land, that are brought into the land; owe the cake: but the fruits of the land, that are carried out of the land, are diſcharged; as it is ſayd, *WHITHER? BRING YOU*: there are you bound, both concerning the fruits of the land, and the fruits without the land. But by the doctrine of the Scriber, they were to ſeparate a cake alſo out of the land; that the law of the cake might not be forgotten out of Iſrael. Maimon in Biccirim (or treat. of Firſt-fruits) ch. 5. ſect. 5. 6. 7.

V. 19. of the bread] that is, of the bread-corne, as in Eſa. 28. 28. Bread (that is Cereale) is bruised: and out of the earth cometh bread, Job 28. 5. Pſal. 104. 14. The Chaldee Oſonathan here paraphraſeth thus, Of the bread of the revenue of the land, and not of rice and millet and leſſer ſeeds. So by the Hebrew canons, Nothing oweth the cake, but the five kinds of graine only; which are, Wheat, and Barley, and Rye, and Fox-ear barley, & Oats: for nothing is called *BREAD*, ſave that which is made of theſe. But he that maketh meat of Rice, Millet, or other like pulſe (or ſeeds,) they owe no cake at all. Maim. in Biccirim ch. 6. ſ. 1. and Talmud Bab. in Challah, ch. 1. ye ſhall heave] that is, ſhall offer up; or, as the Greck and Chaldee tranſlate, ſhall ſeparate; for it was ſeparated by the owner, and offered to the Lord; and ſo was one of the heave-offerings which God gave unto his Preſts, Num. 18. 19. Wherefore it was holy, and whoſoever ſeparated a cake, he firſt bleſſed God who ſanctified them by his commandments, and commanded them to ſeparate a cake. Maim. in Biccirim ch. 5. ſect. 1. 1. An heaver that ſeparated a cake, though in the land of Iſrael, it was no cake. Ibidem ch. 6. ſect. 10. unto Jehovah] in Chaldee, before the LORD. Not that it was brought into the Sanctuary, or offered on the Altar, but given to the Lords miniſter: as it is written, Ye ſhall alſo give unto the Preſt, the firſt of your dough: Exek. 44. 30. By the Hebrew canons, The firſt-fruits, and the heave-offering, and

and the cake, and the principall & the firſt part, [ſpoken of in Num. 5. 7. 8.] and the gifts of the beaſt [that is killed, Deut. 18. 3.] theſe are the Preſts goods: with them he may buy ſervants, and lands, and unclean beaſts, and pay his debts, or wive dowrie, and buy ſlack. Maim. in Biccirim ch. 4. ſ. 14.

10 Verſ. 20. Of the firſt] or, The firſt-fruits, with the firſt fruits of all things, God was to be honoured, Prov. 3. 9. that thereby all the reſt of their food might be ſanctified unto them: For if the firſt-fruits be holy, the lump (or dough) is alſo holy, Rom. 11. 16. & a promiſe of plenty is added to them that thus doe, Prov. 3. 10. as of this particular it is ſayd, ye ſhall alſo give unto the Preſt, the firſt of your dough; that he may cauſe the bleſſing to reſt in thine houſe: Exek. 44. 30. of your dough] of your paſt, or lump. They gave of their corne, firſt-fruits and tithes, and other gifts, to the Preſts, Levites, and poore; when they firſt reaped and threſhed it, Exod. 13. 19. Num. 18. 12. 26. Lev. 23. 22. After them, when they made bread of it, they ſeparated alſo this cake. And as the Levites ſeparated an heave-offering out of their tithes, Numb. 18. 26. ſo the poore that gleaned, ſeparated of their dough; as the Hebrews write, That which is gleaned, and which is forgotten, (Deut. 24. 19.) and the corner, (Lev. 19. 9) &c. though they be free from the Trumah (or heave-offering,) yet they owe the cake. Likewise the firſt tithes &c. Maim. in Biccirim, ch. 6. ſ. 3. And though other ſeeds or pulſe, owe not the cake, as is before noted, yet they ſay, He that mixeth the meal of wheat, and the meal of rice, and maketh dough of them; if it have the taſt of the wheat, it oweth the cake; and if not, it is diſcharged. Though it be but the leaven of wheat among dough of rice, if it have any taſt of the wheat, it oweth the cake. Dough that is kneaded with wine, or oil, or honey &c. if they bake it in an oven, or on the hearth, or pan, or in a frying-pan &c. oweth the cake. But he that maketh dough to drie it in the ſun only, or to baile it in a cauldron, it is diſcharged of the cake. &c. alſo parched corne, that is kneaded with water, or honey, and eaten without baking, is diſcharged: for nothing oweth the cake, but dough, it

and whereof it is to be bread baked for mans meat. Ibidem ſect. 11. 12. And for the quantitie of dough, out of which a cake is to be given, they lay, An Omer full of meal, whether it be of one of the five ſorts of graine, or of all of them mixed together, the dough thereof oweth a cake. And it is unlawful for a man to make his dough of a liſſer quantitie, that it may be free from paying the cake. Ibidem ſ. 15. 16. What the Omer is, ſee on Exod. 16. 36. And from that meaſure of Manna which God gave every one for a day; did they gather this quantitie, that an Omer of meal, ſhould pay a cake to the Lord, as Sol. larchi on this place ſheweth.

a cake] or, loaf; made of the dough aforeſayd. He that ſeparateth meal for his cake, it is no cake: but the reſidue of the dough oweth a cake. When they put water to it, and the meal is mixt with the water; they ſeparate a cake of the firſt thing which is kneaded, as it is written, *THE FIRST OF YOUR DOUGH*. That dough which oweth a cake by the Law; he that eateth thereof, it is to be beaten. Maim. in Biccirim ch. 8. ſ. 2. 5. of the threſhing-floor] that is, of the corne in the threſhing-floor; as it is your dute religiously to ſeparate firſt fruits of your corn in the floor, ſo of the dough in your Houſes. Thus the floor is uſed for the corne therein, in Deut. 16. 13. Sol. larchi underſtandeth it thus; as the heave-offering of the floor, of which there is no limited meaſure (by the Law); and not as the heave-offering of the tithes, whereof there is a limited meaſure. So for the quantitie, it ſhould be voluntarie, ſo much as men would give. How be it, their wiſe men (they ſay) ſet a meaſure; viz that they ſhould ſeparate the fourth and twentieth part of the dough, that it might be a gift meet to be given. But the baker, that maketh bread to ſell in the ſtreet, ſeparateth the eighth and fortieth part: for, becauſe his dough is much, there is in this quantitie ſufficient for a gift. Maim. in Biccirim, ch. 5. ſect. 2. So the Chaldee of Ionathan expoundeth this verſe. The firſt-fruits of your dough, a cake, one of 24. (that is, the four & twentieth part) ſhall ye ſeparate as a ſeparated-offering for the Preſt, &c.

- 21 Verſ. 21. *ye ſhall give*] The repeating of the commandment, ſheweth it to be of importance; and though the Preiſt had it, yet was it given to the LORD, whole bleſſing therefor was promiſed to the obſervers of this Law, *Ezek. 44. 30.* And as all things given unto God, were to be holy, pure and clean, ſo of this the Hebrews write, *A man may not make his dough in uncleanes at all, but is to be admoniſhed, & muſt be careful that he be clean, both he and his veſſels, that he may ſeparate a pure cake. Adam. in Bicevum chap. 8. ſect. 11.* in your] or, throughout your generations, in all ages: wherefore this ordinance was kept by Iſrael, after they were returned out of Babylon, *Nehem. 10. 37.* And beſides that all their bread was ſanctified unto them by theſe firſtfruits, and God was honoured, by whole word man liveth, & not by bread onely, *Deut. 8. 3.* it ſeemeth to have a further ſignification of the choſen people of God, as Paul applieth this phraſe of the firſtfruits, and of the lump of dough, unto the ſtate of Iſrael, *Rom. 11. 16.* as the Prophet ſpeaking of the firſtfruits alſo ſayth, Iſrael was holyneſs to the LORD, the firſtfruit of his increaſe, all that eat him, ſhall be guiltie &c. *Ier. 2. 3.* And thus the Jewes of old underſtood this commandment of the Cake, that it ſignified in myſterie the congregation of Iſrael, called the firſtfruits of the world; which when it is put into the oven that burneth with the fyre of the holy bleſſed God, it is neceſſary to ſeparate therefrom a cake, that it be not partaker of ſevere judgment; and therefrom is a bleſſing reſerved in the world, (*Ezek. 44. 30.*) R. Menachem on Numb. 15.
- 22 V. 12. *when ye ſhall have ſinned ignorantly*] or, if ye have erred, that is doen unadviſedly of ignorance, error, or overſight, where-to is appoſed, lynning with an high hand, *verſ. 30.* See the annotations on *Levit. 4. 2.* As in the two former Lawes, the Lord repeated & enlarged the doctrines of faith, and of good works: ſo here he doth the like concerning the forgiyenes of ſynns which his people through infirmities doe fall into, that all the chief points of Chriſ-

tian religion, are here renewed unto the, have not doen all] The words of this Law, differ from the former in *Lev. 4. 2. 13.* which ſpoke of doing that which ſhould not be doen, whereas this ſpeaketh of not doing all which ſhould be doen. There alſo, the ſacrifice which the congregation ſhould bring, was a Bullock for a Syn-offering, *Lev. 4. 14.* here (in *verſ. 24.*) they are willed to bring, a Bullock for a Burnt-offering; and a goat-buck, for a Syn-offering. Whether is this difference, in reſpect of the commandments, forbidding evil works, and requiring good; as the words ſeem to import? Or, as the Hebrews expound it, doth this here reſpect the ſyn of idolatrie onely? Or, as others underſtand it, is that for all the tribes generally; and this for the ſeveral tribes, cities and townes as they were ſevered in the land of Canaan? Or is this (in myſterie) an increaſe of the ſacrifice in Canaan; as in prophetic of the dayes of the Goſpel, the Meat and drink offerings (which Chriſtians ſhould ſpiritually offer with their ſacrifices,) are of greater quantitie, then thoſe which were offered under Moſes? *Ezek. 46. 5. 11.* compared with *Numb. 15. 4. 5. 6. 7. & 18. 30. &c.*

Verſ. 23. Even all] This ſheweth the large extent of this Law, and the weight thereof, by repeating things ſo expreſſly. The Hebrews, which underſtand this of idolatrie onely, ſay, that that one commandment, is as all the commandments &c.; and that this ſheweth, that whoſoever profeſſeth idolatrie, is as if he denied all the Law wholly, as all that the Prophets have prophesied, as it is written, AND HENCEFORWARD: Sol. Iarchi on Numb. 15. and Maimony tom. 1. treat. of Idolatrie, ch. 2. ſect. 4.

V. 24 by ignorance] in Greek, unwittingly: ſee *Lev. 4. 2.* where the eyes] underſtand, hidden from the eyes, as is expreſſed in *Lev. 4. 13.* This the Hebrew doctors underſtand of things erroneouſly taught by the governours, and practiſed by the people, concerning idolatrie; as is ſhewed in the annotations on *Lev. 4. 13.* and ſo Sol. Iarchi expoundeth here this place.

ſhall make-readie] that is, ſhall offer for a ſacrifice, *Levit. 4. 14.* And this the Hebrews underſtand not of one ſacrifice for the twelve tribes, but for every tribe ſo much. If the error be in idolatrie, that they (the governours) have erred, and taught it: they bring a bullock for a Burnt-offering, and a goat-buck for a Syn-offering, for every tribe; & this oblation is that which is ſpoken of in *Numb. 15.* ſayth Maimony in *Shegagoth*, ch. 12. ſ. 1. and Talmud in *Horagoth*, ch. 2. See the notes on *Lev. 4. 14.* This expoſition for the number, may ſeeme probable: becauſe the people returned from captivitie, offered for all Iſrael, in Burnt-offerings twelve bullocks, and twelve goat bucks for a Syn-offering, according to the number of the tribes, *Ex. 8. 35.* youngling] Heb. ſon of the herd: a bullock was alwayes of the ſecond yere or upward: ſo, the goat buck following.

Burnt-offering] which ſignified atonement and ſanctification by the death of Chriſt; as is ſhewed on *Lev. 1.* of reſt] that is, of ſweet ſmell, as the Greek tranſlateth: the Chaldees ſayth, to be accepted with favour before the LORD, to the manner] or, right, ordinance: Hebr. to the judgment; meaning the meaſure preſcribed of God, in *verſ. 10.* for a Syn-offering] in Greek, for ſyn. This word in Hebrew is written with want of a letter, which elſewhere uſually is expreſſed: whereupon Sol. Iarchi noteth, that it is not as other Syn-offerings; for all Syn-offerings that are by the Law brought with the Burnt-offering, the Syn-offering is before the Burnt-offering, as it is ſaid, (in *Levit. 5. 10.*) And the ſecond he ſhall make a Burnt-offering: but this Burnt-offering is before the Syn-offering. The manner of offering this Syn-offering was like the bullock, in *Lev. 4.* it was killed in the court yard, the blood was carried into the Sanctuary & ſprinkled ſeven times before the Lord; the fat was burned on the Altar in the court yard; and the body of the beaſt, was carried forth, and burnt without the camp: ſo figuring Chriſt, who ſhould be ſlain for the ſynns of his people, and by his own blood enter into heaven; his bodie being crucified

without the gate of Ieruſalem, *Heb. 9. 11. 12. 24. & 13. 11. 12.* If the great Aſſiſe (of Magiſtrates) ignorantly ſyn in teaching idolatrie, the whole congregation bringeth twelve bullocks for Burnt-offerings. And twelve goats Syn-offerings, and they are burned, becauſe their blood is carried into the Sanctuary, &c. Though but one tribe onely commit (the ſyn,) if it be the moſt part of the church; then all the congregation bring, for idolatrie, twelve bullocks, and twelve goats.

V. 25. for all the congregation] or, for every congregation; whereby may be implied the ſeveral tribes, cities, townes, and ſynagogues. So in *verſ. 26.* an ignorance] or, an error; in Greek an unwilling ſyn: ſo in *verſ. 26.* brought their oblation] in Greek, have brought the gift thereof.

a Pyre-offering] in Chaldee, an oblation before the LORD: and this is meant of the Bullock the Burnt-offering, as Sol. Iarchi noteth. their Syn-offering] this is the goat; ſayth Sol. Iarchi. before Jechovah] R. Menachem from former authors ſpeaketh of theſe phraſes here uſed, unto the LORD, and before the LORD, that it is meant of him and his judgment hall; whereby it appeareth that the myſterie of the Trinitie in the Godhead, was of old believed by the Jewes, though now they oppugne the ſame. For there was no Court or judgment hall in Iſrael, leſſe then of three judges: and being by them here and in other places applied unto God, and in caſe of ſacrifice and expiation of ſyn, which they did hold peculiar unto God alone; it ſheweth that they once acknowledged a Trinitie of perſons in the Godhead, to whom ſacrifices for the ſynns of men were offered.

V. 26. and the ſtranger] the believing gentile, as the Greek tranſlateth, and the proſelyte that cometh unto you. Thus the Lord ſheweth himſelf to be the God of the Gentiles alſo. *Rom. 3. 29.*

V. 27. if one ſoule] or, any ſoule, that is, any perſon: the Chaldee expoundeth it one man. So in *Lev. 4. 27.* through ignorance] in Greek, unwillingly. This alſo,

by the Hebrews (as Sol. Iarchi here) is expounded of the syn of idolatry. *of her [first] year* Hebr. daughter of her year; in Greek, a yearling: see the notes on Exo. 12. 5. In Levit. 4. 32. he might also bring an ewe-lamb for his Syn; which may likewise be understood here. But Sol. Iarchi sayth, For other transgressions, a particular man bringeth an ewe-lamb, or a shee-goat: but for this (of idolatry) a shee-goat is appointed.

39 V. 29. one law shall be to you; that is, ye shall have one law: the Greek translateth, one law shall be among them, (or for them.) that doeth] or, that committeth, to woe; the syn, through ignorance: in Greek, who-forver doeth unwillingly. Thus the Law promisseth grace in Christ, in that it appointeth sacrifices and preists that can have compassion on the ignorant, and on them that erre, Heb. 5. 2. In this faith, David prayeth unto God, Ignorances (or Unadvised errors) who doeth understand? dense thou me from secret lynns Psalm. 19. 13.

30 Ver. 30. the soule] in Chaldee the man with an high hand; that is, boldly, proudly and presumptuously, as the Greek translateth, with the head of pride; and Targ. Jonathan, with pride, (or presumption.) This phrase, when it is spoken of good works, meaneth boldnes, courage and magnanimity, in hart and carriage, as Israel went out of Egypt with an high hand, Num. 33. 3. Exod. 14. 8. but here of evil, it meaneth pride and presumption shewing it self openly and boldly; which Onkelos in Chaldee expoundeth with an uncovered head; as being not ashamed of the deed; (for when men were ashamed they used to cover their heads, Jer. 14. 4.) Of like sort, is the high arme, in Job 38. 15. (where the Greek also expoundeth it, the arme of the proud;) and the high (or lofty) eyes, Psal. 18. 28. & 131. 1.

reproacheth] or, blasphemeth; which the Greek and Chaldee translate provoke to anger. It meaneth a reproaching with words, as in 1 King. 19. 6. 22. and is applied here unto deeds, as also in Ezek. 20. 27. yet in this your fathers have reproched (or blasphemed) me, in that they have trespassed & tres-

passed against me. So a presumptuous synner, is counted as a blasphemer of God; and hath no sacrifice for his syn, but is to be cut off. And this word Christ hath respect unto in Luke 12. 10. unto him that blasphemeth against the holy Ghost, it shall not be forgiven. that soule] in Chaldee, that man. cut off] in Greek and Chaldee, destroyed: which phrase the Apostle useth in Act. 3. 23. shall be destroyed from among the people. That word meaneth destrued on by the hand of God, as in 1 Cor. 10. 10. Heb. 11. 28. So the Hebrew doctors understand the cutting off, mentioned in the Law of Moses: which sometime is so explained, as in Lev. 17. 10. God sayth, I will cut him off from among his people. But if there were witnesses of the fact, the Magistrates punished them, eyther by death, or beating: see the notes on Deut. 25. 2.

V. 21. despised the word] or, contemned, set it at nought, as vile; dishonoured it. Hereupon is that proverb, He that despiseth the word, shall be rewarded; Prov. 13. 13. broken] or disannulled, frustrated, made void: it is opposed unto establishing or confirming. This word Christ useth in Mark 7. 9. Full well ye frustrate the commandments of God. Vually it is applied to the breaking of the covenant of God, as in Gen. 17. 14. Levit. 15. 44. and often in the Prophet; sometime, of the Law and commandments, Psal. 119. 126. Ezr. 9. 14. Heb. 10. 28.

shall utterly be cut off] or, shall be cut off with cutting off: the doubling of the word, is for more certaintie, and speed; and as the Hebrew doctors gather from it, in the world and in the world to come: see the annotations on Gen. 17. 14. So R. Menachem here sayth, Although we finde Apostates (from God) to live more then 50. years, and that they are not cut off from the life of this world; yet know that their deprete hang upon them in this world, and vengeance shall be taken on them abundantly in the world to come. his iniquity] or, the iniquity of it, (of the soule, that is of the person) shall be upon it; or in it, or, with it. By iniquity, understanding punishment

ishment for iniquity, as in Gen. 19. 15. and as Syn, is for the punishment of Syn, Lev. 25. 9. Or, we may take iniquity properly; 25 Sol. Iarchi expoundeth it, when iniquity is in him, that he repenteth not. R. Menachem here allegeth an exposition of the ancients, that soule shall be cut off, and the iniquity thereof with it: as if he should say, the iniquity shall cleave unto it as if it were cut off, (as in Esai. 66. 24) Their worme shall not dye; which Jonathan (the Chaldee paraphrast) expoundeth Their soule shall not dye. And our Doctors have sayd, It shall be cut off in this world, it shall be cut off from the world to come. So the Chaldee on Moses, which goeth under the name of Jonathan, paraphraeth, that man shall be destroyed in the world that is to come, and shall give account of his syn, at the great day of judgment.

32 Ver. 31. were in the wilderness] For so (sayth Chazkuni) it was decreed concerning them, that they should not come into the land of Canaan. In the former commandments of the Drink offering, and Cake, it was written, When ye be come into the land & ore, to teach that they were not to practise them save in the land: but the Sabbath was to be kept both within the land, and without, though ye were in the wilderness; and therefore it is written concerning it, IN THE WILDERNES.

33 Ver. 34. in ward] that is, in prison. So they dealt with the blasphemer, in Lev. 24. 15. it was not declared] in Greek, they had not judged, or determined. Wherefore was it not so? since the Law had twice sayd, that the breaker of the Sabbath should dye. Exod. 31. 4. & 35. 2. Sol. Iarchi sayth, it was not declared what manner of death he should dye; but they knew that he that profaned the Sabbath was to dye. And the Chaldee called Jonathans paraphraeth thus; This judgment was one of the foure judgments that came before Moses the Prophet, which he judged according to the word of the holy (God.) Some of them were judgments of lesser moment, and some of them, judgments of life and death. In the judgments of lesser moment (of pecuniary matters), Moses was read; but in judgments

of life and death he made delayes. And both in the one and in the other, Moses sayd, I have not heard, [viz. what God would have done.] For to teach the heads (or chief) of the Synedriens (or Assessors) that should rise up after him, that they should be ready to dispatch necessary causes (or money matters,) but not haire in matters of life and death. And that they should not be ashamed to inquire, in causes that are too hard for them; seeing Moses was the master of Israel, had need to say; I have not heard. Therefore he is pronounced him, because as yet it was not declared, what sentence should be upon him. The foure judgments which he speaketh of, were about the unclean that would keep the Passover, Num. 9. 7. 8. & the daughters of Zelophead that claimed possession in the land, Num. 27. 4. 5. (these were the cases of less importance;) about the blasphemer, Lev. 24. and the Sabbath breaker here: both which he kept in ward, till he had answer from the Lord.

35 V. 35. stone him] This was the heaviest of all the foure kinds of death, that malefactors suffered in Israel: see the notes on Exod. 21. 12. without the camp] Hereupon they used to carie such out of the cities, and execute them farre off from the judgment hall, as Sol. Iarchi noteth. So they dealt with Stephen, calling him out of the cite, and stoning him, Act. 7. 58. likewise with Naboth, 1 King. 21. 13. also with the blasphemer, Levit. 24. 14. which was a circumstance thus aggravated the punishment, being a kind of reproach, as the Apostle noteth, Heb. 13. 11. 12. 13. And this severity, the weight of what weight the commandment touching the Sabbath is, the profanation wherof God would have thus to be avenged. And it further signified the eternal deare of such as doe not keep the Sabbath of Christ, entering into the rest of God by faith, and ceasing from their own works, as God did from his. Heb. 4. 1. 2. 3. 4. 10. 11.

37 V. 37. And Jehovah sayd] After the violating of the Sabbath, and punishment for it, God giveth a Law and ordeineth a signe of remembrance, to supple the sanctification

sanctification of his people, that they might think upon his commandments & doe them.

Verf. 38. *forms of Israel* This law for fringes, concerned Israel onely, not other nations; and as the Hebrewes say, men onely were bound to wear them, not women. *Women & servants & lile children, are not bound by the Law, to wear the Fringe.* But by the words of the Scribe, every child that knoweth to clothe himself, is bound to wear the fringe, to the end he may be trayned up in the commandments. And women and servants that wil wear them, may so doe; but they blesse not [God, as men doe, when they put them on:] and so all other commandments which women are not bound unto, if they wil doe them, they doe them without blessing first. *Maimonist* in Zizith (or treat. of Fringes) ch. 3. sect. 9. that they make] they themselves, and not heathens for them: a Fringe which is made by an heathen, is unlawfull, as it is written, *Speak to the sons of Israel, that they make unto them. Maim.* in Zizith, ch. 1. §. 12.

a Fringe] that is, Fringer, as in Deut. 22. 12, Moses speaketh of many: and so the Greek and Chaldee translate it here. A Fringe is in Hebrew called *Tzitzith* (or *Zizith*), which in Ezek. 8. 3, is used for a lock of haire of the head, & is here applied to a Fringe, the threads wherof hang down as locks of haire. And the Hebrew doctors call it also *Guanaph*, that is a Branch, because it hangeth as branches or twigs of a tree. The Branch which they make upon the skirt of a garment, is called *Tzitzith*, because it is like to (*Tzitzith*) a lock of the head, Ezek. 8. 3. And this branch is call'd White, because we are not commanded to dye (or colour) it. And for the threads of this Branch, there is no set number by the Law And they take a thread of wooll, which is dyed like the colour of the Firmament, & tye it up to the Branch (or Fringe); and this thread is called *Blew*. *Maim.* in Zizith, ch. 1. sect. 12. The Fringe is called in Greek *Cruspeda*, and this word is used by the holy Ghost in *Mat.* 23. 5 and offit, the Chaldee also calleth it *Cruspeda*. The Greek and Chaldei used for Fringes, in Deut. 22. 12,

were the thrums of the cloth which was woven: and *Tzitzith* the Fringe here spoken of, were threads tied unto those thrums, with knots. on the skirts] Hebr. on the wings. This is expounded in Deut. 22. 12, on the four skirts, (or wings.) The four end, or border of a garment is usually called a wing, as in Ruth 3. 9. 1 Sam. 15. 27. & 24. 5. 11. Deut. 22. 30. Zach. 8. 23. Ezek. 1. 3. Hag. 2. 12. So the four endes or corners of the earth, are called the four wings thereof, *Esaï.* 11. 12. *Ezek.* 7. 2. *Iob* 37. 3. & 38. 13. The garment which a man is bound to make the Fringe on, by the Law, is a garment which hath foure skirts, or more then foure: and it is a garment of wollen or of linnen onely. But a garment of other stuff, as of silk, or cotton, or camel's haire, or the like, are not bound to have the Fringe, save by the words of our wise men, that men may be admonished to keep the precept of the Fringe. For all clothes spoken of in the Law absolutely, are not save of wollen and linnen onely. When he maketh a fringe on a garment that hath five or six skirts, he maketh it but on some of the skirts, as it is sayd, *Vpon the FOVRE SKIRTS*, Deut. 22. 12. A garment that is borrowed, is not bound to have the Fringe, for 30. dayes; after and thence forward, it is bound. A garment of wooll, they make the white thereof of threeeds of wooll: and a garment of flaxe (or linnen) they make the white thereof of threeeds of flaxe, and so of every garment after the kinde thereof. &c. Every man that is bound to doe this commandment, if he put upon him a garment which is meet to have the Fringe; must put on the Fringe, and then put the garment on; and if he put it on without the Fringe, he breaketh the commandment. But clothes meet to have the fringe, so long as a man putteth them not on, but foldeth and layeth them up, they are not bound to have the fringe: for it is not a dute in respect of the garment, but in respect of the man, which hath the garment. *Maim.* in Zizith ch. 3. sect. 1. & 5. 10. upon the Fringe] or, with the fringe. a ribband] or, a thread; the word is Englished in *Judg.* 16. 9. or a lace, as in *Exod.* 39. 31. it hath the name of twisting or wreathing. The Greek and Chaldei translate it, a thread: and so it is explained

plained by the Hebrew doctors; who also lay, whether they were threads of white, or threads of blew, if he would make them of twisted threads, he might so doe; and though the threads were twisted of eight threads, and a ribband made of six, it was counted but one thread. The threads of the Fringe, whether white or blew, must be spun for the fringe by name. *Maimonist* in Zizith, ch. 1. §. 10. 11. of blew] or, of white colour. The Hebrewes say, the blew spoken of in the Law in every place, is wool dyed; and like the clear firmament. And the blew for the fringe, must be dyed in a knowne dye that will continue in the faire colour and not change; and whatsoever is not so dyed, is unlawful for the Fringe, though it be like the colour of the Firmament: The dye for this blew, was made (they say) with the blood of the Chalcion, which is a fife of blew colour, and the blood of it is black as ynke; and it is found in the salt sea. And with that blood they mixe vromilion &c. Also it must be dyed for the fringe by name. *Maim.* in Zizith ch. 2. §. 1. 2. 3. and Talmud in *Menachoth*, ch. 4. As for the Fringe, (which they usually call the White, because it was not commanded to be dyed,) it might be of any colour, as the garment it self; except blew: wherof they write thus, The garment which is all red, or green, or if other dyed colours, they make the white threads (or Fringes) thereof, like the dyed threads thereof; green, if it be green; or red, if it be red. If it be all blew, then they make the white (the Fringe) thereof of other colours, any save black, for that will turne and appeare blewish; and they tye upon all, one thread of blew; like as they doe in other fringes which are not dyed. *Maim.* *Ibidem* ch. 2. sect. 8. By reason of this different colour, they also say, There are found in this commandment (of the Fringe,) two commandments; that a man make on the skirt, a branch, a thread of blew; (Num. 15. 38.) And if he blew hindere not the white; neither doth the white hinder the blew. At, if a man have no blew, he maketh the white alone &c. Though, one haire be not another, yet are they not two commandments but one. Our former wise men have sayd (from these words,) And it shall be

unto you for a Fringe, Num. 15. 38. this teacheth, that both of them are one commandment. And the four fringes (on the 4. skirts) doe hinder one another [so that one may not be without another,] for they foure, are one commandment, (*Deut.* 22. 12.) And he that weareth a garment wherein is the white & fringe) or the blew (ribband,) or both of them together, he keepeth one commanding precept. *Maim.* in Zizith, ch. 1. sect. 3. 4. 5.

V. 39. for a fringe] By the institution of God it was made unto them a Fringe, and so a religious signe to help their memories, and to further their sanctification: wherfore they used to sanctifie this, as all other like di vine ordinances, by prayer; and when they put on this garment, they blessed the Lord their God, the King of the world, which sanctified them by his commandments, & commanded them to aray themselves with Fringes. And wherfore they clothed themselves herewith in the day time, they blessed for them before they put them on. But they blessed not for the Fringes at the time of the making of them, because the end of the commandment is that they should be arayd herewith. *Maim.* in Zizith ch. 3. §. 8. that ye may see it] or, and ye shall see (or look upon) it, on your selves, & one on another. Wherfore the Hebrewes say, A blinde man was bound to wear the Fringe: for though he saw it not, others did see it. *Maim.* in Zizith ch. 3. §. 7. By many meanes of sundrie sorts, God warned his people of old, to walk religiously and honestly before him; and it is observed by some of themselves, that The holy blessed God left nothing in the world, wherein he gave not some commandment to Israel: if they went out to plow; and an asse together, *Deut.* 22. 10; with an ox and an asse together, *Deut.* 22. 10; if to sow; Thou shalt not sow with diverse kinds; *Lev.* 19. 19. if to reap; Thou shalt not reap the corner of thy field &c. *Levit.* 19. 9. if to tread their dough; Of the first of your dough, ye shall offer a cake, *Numb.* 15. 20. if they killed (a beast); They shall give unto the Priest, the shoulder and the two cheeks &c. *Deut.* 18. 3. if they found a birds nest; Thou shalt find away the dam; *Deut.* 22. 6. 7. if they caught

caught wilde-beast or foule; He shal poure out the blood thereof, and cover it with dust, Levit. 17. 13. if they pleased; Ye shal count as uncircumcised the uncircumcision thereof &c. Levit. 19. 23. if they had a man child borne; The foreskin of his flesh shalbe circumcised, Lev. 12. 1. if they buried the dead; Ye shal not cut your selves, &c. Deut. 14. 1. if they shaved themselves; Ye shal not round a corner of your head &c. Lev. 19. 27. if they builded an house; Thou shalt make a battlement &c. Deut. 22. 8. And thou shalt write them upon the poster &c. Deut. 6. 9. if they clothed themselves; Ye shal makeye a Fringe, &c. Chazkuni on Num. 15. and remember all | This was the spiritual use of this ordinance, that it mought lead them unto a continual remembrance and practise of all the Law; without which, the outward rite was vaine. The many threads of the Fringes on the 4. skirts of their garment, signified the many commandments of God, which they should put upon them, to be as it were clothed with them, and to walk in them: the heaven coloured ribband, taught them an heavenly affection to all the law, and an holy conversation. And led them spiritually to put on the wedding garment, Mat. 22. 11. the Lord Iesus Christ, Rom. 13. 14. the whole armour of God, Eph. 6. 11. and the new man, which after God is created in righteousness and holynes of truth, Eph. 4. 24. that their conversation might be in heaven; Philip. 3. 20. From these words, the Hebrew doctors say, A man should alwayes be careful to aray himself with such a garment as was bound to have the Fringe, that he might keep this commandment: and in the time of prayer, he is to be warned hereof more especially. It is a great shame for wise men, that they should pray, and not be arayed herewith. A man must for ever be warned of this commandment of the Fringe, for the scripture maketh it of great weight, and all the commandments every one depend upon it Maim. in Z xiv ch. 3. fcl. 11. 12. But they abused this, as other divine ordinances, to superstition and hypocricie; and were reproved by our Saviour for making their Phylacteries broad, and enlarging the borders

(or fringes) of their garments; Mat. 23. 5. And this their vanitie (collecting the spiritual end) appeareth in their writings, for unto the thumms or threads of the garment, which were three inches, they fastned threads doubled in the middle, whole length (they say) might not be less then four inches, but more then so, they might be, though a cubite, or two cubits. Maim. in Z xiv, c. 1. f. 6. And for the vertue herot, they say, who so diligently keepeth this law of fringes, is made worthy, and shal see the face of the Majestic of God: (Baal harteum on Num. 15.) and when a man is clothed with the fringe, and goeth out therewith to the dore of his habitation, he is safe, and God respiceth, and the destroying Angel disparteth from thence, and the man shalbe delivered from all hurt, and from all destruction &c. (R. Menachem on Num. 15.) Thus easie it is for men to abuse holy things, and to pervert the right use and end of them, by their own inventions. See the Annotations on Exod. 13. 9. And although they put so great religion in these fringes, yet as they have lost the spirit and life of this commandment, so God hath deprived them of the outward rite, that they have not at this day, (by their own confession) the blew or heaven coloured ribband; The blew (teeleth) is not found in our hands: at this day, because we know not to make the dye (or colour) of it: for every blew in wooll, is not called teeleth. But the Teeleth (or Blew spoken of in the Law) is it known that it is impossible to make it at this day; and therefore we make the white only; sayth Rambam (or Maimony) in his exposition on Talmud Bab. in Menachoth, ch. 4. and that ye seek not; or, and ye shall not seek (or search, as Num. 14. 36.) which word Solomon applieth to his hart searching out things by wisdom, Eccl. 1. 13. & 7. 25. The Greek here translateth it, turne asile; the Chaldee, erre (or goe astray.) your hart | in Chaldee, the imagination of your hart. Here God calleth men from their own wisdom and inventions, to his Law only; for every imagination of the thoughts of mans hart, is only evil every day. Gen. 6. 5. Add,

And, be that trusteth in his own hart, is a foole, Prov. 18. 26. your eyes | in Chaldee, the sight of your eyes. So the holy Ghost sayth, we kin the ways of thine hart; and in the sight of thine eyes; but know thou, that for all these things, God will bring thee into judgement; Eccl. 11. 9. And h'Apollie mentioneth the lust of the eyes, as that which is not of the Faiber, but of the world, 1 Job. 2. 16. The Hebrewes say, The hart and the eyes, are the eyes for the bodie, and brokers to bring it into transgression: the eye seeth, and the hart lusteth, and the bodie doth the transgression. Sol Iarchi on Num. 15. The Lord condemning the hart, which is the most noble of all the inward parts, & the eyes which are the most excellent of all the outward: teacheth that the whole man is corrupted through out; and to be reformed by the Law and spirit of God. For, except a man be borne of water & of the Spirit, he cannot enter into the kingdome of God; Job. 3. 5. you goe a-whoring | in Chaldee, you erre (or goe astray.) To goe a-whoring after other gods, is an usuall phrase for idolatrie, Exod. 34. 15. Deut. 31. 16. 1 Chron. 5. 25. Judg. 2. 17. the same is implied here, as God sayth, I am broken with their whorish hart, which hath departed from me; and with their eyes, which goe a-whoring after their idols; Ezek. 6. 9. but it meaneth also all other synns, which mens unclean harts and impure eyes carrie them, unto, with content and delight: see Lev. 20. 16. Psalm. 106. 39. 1am 4. 4. The Hebrewes say, If any man be drawn after the thoughts of his hart, he wilbe found a waster of the world, because of the stendernes (or shortnes) of his understanding. A, sometimes he will search after idolatrie; and sometimes will think particularly of the Creator, whether there be any or none: What as is above, and what beneath; what was before, and what shalbe after. And sometimes of prophesie, whether it be true or no; and sometimes of the Law, whether it be from heaven or no. And he knoweth not what to judge of them, till he know the truth concerning his Creator, but wilbe found a revolter unto himselfe. Concerning this thing is that warning in the Law, where it is sayd, And ye shal not seek

after your hart, and after your eyes; after which ye goe a-whoring. Numb. 15. 39. as if he should say, There shal not any one of you, be drawn after his own stender understanding (or knowledge, 1. as to imagine that his cogitation can attaine to the truth: so have our wise men sayd, AFTER YOUR HART, this (meaneth) heresies; and AFTER YOUR EYES, this is whoredome. And this is an occasion for a man to deprive himself of the world (or I fe) that is to come. Maimony treat. of Idolatrie, ch. 2. fcl. 3.

CHAPTER 16.

1. Korah, Dathan, Abiram, and On, with 250. Princes, rise up against Moses and Aaron, about the Priesthood and government of the church. 5. Moses referreth the trial of the cause unto God, and reproveth Korahs ambition. 12. He sendeth for Dathan and Abiram, who reproveth him, and wil not come up. 15. He prayeth against them, 16. and gathereth Korah and his company with their censers, before the Tabernacle. 20. The Lord threatneth to consume the rebels, and commandeth the people to separate from them. 31. The earth swalloweth up Dathan, Abiram, and all Korahs men, and a fyre from the Lord, devourerth the 250. that burned incense. 36. The censers are reserved to cover the altar, for a signe unto Israel. 41. All the congregation murmur against Moses & Aaron, as they that had killed the Lords people. 44. The Lord killeth 14700. of them with a plague. 46. Aaron by incense stayerth the plague.

§ § §

AND Korah the son of Izhar, the son of Kohath, the son of Levi, he took men: and Da han, and Abiram the sons of Eliab, and On the son of Peleth, sons of Reuben. And they rose up, before Moses; and men of the sons of Israel, two hundred and fiftie: Princes of the Congregation, the called of the assemblie, men of name. And they gathered them-

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selves

selves together, against Moses and against Aaron, and said unto them; *You take too much upon you; for all the congregation, all of them are holy; and Jehovah is among them; and wherefore lift ye up your selves, above the church of Jehovah?* And Moses heard it, and fell upon his face. And he spake unto Korah, and unto all his congregation, saying; *Even in the morning Jehovah will make known him that is his, and who is holy, and whom he will cause to come near unto him; even him whom he hath chosen, he will cause to come near unto him.* This do ye: take unto you censers; Korah, and all his congregation. And put ye fyre in them, and put incense on them, before Jehovah to morrow; and it shall be, that the man whom Jehovah doeth choose, he shall be holy: *ye take too much upon you, ye sons of Levi.* And Moses said, unto Korah: *Hear I pray you, ye sons of Levi. It is a small thing for you, that the God of Israel hath separated you, from the congregation of Israel; to bring you near unto him; to serve, the service of the Tabernacle of Jehovah; and to stand, before the congregation, to minister unto them?* And he hath brought thee neere, and all thy brethren the sons of Levi, with thee: and seek ye, the priesthood also? For which cause, thou and all thy congregation, are gathered together against Jehovah: and Aaron what is he, that ye murmur against him? And Moses sent, to call Dathan and Abiram, the sons of Eliab: and they said, We will not come up. *It is a small thing, that thou*

hast brought us up, out of the land that floweth with milk and honey; to kill us, in the wilderness: that thou makest thyself a prince over us, even making thyself a prince? Moreover, thou hast not brought us into a land that floweth with milk and honey, & given unto us, an inheritance of field and vineyard: wilt thou dig out the eyes of these men? we will not come up. And Moses was very wroth; and he said, unto Jehovah; *Respect not thou their offering: I have not taken one ass from them; neither have I hurt, one of them.* And Moses said unto Korah; Thou and all thy congregation, be ye before Jehovah: thou and they, and Aaron, to morrow. And take ye every man his censer, and put incense on them; & bring ye nere before Jehovah, every man his censer; two hundred and fiftie censers: and thou and Aaron, each man his censer. And they took every man his censer, and put fyre on them, & put incense on them: and they stood, at the dore of the Tent of the congregation, and Moses and Aaron. And Korah gathered against them, all the congregation; unto the dore of the Tent of the congregation: and the glorie of Jehovah appeared, unto all the congregation.

And Jehovah spake, unto Moses and unto Aaron, saying. Separate your selves, from among this congregation: and I will consume them, as in a moment. And they fell upon their faces, & said; O God, the God of the spirits, of all flesh: shall one man syn, and wilt thou be fervently wroth with all the congregation? And

And

And Jehovah spake, unto Moses, saying. Speak unto the congregation, saying: Get you up from about the tabernacle of Korah, Dathan, & Abiram. And Moses rose up, and went unto Dathan and Abiram: and the elders of Israel, went after him. And he spake unto the congregation, saying; Depart, I pray you, from the tents of these wicked men; and touch not, any thing that is theirs: lest ye be consumed, in all their synns. And they went up, from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out and stood, in the dore of their tents; and their wives, and their sons, and their little ones. And Moses said; Hereby ye shall know, that Jehovah hath sent me, to doe all these works: for *(I doe them)* not, of mine own hart. If these men dye, as all men dye; and they be visited, after the visitation of all men: Jehovah hath not sent me. But if Jehovah create a new thing; & the earth open her mouth, and swallow up them, & all that apperteyne unto them; and they goe downe alive, unto hell: then ye shall know, that these men have provoked Jehovah. And it was, as he had made an end of speaking all these words: that the ground clave asunder, which was under them. And the earth opened her mouth, & swallowed-up them, & their houses: and all the men that apperteyned unto Korah, and all their substance. And they, and all that apperteyned unto them, went down alive, unto hell: & the earth, closed upon them; and they perished, from among the church.

And all Israel that were round about them, fled at the voice of them: for they said, Lest the earth swallow-up us. And a Fyre came forth, from Jehovah: and devoured the two hundred and fiftie men, that offered incense.

And Jehovah spake unto Moses, saying. Speak unto Eleazar, the son of Aaron the Priest, that he take-up the censers, out of the burnings; and scatter thou the fyre yonder: for they are hallowed. The censers, of these synners against their own soules; and let them make them broad plates, for a covering of the Altar; for they offered them before Jehovah, and they are hallowed: and they shall be for a signe, unto the sons of Israel. And Eleazar the priest, took the brazen censers, which they that were burnt, had offered: and they were made broad plates, for a covering of the Altar. A memorial, unto the sons of Israel; that not any stranger, which is not of the seed of Aaron, come-neer, to offer incense before Jehovah: that he be not as Korah, and as his congregation; as Jehovah spake, by the hand of Moses, unto him.

And on the morrow, all the congregation of the sons of Israel, murmured, against Moses and against Aaron, saying: you have killed, the people of Jehovah. And it was, when the congregation was gathered against Moses and against Aaron, that they looked towards the Tent of the congregation; and behold, the cloud covered it: and the glorie of Jehovah appeared. And Moses & Aaron came, before the Tent of the congregation.

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And

- 44 And Iehovah spake, unto Moses,
45 saying. Get you up, from among
this congregation; and I will consume
them, as in a moment: and they shall
46 upon their faces. And Moses said
unto Aaron, Take the censer, and put
fyre thereon from off the Altar, and
put on incense; and goe quickly unto
the congregation, and make atone-
ment for them: for fervent wrath is
gone-out, from before Iehovah, the
47 plague is begun. And Aaron took,
as Moses had spoken, and ran into
the midst of the church; and beheld
the plague was begun, among the
people: and he put on incense; and
made atonement, for the people.
48 And he stood between the dead, and
the living: and the plague was stayed.
49 And they that dyed in the plague,
were, fourteen thousand, and seven
hundred: beside them that died a-
50 bout the matter of Korah. And Aa-
ron returned unto Moses, unto the
dore of the Tent of the congregation:
and the plague was stayed.

Annotations.

Here beginneth the 38. lec-
ture of the Law, which the
Hebrewes call *Korah*; because
his rebellion is the principal thing here
treated of: see Gen. 6. 9.

V. 1. *Korah* for *Korah*, in Greek *Ko-
re*, Jude v. 11. *Izhar* in Greek *Izhar*.
Korah in Greek *Korah*. he took
to weete, men with him: so *Korah* is no-
ted as the principal in the rebellio, which
the Apostle therefore calleth *the gainsaying
of Kore*, Jude v. 11. and in Num. 27. 3. onely
Korahs company is mentioned, where speech
is of this mutinie. The Greek translatheth
he spake, to signifie that he took others by
persuading them to his faction. The
Chaldee understands it of taking, that is,

withdrawing of himself, saying, *And Ko-
rah separated himself*. Thus Sol. Iarchi also
expoundeth it, he took himself aside, to be a
part from the congregation. And *Dathan*
and *Abiram* this may be understood, that
they also took men, and separated them-
selves: or rather, that Kore took these
men unto him; and so to read it, *he took
Dathan & Abiram*, or he took both *Dathan*
and *Abiram*: for the word and in Hebrue,
may sometime be omitted in our English
speech, as is shewed on Gen. 8. 6. or be in-
terpreted both, as explaining the former
words; see the annotations on Gen. 36. 24.
And thus Chazbuni expoundeth it, And
Korah took; it meaneth the taking of new
whom took he? *Dathan* and *Abiram*: and
before *Dathan* is redundant here, as often else-
where. *Abiram* in Greek, *Abrion*.

Eliab in Greek, *Eliab*: he was son to
Phallu the son of *Reuben*; Numb. 26. 7. 8. 9.
Gen. 46. 9. On in Greek, *Aun*, & *Abi-
nan*. *Peleth* in Greek, *Phaleth*.

Sons of *Reuben* *Dathan*, *Abiram*, and
On, were all sons, that is, of the polle-
ritie of *Reuben*, who was the firstborne of
Israel, but lost his honour by his syn, 1.
Chron. 5. 1. which his sons by unlawfull
meanes seek to recover. And these *Reu-
benites* camped next unto *Korah* and the
Kohathites, on the Southside of the Ta-
bernacle, (as is shewed in Num. 1.) & so
being neighbours in situation, associated
themselves in evil, which Sol. Iarchi obli-
vion, sayth therupon, *Woe be to the wicked,
and woe unto his neighbour*. *Korah* being a
Levite of the *Kohathites*, which was the
chief familie of the Levites, as is noted on
Num. 3. 28. he took offence (as Iarchi on
this place sayth) and envied at the preferment
of *Elizaphan* the son of *Vzziel*, whom *Moses*
had made prince over the sons of *Korah*, Nu-
3. 30. when he was of the youngest brother
Vzziel, and *Korah* himself was of *Izhar*,
older then he: see Num. 3. 27. 30. But by the
sequel here it appeareth, that he lieth up-
himself not onely against *Elizaphan*, but
against *Moses* and *Aaron*, and sought the
preference also, v. 10.

Vers. 1.

Vers. 2. and men that is, *Korah* & men,
as appeareth by v. 5. 16. 17. where these are
called, *Korahs* congregation. the cal-
led of the assembly. Senators called to the
assembly (as the Greek translatheth it
council) of the governours: in Chap. 1. 16.
such are named; the called of the congrega-
tion, and in Chap. 26. 9. *Dathan* and *Abiram*
are named the called of the congregation, who
strove against *Moses* & c.: so these were
states-men, famous & renowned; where-
by the conspiracie was the stronger.

men of name that is, of renouue: this
title is given to the Giants before the
Flood, Gen. 6. 4. Whereupon *Baal hatturim*
here noteth, Men of name, for wisdom &
for wealth; and they condemned themselves as
did the generation of the Flood, which were of
old, men of name.

V. 3. Ye take too much upon you | or,
Let it suffice you: as this phrase is translated
in Deut. 3. 26. Hebr. much to you: or, ynough
for you: which Sol. Iarchi expoundeth
thus, ye have taken to your selves greatnes
much more then ynough. So after, in v. 7.
holy and therefore may approach unto
God, and offer their sacrifices. This they
meant, as *Moses* answer sheweth in v. 5.
& 10. So the presumption of their own
holynes, brought them to ambition and
affection of the preisthood; an honour
which no man should take to himself, but he
that is called of God, as was *Aaron*; Heb. 5. 4.
Iehovah is in Chaldee, the divine pre-
sence (or Majesty) of the LORD, dwelleth a-
mong them.

V. 4. fill on his face as affected with
their words, humbling himself, and (in
likelihood) praying unto God, as in v. 22.
Chazkuni sayth, He was abashed, and cast
down his face on the ground, unto prayer: and
there it is said unto him (of God) what he
should say unto *Korah*. Like gesture he used
at their former murmuring, Num. 14. 5. &
after, in Num. 20. 6.

V. 5. Even in the morning | or, The mor-
ning (shall come) and *Iehovah* will make
known & c. Judgment is deferred till the
morning, so they had that time

to consider of their last: and the morning is
usually the time of judgment, both by
men, as, In the mornings, I will suppress all the
wicked of the land, Psal. 101. 8. Iudge judgment
in the morning; Jer. 2. 12. and by God him-
self; as, Morning by morning doth he bring his
judgment to light; Zeph. 3. 5. and, my rebuke is
in the morning, Psal. 73. 14. So in the morn-
ing judgment came upon *Sodom*; Gen.
19. 23. 24. and the plagues of Egypt, Exod.
7. 15. & 8. 20. & 9. 13. & 10. 13. and the
pestilence on *Israel*, 2 Sam. 24. 15. and so
shall evil come upon sinners. and they
shall not know the morning thereof, Esai. 47. 11.
Baker, the morning, is derived of *Baker*, he
inquired, or looked-out; whereupon the Greek
interpreters reading with our vowels,
translated it, The Lord hath looked-out and
known those that are his: but the Chaldee
sayth, in the morning, then the LORD will
make known & c. make known him |
or, make known those that are his: so the
Greek translatheth, knoweth (or hath known)
those that are his: which very words, Paul
(from this historie) applieth to Gods
knowledge, care and love of his elect,
whom he sanctifieth, and keepeth from
falling away, as did certaine heretiks in
those dayes, 2 Tim. 2. 17. 18. 19. 20. This
therefore is a speech of faith, whereby *Moses*
testifieth his confidence in God; who
had separated *Aaron* unto the preisthood,
and himself unto the government in *Isra-
el*; and would mainteyne their cause and
calling, against all opposers. And because
these two offices, figured the grace given
by Christ unto his elect, whom he hath
made Kings and Priests, even a kingly preist-
hood, and as holy nation; Rev. 1. 6. & 1. 10.
1 Pet. 2. 9. therefore the Apostle (in 2 Tim.
2.) fitly citeth these words, for the com-
fort of the saints, and faithfull ministers
of Christ, against revolvers: even as an
other Apostle applieth also against such,
the way of *Ken*, the error of *Balaam*, and the
contradiction (or rebellion) of *Kore*; wherein
they perish; Jude v. 11. The Chaldee tran-
slatheth it, and will make known him that is fit
for him. and who is holy | or, and the
holy

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holy one; that is, him whom he hath sanctified and separated unto the priests' office. So David (speaking of this rebellion) calleth Aaron, the holy one (or Saint) of Jehovah, Psal. 106. 16. and he wore on the golden plate, this engraving, *Holmes to Jehovah*, Exod. 28. 36. for he figured our high Priest Christ, who was *Holy, harmless, undefiled, separate from sinners*, & made higher than the heavens, Heb. 7. 26. and who glorified not himself to be made an High priest, but had the honour given him of his Father, Heb. 5. 5. 6. and Korah's rebellion against Aaron, was a type of mens rebellion against Christ, as the Apostles have taught us. The Greek translateth (as before) plurally, saying, and the holy ones he hath brought-
 neer unto himself. *cause to come neer* or, *bring neer*, to weert, to minister unto him, as the Chaldee interpreteth it. And this honour of priesthood, given now unto all saints, who are to offer up spiritual sacrifices, acceptable to God by Jesus Christ, 1 Pet. 2. 5. is commended by David, when he sayth, Blessed is he whom thou chooseth, and causeth to come-neer, unto thee, that he may dwell in thy courts: Psalm 65. 5. Which bringing-neer (or, accept) we all have through Christ by one Spirit unto the Father; with confidence, by the faith of him; Ephes. 2. 18. & c. 12. This latter part of the verse, is by the Greek interpreted thus; And those whom he hath not chosen to himself, he hath not brought-neer unto himself.

6 V. 6. censers] or, fyre-vessels, as the Greek translateth it, *fyre pans*; wherof see Exod. 27. 3. called sometime incense-vessels (because incense was burnt in them,) 2 Chron. 26. 19. Ezek. 8. 11. which name the Apostle foloweth in the Greek, Heb. 9. 4.

7 V. 7. put ye fyre] Hebr. give ye fyre, & put incense. doeth chooseth, *God chooseth*, that is declare by manifest signe that hee chooseth and liketh. he shall be holy] that is, shall be declared to be holy, and so to be a Priest unto God. Because the burning of incense in the censer, was the meanes of atonement and expiation before God, as after is shewed by Aarons

fact, in v. 46. 47. 48. and was the peculiar work of the Priest, Levit. 16. 11. 13. 1 Chron. 26. 18. wherein they that transgressed, were in danger of death, as the example of Nadab and Abihu sheweth, Lev. 10. & it figured in special manner the prayers and mediation of Christ for his church, Psal. 141. 2. Reve. 8. 3. 1 Joh. 2. 1. therefore the trial of the Priesthood, is put upon this work, rather then on any other sacrifice; and the holynes, wherof Korah boasted, v. 3. should eyther be approved or reproved of God. For no man hath right to the honour of Priesthood, unless it be given him of God, Heb. 5. 4. nor can without divine authoritie, that is without the commandment and promise of God, please him, or appease his wrath, towards himself or others. Therefore it is a great prerogative and comfort unto all saints, that they are by Christ made Priests unto God, and through him may boldly offer up their prayers and praises unto the Father. Rev. 1. 6. 1 Pet. 2. 5. Heb. 13. 15. 1 Joh. 5. 14-16. ye take too much upon you] or, Let it suffice you, that you have thus far provoked the Lord, & now leave off. Thus Moses returneth the blame upon themselves, which they had unjustly layd upon him, in v. 3. So Elias doeth upon Achab, 1. King. 18. 17. 18.

V. 9. Is it a small thing] or, Seemeth it too little for you: meaning on the contrary, that it was a great thing, and that they should therewith have been contented; for the Tribe of Levi, were in the place of all the firstborne of Israel, Num. 3. 41. So here he reproverth their unthankfulness to God. separated you from the congregation] as Israel was separated from all other peoples, to be the Lords peculiar, Levit. 20. 26. 1 King 8. 63. so were the Levites separated from the sons of Israel, to be the Lords, Num. 8. 14. And hereupon the scripture speaketh of the Levites, as distinct from the Israelites, 1 Chron. 9. 2. Psal. 135. 19. 20. So the ministers of Christ are sayd to be separated unto the gospel of God, Rom. 1. 1. Gal. 1. 15. Act. 13. 1. The

the service of the Tabernacle] the works belonging to the service of God therein; being assistants to the Priests; see Num. 9. 11. 15. & 18. 21. 23. to stand before the congregation] standing, is a signe of service, and used for it; as the scripture in one place sayth, which stood before the King, Jer. 22. 11. and in another, a servant of the King, 2. King. 24. 8. Whereupon the standing of the Levites, is used for their service in Num. 12. 44. & as they were to stand before the Lord, to minister unto him, Deut. 10. 8. so here it is sayd, to stand before the congregation, to minister unto them: thus they were servants of God, and of his church; as Iosiah sayd unto them, Serve now the Lord your God, & be ye people of Israel: 2 Chron. 35. 3. See also Exe. 44. 11.

10 V. 10. the Priesthood] in Chaldee, the high priesthood; in Greek, to doe the Priestship. That was in degree above the Levites, who were to minister unto the Priests, but not to come nigh the Altar, as did the Priests, Num. 18. 2. 3. For the Levites were appointed unto all manner of service of the Tabernacle of the house of God: but Aaron and his sons offered on the Altar of Burnt offering, and on the Altar of incense, (or were) for all the work of the most holy place, and to make atonement for Israel: 1 Chron. 6. 48. 49. And Aaron was separated, [to weert, from the other Levites] that he should sanctifie the most holy things, he and his sons for ever, to burne [incense] before the Lord, to minister unto him, and to bless in his name for ever, 1 Chron. 23. 13. To usurp, affect or seek this office of Priesthood, without the calling of God; was a great syn against divine order and authoritie, severely punished here in Korah and his company, in King Vzziah, 2 Chron. 26. 19. 21 and others.

11 V. 11. against Jehovah] because it was against his ordinance and minister, it is sayd to be against the Lord himself. So when the people refused Samuels government, God sayd, They have not rejected thee, but they have rejected me, that I should not reign over them; 1 Sam. 8. 7. and Christ

sayd to his ministers, He that heareth you, heareth me; and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me. He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me: Luke 10. 16. 10. 13. 20.

Aaron, what a be?] to weert, other then the minister of God. So the Apostle sayth, Who a Paul and who a Apollus by ministers, by whom ye believed, 1 Cor. 3. 1. And thus had Moses sayd in their former murmurings; What are we that ye murmur against us? your murmurings are not against us, but against Jehovah. Exod. 16. 7. 8.

V. 12. We will not come up] An obstinate answer, and refusal of the meanes of their bettering, by Moses debating the matter with them; so might they have been persuaded to desist from their evil course, & have found mercie. By coming up, is meant unto the publick place of judgement, whether (in the scripture phrase) men are sayd to goe up, as in Deut. 15. 7. Ruth 4. 1. And in Exr. 10. 7. 8. whosoever would not goe to Ierusalem at the time appointed by the Princes and the Elders, all his substance should be forfeited, and himself separated from the church of those that had been in captivity. Of Dathan and Abiram, Sol. Iarchi here observeth, that Their owne mouth caused them to offend (or signified their fall); they were not but to goe down; to weert, alive into hell, vers. 33.

V. 13. out of the land] of Egypt, as is added in Targum Jonathan: which having been the place of their bondage and miserie, an iron furnace unto them, Deut. 4. 20. they here call it a land flowing with milk and honey: so despising their redemption, and God their redeemer; who layd their bringing down thence, for a ground of their obedience unto him; Exod. 19. 4. 5. & 20. 2. even making for, also making thyself a Prince; that is, without God of thine own presumption advancing thy self only, wholly, and continually. The doubling of the word, is to aggravate their criminalitie. This latter branch the Greek translateth, Thou art a Prince: as if it were spoken

spoken in derision.

Verf. 14. not brought us] according to promise, Exod. 3. 8. & 33. 3. Lev. 20. 24.

offield] that is, as the Chaldee explaineth it, of fields and vineyards: one named generally for many, as is noted on Gen. 3. 2. dig out the eyes] that is make them blind; as the Greek translateth it, of those men; in Judg. 16. 21. 1 Sam. 11. 2. of these men] or, as the Greek translateth it, of those men: which may be meant, of the whole congregation, as if they were to be blind that they could not espie his fraud; or it may have special reference to Korah and his company. And thus Chazkuni here explaineth it, thou hopest to dig out the eyes of Korah and of all his congregation, as though they had no eyes to see and understand this offence, that thou hast brought us up from the good land of Egypt, and hast not performed unto us that which thou promisedst, to bring us into a land that floweth with milk and honey; but hast said, In this wilderness they shall be consumed, and there they shall dye, (Numb. 14. 35.) Moreover, thou hast perverted judgment against us, and therefore we will not come up unto thee, for we believe thee not, concerning the trial of this matter.

V. 15. very much] or, very much grieved: see the notes on Gen. 4. 1. Respect not] or, Look not, Turne not the face unto; which the Chaldee expoundeth, Accept not with favours their oblation. their offering] or, their Meat-offering, their Min. hab. whereof see the annotations on Levit. 2. & on Gen. 4. 3. This Sol. Iarchi expoundeth: their incense which they shall offer before thee to morrow: so it hath reference to Korah and his company, vers. 7. & 17. But others (as he sayth,) explaine it thus; I know that they have a part in the daily sacrifices of the congregation, but not their part be accepted before thee. And thus some understand this imprecation to be against Dathan and Abiram onely; as Chazkuni sayth, The reason why Moses cursed Dathan and Abiram was because when Moses went to call them, they said, we will not come up. It was not their intent to convert; for though the Lord should have said, I have

chosen Aaron, yet they would have minished against the Priesthood. But Korah and the sinners which took upon them to take every man his censur, braught they were in hope that the Lord had not sent him concerning; his brother Aaron, but that he had done it of his own minde; he would not curse. one off] that is, not the vilest beast: the Greek translateth it, the desire of any of them, that is, any desirable thing. They mistook and read Chamud for Chamar; because the Hebrew letters * D and * R be one like another, as is also noted on Gen. 4. 18. But Iosippus noteth it to be one of the 13. places which th Lxxij interpreters changed purposely, left Ptolemie the King (at whose request they turned the Law into Greek) should say, He took no aile, but gave other gifts he did take.

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V. 18. at the dore] in the court-yard of the Sanctuary. and Moses & Aaron] Targum Jonathan explaineth it, thy on the one side, and Moses and Aaron on the other side.

Vers. 19. assembled against them all] not onely the 150. foremen joined, but the general multitude, too ready to incline to his faction. See vers. 41. glory of Jehovah] in the cloud over th. Sanctuary, as it did at other times in the like cases: vers. 42. Numb. 12. 5. & 14. 10.

V. 21. as in a moment] or, even in a moment: suddenly, and as the Greek translateth at once. So in vers. 45. and thus God had before threatened, after they had made the calf, Exod. 32. 5.

V. 22. God of the spirits of all flesh] By all flesh, is meant all mankind; as in Gen. 6. 13. Esai. 40. 5. 6. Ezek. 30. 48. & 11. 4. 5. Job. 2. 28. and so it is explained in Job 12. 10. the spirit of all flesh of man. And the Lord is called God of the spirits of men, both as he is creator of them, who formeth the spirit of

man within him, Zach. 12. 1. called therefore the Father of spirits, Heb. 12. 9. and as the preservation, ordering and government of theirs is in his hand, both in life and death; in whose hand is the soule of all living, and the spirit of all flesh of man; Job. 12. 10. Therefore Moses useth the like phrase, when he prayeth that a governour might be substituted in his stead, Numb. 27. 16. Targum Jonathan explaineth it, God that possesseth the spirit of the soule, in the bodies of all the sons of men: and Targum Jerusalem thus, God which ruleth over the soules of all flesh, Chazkuni sayth, which knowest the spirit of every one of them. The Greek translateth, God of the Fathers, and of all flesh; understanding (as it seemeth) by spirits, such as the Apollie calleth the spirits of just men made perfect, Heb. 12. 23. the spirits of the Fathers which were returned to God who gave them; as Eccles. 12. 7. shall one man (sa) in Greek, if one man hath synned: as if they should say, All have not synned, why wilt thou be wroth with all? Upon this intercession, the Lord spareth the people, that would depart from the rebels, v. 24.

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V. 28. all these works] both the former, in appointing Aaron to the priesthood, and the Levites in stead of the first-borne; and these latter, in appointing Korah & his company to bring their censers with incense, &c. of mine owne heart] which the Chaldee explaineth of mine owne will: the Greek, of my self. For things devised of ones owne heart, are noted for evil; 1 King. 12. 33. Ezek. 13. 17.

V. 29. as all men dye] their ordinary natural death; which the Greek translateth, after the death of all men.

V. 30. create a new thing] Hebr. create a creature; that is, doe a new and wonderful work; to kill them with such a death as never man died before them. Of this word create, see the notes on Gen. 1. 1. it is applied here to a strange and extraordinary work of judgement, as in Esai. 45. 7. God is sayd to create evil, & in Exod. 34. 10. to create marvels; and in Esai. 48. 6. 7. new and hidden things God would create. And as evil, so good things which are new & strange, are sayd to be created of God, Esai. 65. 18. alive] living, haile and sound; not consumed with sickness as ordinarily men are before death and burial. unto hell] into the grave, or state of death: see the notes on Gen. 37. 35. To this judgement the Prophet hath reference, praying against his enemies, Let them goe downe alive to hell, Psal. 55. 16.

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V. 31. swallowed up them] to weete Dathan and Abiram; as in Psal. 106. 17; The earth opened, and swallowed up Dathan; and covered, over the congregation of Abiram. So David

David prayed against his enemies, *Swallow them up O Lord: Psal. 55. 10.* *their houses*] that is *households*; as the Chaldee expoundeth it, *the men of their houses*, apperteyned unto Korah] The Greek translatheth, *and all the men that were with Korah*; and the Chaldee, *the men that perteyned to Korah*. But the sons of Korah are to be excepted, for they, eyther not partaking with, or forsaking their fathers syn, dyed not: see Num. 26. 11. And wheras mention was made of On, the son of Reuben, in v. 1. but not here nor any where of his death, neither in verse 12. of his calling or refusal to come up: it is to be thought, that eyther he repented upon Moyses proof, and so was spared from destruction; or if not so, he is implied among the rest, though not named in particular. *their substance*] or, *their goods*, which the Greek translatheth *their cattle*, and so the original word implieth, as in 1 Chron. 27. 31. 2 Chron. 31. 3. & 35. 7. See the notes on Gen. 12. 5. And not their cattel onely, but all their other goods, even *their tents*, were swallowed into the earth; Deut. 11. 6. Here we may behold the truth of that Proverb, *Richer profits not in the day of wrath: but justice, delivereth fro death*; Prov. 11. 4.

V. 33. *closed upon them*] or, *covered over them*: so there was no hope left for their recovery. Against such judgement David prayeth, *Let not the gulf swallow me; neither let the pit shut her mouth upon me: Psalm. 69. 16.*

V. 34. *at the voice of them*] at their cry or noise, which they made when they perished. So in Jer. 49. 21. *At the voice (or noise) of their fall, the earth is moved*, &c. &c. I made the nations to shake. *at the noise of his fall*: Ezek. 31. 16. *Left the earth swallow us*] an unperfect speech, through feare: such as is often used in dangers: as, in Psalm. 38. 17. *Rum. 11. 22.* Thus the present judgement terrified them: and *When the scorner is punished, the simple is made wise*: Prov. 21. 11.

V. 35. *devoured*] or, *did eat the asomens*. They synned in burning incense,

which belonged to the Priests onely; and with burning they were punished, like the judgement on Aarons sons, that transgressed also therein, Levit. 10. 1. 2. Of this, David singeth, *A fyre burned in their congregation, a flame burnt up the wicked*; Psal. 106. 18.

V. 37. *unto Eleazar*] Chazkuni bene oblervech, that God would not have Aaron to be defiled (by going among the dead,) because he was one of them that offered: v. 17. *out of the burning*] that is, as the Greek wel explaineth it, *from among those that are burnt*. So in Num. 21. 1. *captivitie*, is for a company of captives; and in 1 Reg. 24. 14. *Povertie*, for a company of poore people; and many the like. *the fyre*] which is in the censers; v. 7. The Greek sayeth, *the strange fyre*; as Lev. 10. 1. *youde*] in Greek, there; which Sol. Iarchi expoundeth on the earth, out of the censers: others, out of the court of the Sanctuary. By casting away the fyre, the Lord signifieth the rejecting of their service as profane. So in Rev. 8. 5. *the Angel took the censer, and filled it with fyre of the Altar, and cast it into the earth; and there were voices, and thonderings*, &c. Which being compared with v. 3. 4. seemeth to teach likewise a rejecting of the service of Antichristians, which abuse and despise Christs mediation, and therefore it is turned unto them to judgement.

V. 38. *synners against their souls*] Synners are here and often used for notorious wicked persons; as *Destroy the synners the Amalekites*, 1 Sam. 15. 18. and *the men of Sodom*, were evil and synners, Gen. 13. 13. And they synned against their souls, in causing their own death and destruction: for the soule is often used for the life, as in Gen. 19. 17. & 37. 21. So he that provoketh a King to anger, synneth against his own soule, Prov. 20. 3. *broad plates*] Hebr. *outspreading of plates*; that is plates beaten out and spread broad: to cover the brazen altar with them. *and they are hallowed*] or, *sanctified*: and so (as Sol. Iarchi explaineth it) unlawful for common use, because they had made them for vessels of ministrerie. Or, they were now sanctified of God (before whom

whom they synfully offered them,) to be an holy signe unto the people.

V. 40. *to make them remember the transgression of these synners*, and to warn them that none hereafter doe the like. So Aarons rod was kept for a signe, Numb. 17. 10. and God threatneth by destroying the wicked, to make him a signe and a proverb, Ezek. 14. 8. *Now all these things hapned unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come*, 1 Cor. 10. 11.

Vers. 40. *not any stranger*] or, *no man which is a stranger*. *seed of Aaron*] that is, sons, or posteritie of Aaron: so all Israelites or Levites (save Aarons sons onely) are counted strangers in this case of preilhood. *that he be not*] Hebr. *and he be not as Korah*, like him in rebellio, and in punishment. Therefore Moles afterward reheareth this historie, to keep the people in obedience; Deut. 11. 6. 7. 8.

V. 41. *unto him*] or of him: having reference to Moles speech in vers. 29. 30. that the truth of the judgment denounced might be manifest. So the Apostle pronounceth woe unto such; and sayth they perish in the employing of Korah; Jude v. 11.

V. 42. *you have killed*] or, as the Chaldee explaineth it, *you have caused the death*. Though they had prayed for the people, vers. 21. and the strangenes of the punishments shewed unto all that they were of God; and the judgments were still even before the eyes of the congregation: yet doe they thus break out into a new rebellion.

V. 43. *the glorie of Jehovah*] it appeareth to help his servants, and to repress & punish the rebellious, now as in former times. Num. 12. 5. & 14. 10. & 16. 19.

V. 45. *Get you up*] that is, *Depart*, or *Separate yourselves*, as he sayd before, in vers. 21. *as in a moment*] in Greek *as*: see the notes on vers. 21. *fell on their faces*] to pray; as Targum Jonathan addeth; and as they did before in vers. 22. So did David and the Elders of Israel, in 1 Chron. 21. 16.

V. 46. *from off the Altar*] of this, Chazkuni sayeth, he warned him herof, that he might not eve through haste, and offer strange fyre, as Nadab and Abihu (Levit. 10.) and these other had doen. *incense*] incense that caused death, when it was not in the hand of the priest; giveth life when it is in the Priests hand; sayth Chazkuni on this place. Hereby the mediation of Christ for synners was figured; who is represented by the Angel standing at the Altar, having a golden censer, & much incense given unto him, to offer it with the prayers of all saints &c. Rev. 8. 3.

goe quickly] or, *make to goe with speed*; that is, as the Chaldee and Greek translatheth, *cary quickly*, or, in hast. *the plague*] in Chaldee death; the Greek translatheth, *he hath begun to break* (that is destroy) the people.

V. 47. *he put on incense*] to make atonement, and to appeale Gods wrath; as it is sayd of the Preists, *T hey shall put incense in thy nostril* (or, in thine anger) &c.; and *favourably accept thou* (O Lord) *the work of his hands*; Deut. 33. 10. 11. Herein he figured Christ our mediatour, who made intercession for the transgressors, Esai. 53. 12. Luke 23. 34. So the Hebrewes (as R. Menachem on Num. 16.) apply that prophesie of Elia touching Christ, unto this work of Aaron, saying, *The meaning of this, And he stood between the living and the dead, u like that* (in Esai. 53. 12.) *he hath poured out his soule unto death* &c.

V. 48. *between the dead and the living*] so interposing, and as it were exposing himself to the wrath of God for the people; that by the atonement which he now made, the plague might be stayed from the living which yet remayned. *For to him that is pynd to all thering, there u hope*, &c. but the dead know not any thing, &c.; neither have they any more a portion for ever, in any thing that u dooe under the sun, &c. There is no work, nor devotie, nor knowledge, nor wisdom, in the grave whether thou goest. Eccl. 9. 4. 5. 6. 10. *The dead praise not the Lord, neither any that goe downe into Silence*, Psalm. 115. 17. *They that goe downe into the pit, can not hope*

for the truth (of God); *Esa. 38. 18.* for after death, commeth the judgment, *Heb. 9. 27.* And so by the Hebrew Doctors it is sayd, There is no atonement for the dead: Maimony in *Mishn. tom. 3. in P'sulei bamukdashim, ch. 15. fcl. 9.* And the Chaldee paraphrast on *Eccles. 1. 15.* hath this saying, *A man whose wayes are rebellious in this world, and he dyeth in them, and turneth not by repentance; he hath no power to reforme himself after his death; and a man that sayeth of the Law and Precepts whiles he liveth; he hath no means, after his death, to be reckoned with the just men in the garden of Eden, (or Paradise of God.)* And on *Eccles. 6. 6.* the Chaldee paraphrasteth thus, *yea though the dayes of the life of a man be two thousand yeres; if he have not exercised himself in the Law, and hath not done judgment and justice: by the oath of the Word of the LORD which (shalbe) in the day of his death, his soule goeth downe to Gehenna (or Hell torment), unto one place, whither all synners doe goe.* So there was no estimation, nor price of the dead, for any vow, in Israel; as is noted on *Levit. 27. 8.* the plague was (sayd) This sheweth how greatly the prayers and actions of his servants doe prevaile with God, when they are faithful, fervent, and according to his will; *Lam. 5. 16. 1. Ioh. 5. 14.* and foretewed the power and efficacy of Christs mediation; for God heareth him alwayes, *Ioh. 11. 42.* and he is the atonement for our synns, *1. Iohn 2. 2.* and for his sake, God before whom the pestilence goeth, in wrath remembreth mercie; *Habak. 3. 1. 2.* And as the blood of the Paschal lamb (figuring the blood of Christ, *1. Cor. 5. 7.*) stayed the Angel which destroyed the Egyptians, from touching the Israelites, *Exod. 12. 23.* *Heb. 11. 28.* so the smoke of Aarons incense (figuring the mediation of Christ, *P'salm. 143. 2. Revel. 8. 4.*) stayed the plague here from the Israelites which survived; that as it is written of the pestilence in Davids time, the LORD repented him of the evil, and sayd to the Angel that destroyed the people, *It is enough, stay now thine hand.* *2. Sam. 24. 16.* so in this case. Some footsteps of

the understanding of this myserie may be seen in the Hebrewes, though superstitiously depraved: as when they say, that all hurtful and destroying (spirits), flee away at the odour of the incense of sweet spices. Targum on *Song. 4. 6.*

Verf. 40. about the matter) or, as the Greek explaineth it, for the cause of Korr; which the Chaldee calleth the division of Korah.

Verf. 50. unto the dore of the Tent) into the courtyard of the Sanctuary, where Moses remayned; both to signifie unto Moses the effect and fruit of his action, through the mercifulnes of God; and to give thanks unto the Lord, who had so graciously accepted the work of his hands. As David offered burnt offerings; and Peace-offerings; after that the Lord was intreated for the land, and the plague was stayed from Israel. *2. Sam. 24. 25. 1. Chron. 21. 26. 27.*

CHAPTER 17.

1. Twelve rods of the tribes of Israel being layd in the Tabernacle, on the morrow Aarons rod among them all, onely flourisheth and beareth almonds. 10. It is left in the Tabernacle for a monument against the rebels. 12. The people shew Aarons their feare of death.

AND Iehovah spake unto Moses, saying. Speak unto the sonns of Israel; and take of them, a rod for every fathers house, of all their Princes, according to the house of their fathers; twelve rods: every mans name, thou shalt write upon his rod. And Aarons name, thou shalt write upon the rod of Levi: for, one rod shalbe for the head of the house of their fathers. And thou shalt lay them up, in the Tent of the Congregation: before the Testimonie, where I will meet with you. And it shalbe, that the man whom I shall choose, his rod shal bud: and I will make to craefrom

me, the murmurings of the sonns of Israel; wherewith they murmur against you. And Moses spake, unto the sonns of Israel; and all their Princes, gave unto him, a rod for one Prince; a rod for one Prince, according to the house of their fathers; twelve rods: and the rod of Aaron, was among their rods. And Moses layd up the rods, before Iehovah: in the Tent of the Testimonie. And it was on the morrow, that Moses went into the Tent of the Testimonie; and behold, the rod of Aaron for the house of Levi, had budded: and brought forth buds, and bloomed blossomes, and yielded almonds. And Moses brought out all the rods, from before Iehovah; unto all the sonns of Israel: and they saw, and took every man his rod.

And Iehovah sayd unto Moses, Bring Aarons rod againe, before the Testimonie; to be kept for a signe, against the sonns of rebellion: and thou shalt quite take away their murmurings from me, that they dye not. And Moses did: as Iehovah commanded him, so did he.

And the sonns of Israel sayd, unto Moses, saying: Behold, we give up the ghost, we perish, we all of us perish. Every one that cometh neer, that cometh neer unto the Tabernacle of Iehovah, shal dye: Shall we be consumed in giving up the ghost?

Annotations.

1. *Speak unto* When God lawfully called the murmuring of the people, how they could not be commanded to this (which was to be doeth, that they may see)

rod the Priesthood of Aaron might be confirmed, and a full end put to all strife therabout; as verf. 10. a rod for every fathers house] Hebr. a rod a rod, for according to the house of a fathers which the Greek explaineth thus; Take of them a rod, a rod a full their Princes, according to their fathers houses. A rod (or staff) was such as men used to carry in their hands; Gen. 32. 18. *Exod. 4. 2.* the same word (called in Hebrew Match) is often used for a Tribe, as in *Numb. 1. 4. 16. 33.* &c. either because of this writing of their names upon rods; or because the twelve tribes grew out of the stock of Israel, as rods or branches out of a tree. The Princes also carried staves in their hands, as appereth by *Numb. 2. 1. 8.* And with this, may be compared that in *Ezek. 37. 16. 17.* &c. where the Prophet wrote the names of tribes upon sticks, which were joyned together as one in his hand, to signifie the uniting of the divided tribes. the house] that is, as the Greek expoundeth it, the house: see the notes on *Numb. 1. 2.*

V. 3. for one rod shalbe] The Greek explaineth it thus; for it is one rod: according to the tribe of their fathers house shal they give. The tribe of Levi, though they were distinguished into Priests and Levites; yet as all came by one father Levi, so one rod was for them all. So Jeremi here expoundeth it, Although I have divided them into two families, the familie of the Priests and the familie of the Levites: notwithstanding it is one tribe. Of this their division, see *Numb. 3. 1. 2. 1. 7. 7.*

V. 4. lay them up] or, leave them, or as the Greek translate; h. put them. Tent of the congregation] or, Tent of meeting. the Testimonie] that is the Ark, wherein the Tables of the Law, (called the Testimonie,) were kept. See the notes on *Exod. 25. 16.* where I will meet] that is, where I use to meet with you according to the promise in *Exod. 25. 22. 30. 36.* And this is the reason why the Tabernacle was called the Tent of meeting, or of congregation. V. 5. I shall choose] that is, that like of

8. **As approve to administer the priesthood;** as in Targum Jonathan this is added, *to minister before me.* *rod* *shall bud* [or, *shall flourish*; see v. 8. *will make to cease* *fruits*] in Greek, *will take away from thee.* This word is spoken of the ceasing or *flowing* of waters. Gen. 8. 1. and of wrath. Eph. 2. 1. and is here applied to the murmurings of the people, which were like raging waters, forming out their own shame.

V. 8. *blossoms*] or, *flow*. *yielded*] or, *ripened* (as the word is Englished in E. Sai. 18. 4.) that is, *brought forth ripe amonds.*

Almonds] in Greek, and in Targum Jonathan *Nuts*. An almond, in Hebrew *Shaked*, is named of *Shaked*, which signifieth with care, hast and watchfulness, to look unto and performe a thing. And because the almond tree blossometh & beareth fruit sooner than other trees, therefore hath it this name. And Solomon for the same cause, likeneth the white hayres which soon grow upon us in age, to the *flourishing* of the *Almond tree*. Eccl. 12. 5. By this miracle, God did confirm the priesthood unto Aaron; as by the vision of the vine-branches budding, blossoming, & bringing forth ripe grapes &c. he signified the continuance of office unto Pharaohs but-
10. *les*; Gen. 49. 10. & 3. He signified further by the *budding*, the continuance and propagation of the Priesthood to his posterity; who should sprout and grow out of him, by the blessing of God, who maketh *the day tree to bud* (or *flourish*;) Eccl. 17. 24. as also it is prophesied of the church, *He shall cause them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit*; E. Sai. 27. 6. And the original word for *budding*, is also used for *younglings* or *youth*; as in Job. 30. 12. *The blossoming* (or *flourishing*) of this rod, figured also the comfortable and glorious effect of Christ, whereby they should be reconciled to the administration of the Priests office: as Christ is said to look forth as the window, *flourishing through the lattice*; Song. 2. 9. that we all with open face may behold as in a glass the glorie of the Lord, 2 Cor. 3. 18. and

this, to the shame of his enemies, *Psalm* 132. 18. The *Almonds*, figured the fruits of his administration, which hastily should shew forth themselves, to the comfort of the faithful; and punishment of all that should resist him; as unto Jeremiah (one of *Aarons* sons) God shewed in a vision, *the rod of an Almond tree*, (which hath the name of *blossoming*;) and opened the same unto him thus, *Thou hast well seen; for I will hasten my word, to performe it*; Jer. 1. 11. 12. Therefore as soon as Vzziah the King rose up to usurp the Priests office, the *leprosy* even rose up in his forehead. 2 Chron. 26. 18. 19.

V. 10. *Bring againe*] or, *Return* *Aarons* *rod*. before the *Testimonie*] in Greek, the *Testimonie*; meaning the Tables of the covenant in the Ark; as is noted on ver. 4. before which it was layd up, and not in it: for nothing was in the *Ark*, save the *two tables of stone*, 1 King. 8. 9. The Hebrews record, how in Solomons Temple, *there was a stone in the most holy place*, in the west part thereof, on which they set the *Ark*; and before it, was the golden pot of *Manna*, and the rod of *Aaron*. Maimony rom. 3. in *Beh habchirah* ch. 4. f. 1. *to be kept*] Hebr. *for a keeping* (or *reservation*.) As the *Manna* was kept in the golden pot within the most holy place of the sanctuary, for *reservation* and monument to the Israelites, that the generations after might see the bread which God had given their fathers to eat in the wilderness, Exod. 16. 31. 34. so this rod was kept in the same place for *reservation*, and for a *signe*, that all generations might know the confirmation of their Priesthood in Aarons line. Both did lead them unto Christ; the *Manna* signifying the *bread* of Christ, the true bread from *heaven*, wherewith the faithful should be nourished unto life eternal, John 5. 31. 32. 33. and the rod, the Priesthood of Christ, whereby they should be reconciled unto God, Heb. 9. 11. 12. Therefore the *as Christ* is said to look forth as the window, *flourishing through the lattice*; Song. 2. 9. that we all with open face may behold as in a glass the glorie of the Lord, 2 Cor. 3. 18. and

of rebellion] which the Greek translateth; the *upobedient* sons; meaning the Israelites, because *sons* (or *children*) of rebellion, because they were so much addicted thereto, as if rebellion it self had been their mother: so that Moses testified, *Ye have been rebellious against the LORD*; from the day that I knew you: *Deuteronomy* 9. 24. T. is phrase is common in the scriptures, as, *a son of injurious* evil (or of wickednes) *Eph. 2. 23.* for an injurious or wicked person; and *sons of affliction*, Prov. 31. 6. for afflicted persons: 10. *sons of Belial*, Dent. 13. 13. 1 Sam. 1. 12. *sons of light* and of the day, 1 Test. 1. 6. *children of wisdom*, Mat. 21. 19. *children of obedience*, 1 Pet. 1. 14. and *lundry* the like. thou shalt quite take away] or, shalt quite consume; shall wholly end their murmurings: the Greek translateth it, *or let their murmuring cease from me, and they shall not dye*.

V. 11. *We give up the ghost*] or, have given up the ghost, that is, dyed: or, as the Greek translateth, *are consumed*. This may be taken as an unjust complaint of theirs, for the punishment: that they had felt, and should still feele for their synns. Or rather, as a serious complaint of their owne misery being under syn, and so by the Law under punishment and wrath: like that which the Apostle sayth, *I was alive without the Law once, but when the commandment came, syn revived, and I dyed; and the commandment which was ordained* unto life, *if* (and *so be*) *unto death*. Rom. 7. 9. 10. The Chaldee paraphraeth upon their words thus, *Behold the sword hath killed some of us, and behold the earth hath swallowed some of us; and behold some of us are dead with the pestilence.* And Targum Jonathan thus; *Behold some of us are consumed with flaming fire, and some of us are swallowed up into the earth, and perished; behold we think that as they, so we all shall perish*.

V. 13. *that cometh neer*] in Greek, *that toucheth the Tabernacle*. *Shall we be consumed in giving up the ghost*] that is, shall we dye every one? This seemeth to be a deprecation; whereby acknowledging their

synns to be worthy of death, they pray for mercie: for so questions are often used in earnest deprecations; as, *Will it thou be angry with us for ever?* Eccl. Psalm. 85. 6. *Will thou utterly reject us?* Lam. 5. 22. *Will thou hold thy peace, and afflict us very sore?* E. Sai. 64. 12. and many the like.

CHAPTER 18.

1. *The different charges of the Priests, and of the Levites assigned unto them.* 2. *The Priests portion of the peoples offerings, and hallowed things; and the use of them.* 3. *The Levites portion; and the duties of the Priests; but no inheritance in the land.* 4. *The Levites must give unto the Priests the tenth of their tithes, as the Lords heave-offering; and the rest themselves should enjoy, for a reward of their service.*

And Jehovah sayd, unto Aaron, 1
Thou and thy sons and thy fathers house, with thee; shall beare, the iniquitie of the Sanctuary: and thou, and thy sonns with thee; shall beare, the iniquitie of your Priesthood. And 2
thy brethren also, the tribe of Levi, the tribe of thy father, bring thou neer with thee; that they may be joyned unto thee, & minister unto thee; but thou, and thy sonns with thee; (shall minister) before the Tent of the Testimonie. And they shall keep thy charge, & the charge of all the Tent: but they shall not come nigh, unto the vessels of holynes, and unto the Altar; that they dye not, both they and you. And they shall be joyned 4
unto thee; and shall keep, the charge of the Tent of the Congregation, for all the service of the Tent: & a stranger, shall not come nigh unto you. And ye shall keep, the charge of the Holy place; and the charge of the Altar: that there be no servent-wrath 5
any

- 6 any more, upon the sons of Israel. And I, behold I have taken your brethren the Levites, from among the sons of Israel: to you they are given as a gift for Iehovah, to serve the service, of the Tent of the Congregation.
- 7 And thou and thy sons with thee, shall keep your Preists-office for every thing of the Altar, and within the veil, and ye shall serve: I have given your Preists-office, as a service of gift; and the stranger that cometh-nigh, shall be put to death.
- 8 And Iehovah spake, unto Aaron; And I, behold I have given unto thee, the charge of mine heave-offerings: of all the holy-things of the sons of Israel, unto thee have I given them, for the anyointing, and to thy sons, by a statute for ever. This shall be thine, of the holy of holies, (reserved) from the fyre: every oblation of theirs, of every Meat-offering of theirs, and of every Syn-offering of theirs, and of every Trespass-offering of theirs, which they shall render unto me; it shall be holy of holies, for thee and for thy sons. In the holy of holies, shalt thou eat it: every male shall eat it, holy shall it be unto thee.
- 11 And this shall be thine; the heave-offering of their gift, with all the wave-offerings of the sons of Israel; unto thee have I given them, and to thy sons and to thy daughters with thee, by a statute for ever: every clean person in thine house, shall eat it. All the fat of the new-wine, and of the corne: the first fruits of them, which they shall give unto Iehovah, them have I given unto thee.
- 13 The firstfruits of all which shall be in

their land, which they shall bring unto Iehovah, shall be thine: every clean person in thine house, shall eat it. Every devoted-thing in Israel, shall be thine. Every thing that openeth the womb, of all flesh, which they shall bring-neer unto Iehovah, of man or of beast, shall be thine: but, redeeming thou shalt redeem the firstborne of man; and the firstling of the unclean beast, shalt thou redeem. And those that are to be redeemed of him, from a moneth old shalt thou redeem; by thy estimation; for the silver of five shekels, by the shekel of the Sanctuary: which is twentie gerahs. But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem, they are holy: their blood thou shalt sprinkle upon the Altar, and their fat thou shalt burne, for a Fyre-offering, for a savour of rest, unto Iehovah. And the flesh of them, shall be thine: as the wave breast, and as the right shoulder, shall it be thine. All the heave-offerings of the holy things, which the sons of Israel shall offer unto Iehovah; I have given to thee, and to thy sons and to thy daughters with thee, by a statute for ever: it is a covenant of salt for ever, before Iehovah; to thee, and to thy seed with thee. And Iehovah sayd, unto Aaron; Thou shalt have no inheritance, in their land; neither shalt thou have a part, among them: I am thy part, and thine inheritance, among the sons of Israel.

And to the sons of Levi behold I have given all the tenth in Israel, for an inheritance: for their service, which they serve; the service, of the Tent

- 22 Tent of the Congregation. And the sons of Israel shall not come-nigh henceforth, unto the Tent of the Congregation: to beare syn, to dye.
- 23 But the Levite, he shall serve, the service of the Tent of the Congregation; and they, shall beare their iniquitie: it shall be a statute for ever throughout your generations, that among the sons of Israel, they shall not inherit any inheritance. But the tithe of the sons of Israel, which they shall offer-up unto Iehovah, for an heave-offering; I have given to the Levites, for an inheritance: therefore, I have sayd unto them; among the sons of Israel; they shall not inherit, any inheritance.
- 25 And Iehovah spake, unto Moses, saying. And unto the Levites thou shalt speake, & say unto them; When ye take of the sons of Israel, the tithe, which I have given unto you, from them, for your inheritance: then ye shall offer-up therof, the heave-offering of Iehovah, the tithe, of the tithe. And your heave-offering, shall be counted unto you: as the corne of the threshing-floore, and as the fulness of the wine-presse. Thus you also shall offer the heave-offering of Iehovah, of all your tithe, which ye receive, of the sons of Israel: and ye shall give therof, the heave-offering of Iehovah, to Aaron the Preist. Our
- 29 of all your gifts, ye shall offer every heave-offering of Iehovah: of all the fat therof; the hallowed-part therof, out of it. And thou shalt say, unto them: When ye have heaved the fat therof, from it; then it shall be counted unto the Levites, as the revenue
- of the threshing-floore, and as the revenue of the wine-press. And ye shall eat it, in every place; you, and your house: for it is a reward, unto you; for your service, in the Tent of the Congregation. And ye shall not beare syn for it; when ye have heaved the fat therof, from it: and ye shall not profane the holy-things of the sons of Israel, that ye dye not.

Annotations.

Sayd unto Aaron] Because of the peoples fear and complaint, in the end of the former chapter: God here taketh order for the watch of the Sanctuary, that the care therof should lye upon the Preists; that the people might not transgress and perish. So the remedie for terrors of conscience wrought by the Law, is faith in Christ: whose Preisthood was foreshadowed in Aarons; & which should deliver them who through fear of death, were all their lifetime subject to bondage. Hebr. 2. 15.

thy fathers house] the house or posterie of Levi, who was tather to all the Preists and Levites.

the iniquitie of the Sanctuary] that is, shall beare the punishment for all iniquitie that is doen in the Sanctuary: at your hands will I require it. Thus Iarchi expoundeth it, Upon you I will bring the punishment of the strangers that shall syn concerning the sanctified things that are delivered unto you. And as the Sanctuary comprehended both the Tabernacle and the courtyard, with all things in them: so this is generally spoken concerning the Preists and Levites, (which were of Aarons fathers house,) who were all to ward the Sanctuary, though in distinct places, as shall after be shewed.

iniquitie of your preisthood] that is, the punishment for all iniquitie doen about your Preists-office. And this is special, concerning the Preists, whose care and charge was over the Levites also, which might not come neere some things belonging to the Preist.

Priesthood. R. Menachem here sayth, that By this admonition was signified, how the Priests should not intermeddle with the service of the Levites; nor the Levites, with the service of the Priests. whereof see more, on vers. 3.

V. 2. the tribe] The Hebrew here hath two words, *Matteh* (the Tribe) of Levi, and *Snebet* (the Tribe) of thy father: of which, the former signifieth a staff; the latter, a rod: both of them applied to a tribe or kindred, which did spring and grow out of Levi, as rods, staves or branches, from the stock of a tree. Of this name *Tribe*, see what is noted on Gen. 49. 16.

that they may be joynd] or, and let them be joynd, as the Greek translateth, and let them be added unto thee. Here is an allusion to Levites name, which signifieth joynd. The Father Levi had the name, because at his birth, his mother sayd, Now my husband will be joynd unto me. Gen. 29. 34. his children (called of him Levites,) are according to the notation of their name, made *Adjoynts* to the Priests. And this word is after used and applied to such as adjoynd themselves to the Lord, and to his people, *Esa. 56. 3. 6. Jer. 50. 6. Eph. 5. 17.* so in the new Testament, *Act. 5. 14. & 11. 24. & 13. 41. 47.*

minister unto thee] so in *Numb. 3. 6.* the Levites are appointed to minister unto Aaron: elsewhere they are sayd to minister unto the congregation, *Numb. 16. 9.* and unto the Lord, *Deut. 10. 8. 1 Sam. 3. 1. 2. Chron. 29. 11.* and in the name of the Lord, *Deut. 18. 6. 7.* and are called the ministers of his house, *Ezek. 45. 5.* before the Tent] herein is the difference between the Priests and Levites office, that the Priests served at the Altar, and in the holy place; the Levites served the outer services, helped to kill, slay, take the blood, &c. and gave it to the Priests, who sprinkled the blood, received from their hands; *2 Chron. 30. 16. & 29. 34. 1 Chron. 23. 28. 31.*

of the Testimonie] that is, of the Law, written on the two tables, kept in an Ark within the Tent or Tabernacle; and thereof it had this name, as is noted on *Exod. 25. 16.*

Vers. 3. [shall keep thy charge] or observe thy observation; thy custodie, or, thy ward; at thy appointment doing their service: see *Numb. 3. 7.* the vessels of holynes in Greek, the holy vessels: to come nigh unto them to serve with them at the altar, or in the holy place, the Levites might not: which the Hebrew canons explain thus: *At the Levites are forbidden the service at the Altar, as it is sayd (in Num. 18. 3.)* But they shall not come nigh unto the vessels &c. They shall not come nigh to the service; but to touch them, it was lawfull. *Maimony tom. 3. in Cle hamiddash, c. 3. sect. 9.* So in *Numb. 3. 8.* the Levites were appointed to keep the vessels of the Tabernacle, both they and you] they for doing so, you for suffering it. But from these words the Hebrews say, At the Levites are forbidden to doe the service of the Priests; so the Priests are forbidden to doe the service of the Levites; as it is written, Both they and you. *Adam in Cle hamiddash, ch. 3. sect. 10.*

Vers. 4. the charge] or, the custodie; in Greek, the custodies, or the wardes, watches; for so the word is used for keeping watch by night also, as in *Psalme 90. 4.* See the notes on *Exod. 14. 24.* a stranger] any of Israel that is not a Levite, is counted a stranger in this busyness; and in the Priests affaires, the Levites themselves were counted strangers, *vers. 7.* See the notes on *Numb. 3. 10.*

Vers. 5. keep the charge of the Holy place] Hebr. observe the observation of the Holynes; which the Greek translateth of the Holies; by this name the Apostle calleth the first Tabernacle, wherein was the Candlestick, Table and Shew bread; as the innermost part of the Tabernacle is called *Holies of Holies*, that is, the Holiest of all. *Heb. 9. 2. 3.* To keep the charge, or observe the observation, is to have continual care day and night, that all things be kept pure and uncorrupted, and administered according to the will of God: as they that keep the charge (or ward) of the house of Saul, were such as endeavoured to keep and mainteyn the kingdome in Sauls familie, *1 Chron. 11. 39.*

This

This duetie of the Priests and Levites in the Tabernacle, continued also in the Temple, where some were porters, keepers of the gates, and lodged round about the house of God; some had charge of the ministering vessels, that they should bring them in and out by tale: some, of the fine-floure, and the wine, and the oile, and the frankincense, and the shew-bread: some were Singers, employed in that work day and night, *1 Chron. 9. 19. 23. 33.* Of their manner of keeping the Temple, the Hebrewes have thus recorded. The keeping of the Sanctuary, is a thing commanded; yea though there be no feare of enemies or of thieves: for the keeping thereof is but for the honour thereof. And the keeping is commanded to be all the night; and the keepers are the Priests and the Levites; as it is sayd, And thou and thy sons with thee (sha'be) before the Tent of the Testimonie, (*Numb. 18. 2.*) as if he should say, you shall be the keepers (or watchmen) thereof. Moreover it is sayd (of the Levites,) And they shall keep the charge of the Tent, (*Numb. 18. 4.*) It is also sayd, And they that encamp before the Tabernacle, foremost before the Tent of the congregation Eastward, (sha'be) Moser, and Aaron, and his sons, keeping the charge of the Holy place, (*Numb. 3. 38.*) And if they leave off the keeping of it, they transgress against a prohibition. The commandment of keeping it, is that the Priests be the keepers in the inner places, and the Levites in the outer. And 24. companies kept it every night continually, in 24. places; the Priests in three places, and the Levites in 21. places &c. The Priests that were kept, slept not in their priestly garments; but folded them up, and layd them at their heads, and put on their owne garments and slept on the ground: as is the manner of all that ward king's castles, that they sleep not on beds. And they set one Provost, over all the wards (or custodies) of the keepers; and he was called The man of the mountaine of the house (of God.) And he went round about unto every ward, all the night, with torches burning before him; or every warder that did not stand and say, Thou man of the mountaine of the house, Peace be unto thee; it was known that he was asleep: &c.

he did beat him with his staff. And he had authority to burne his garment: so that sometimes they sayd in Jerusalem, What noise is in the Court? It is the cry of a Levite that is beaten, and his garments burnt, because he slept at his watch. In the morning, the Provost of the Sanctuary came and knocked at the gate for the Priests that were in the place of burning (the holy things,) and they opened unto him. He took a key, and opened the little gate, that was between the place of burning, and the court-yard, and went from the burning place into the court-yard, and the Priests went in after him. And two torches of fyre were in their hand, and they divided themselves into two companies; one company went eastward, and another westward; they searched & went through all the court-yard, till both companies came to the place where they made the Priest's Meat-offering (spoken of in *Lev. 6. 20. 21.*) When both sides came thither, they sayd, Peace, all in peace: and they see those that made the Meat-offering, to make the same. After this order did they every night, save the nights of the Sabbath: for then they had not fyre (torches) in their hand; but searched the Lamps that were lighted there on the evening of the Sabbath. *Maimony tom. 3. in Beith habbrah ch. 8.* no servant-wrath any more] for transgressing as in former time, when servant-wrath went out from the Lord. *Numb. 16. 46.* See also *Numb. 8. 19.*

V. 6. I have taken] in itted of all the firstborn of Israel, who other wise should have ministered unto me: see *Numb. 3. 12.* & the anocations there. a gift for Jehovah] or, unto Jehovah; as the Greek sayth to the Lord; the Chaldee, before the LORD. See *Numb. 3. 9. 12. & 8. 13. 16. 19.* where they were offered unto the Lord, & given unto him; & by him given unto Aaron.

V. 7. within the veile] not only the second veile (as it is called in *Leb. 9. 3.*) but the first veile, within which the Priests went always, accomplishing the services, *Heb. 9. 6.* as to burne incense, *Luk. 1. 9.* to trim the Lamps; *Exo. 27. 20. 21.* to set on the Shew bread, every Sabbath, *Levit. 24. 8. 9.* & the like. I have given] Hebr. I will give; which some of speech noteeth a continu-

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ance of the gift. *a service of gifts* a service freely given you: which Sol. Iarchi and Chazkuni explaine thus, *¶ have given* it unto you by gift, that none should say, ye are come into it of your selves. *the stranger*

any Israelite, Levite, or whosoever is not of Aarons seed: see the notes on Nu 3.10.

V. 8. *¶ have given* after the office of the Preills and Levites prescribed; God here provideth for their maintenance & livelihood, which they should have from the people for their service. The equitie wherof remayneth perpetual, as the Ap-
 8 possle observeth, saying, *Does not know, that they which minister about holy things, eat of the things of the Temple?* *¶ they which wait at the Altar, are partakers with the Altar?* Even so hath the Lord ordeined, that they which preach the Gospel, should live of the gospel. 1 Cor. 9.13.14. *the charge* Hebr.

the keeping (or observation) of mine heave-offings; which the Greek translatheth, the keeping of my firstfruits; in Chaldee, the keeping of my separated things. They are sayd to be a charge or keeping, because they were carefully to be taken and used holyly as gifts from the Lord. Sol. Iarchi explaineth it, *which thou must keep in cleanness (or purity.)* Therefore they are called holy things, and were to be eaten (some of them) in the holy place, and by clean persons only; as in *vers. 9.10.11. &c.* And in the Hebrew canons it is sayd, *It is unlawful to defile the Heave-offering (or firstfruits) of the land of Israel, like as other holy things, or to bring it into the estate of uncleanness; but it is to be eaten being clean, and to be burnt if it be unclean.* Maimon. tom. 3. in Trumoth, ch. 12. *sect. 1.*

of all the holy things or, with all the holy things; as Chazkuni here explaineth it: see the notes on Numb. 5.9. The Greek translatheth, *of all things sanctified unto me by the sons of Israel.* *for the anyointing* that is, for the office sake wherunto thou art anyointed; that as thou art consecrated with the holy oile, to attend upon mine holy things, *Lev. 21.10.12.* so thou shalt have mine holy things to keep and live upon. Thus anyointing is also used in *Levit.*

7.35. *This is the anyointing of Aaron, and the anyointing of his sons.* For this cause, the multitude of the Lewes was *curst* with a curse, as having robbed God, because they kept back their tithes and offerings, which they should have brought into the storehouse, that there might have been meat in the house of God, for his ministers. *Mal. 3.8.9.10.*

V. 9. *of the holy of holies* Hebr. *of the holynes of holynes*, that is, of the most holy things; which the Greek translatheth of the hallowed (or sanctified) holy things. Some oblations in the Sanctuary are called holy, (and by the Hebrew doctors, *leight holy things*;) some holy of holies, that is most holy things: of which difference see the annotations on *Levit. 6.17.* With these he here beginneth, which the Preills only were to eat, and that within the Sanctuary. *vers. 10.* then he proceedeth to the leight holy things, which the Preills and their families were to eat within the camp, (and in ages following, within the walls of Jerusalem:) last of all he speaketh of other gifts, which were common, and might be eaten by any, and in any place, *vers. 14. &c.* *from the fyre* in Chaldee, *left (or remayning) from the fyre*, meaning the fyre of the Altar, where some part of the most holy things were burned to the Lord. *every oblation* This may be understood as the generall, and the Meat-offering, Syn-offering &c., as the particulars thereof: or, if it be meant of things different, it may be referred to those oblations appointed for the Congregation in *Levit. 23.17.18.20.* Thus Iarchi here explaineth it, the Peace-offerings of the Congregation. And there were no Peace-offerings of the Congregation, but onely those mentioned in *Levit. 23.21.22. &c.* and in *Levit. 23.21.22. &c.* as is noted on *Lev. 4.14. &c.* and in *Levit. 23.21.22. &c.* But Chazkuni understandeth it of the two loaves, in *Lev. 23.17.* and of the Shew bread, saying, *What oblation is this? It is the Shew bread, and the Syn-offering (to be expressed), and after that, the Trespass offering, which were holy of holies.* If (we understand it) of the Burnt-offering: that was not eaten: if of the Peace-offerings; they were not holy of holies. *Beda.*

Behold he speaketh not but of the two loaves, (*Levit. 23.17.*) and of the Shew bread. Now both these, were most holy, and for the Priests onely to eat: as is shewed on *Lev. 23.20. &c.* *Meat-offering* the remainder wherof was most holy, for the Priests onely to eat in the holy place; by the Law in *Lev. 6.16.17.* Syn offering, which the Preills were to eat: also in the holy place, as in *Levit. 6.26.*

Trespass-offering which likewise was most holy, & for the Priests onely to eat, as the Law sheweth in *Lev. 7.1.6.* *shall returne (shall restore) unto me.* This may be referred to the Sacrifice forementioned: and by reason of this word *returne (or restore)*, and for that the Greek translatheth it, *whatsoever things they shall render to me:* it may in special be understood of that Rem of atonement which was given for a Trespass-offering, when a man restored unto the Lord, the thing which he had robbed; according to the Law in *Numb. 5.8.* compared with *Levit. 6.2.4.6.* And unto that particular, doe Iarchi and Chazkuni here referre it. Now that ram was most holy, because it was a Trespass-offering: but the thing it self which was stolen, & restored to the Priest, was of the common things; as after shall be shewed.

V. 10. *In the holy of holies* I observe how the Court of the Sanctuary is here called the holy of holies, or most holy place; in respect of the camp of Israel, & cite Jerusalem, which were holy places for the light holy things, as the Passover, Peace-offerings and the like, to be eaten in; as also in comparison with the great courts for the people, which was without the Priests court, 2 Chron. 4.9. Ezek. 42.14. For that which is commonly called the holy of holies, or most holy place, (which was in the Tabernacle, after the second veil,) was not a place to eat in, or for any to come into, save for the high priest once in the yere, to make atonement, *Levit. 16. Heb. 9.3.* Nayther might they eat in the Tabernacle, but in the Court: and that is here meant, as the Law sheweth, in the holy place in the court of the Tent of the congregation, they shall eat it; *Levit. 5.16.* And in the court of the Temple, there were chambers for such uses, *Nehemiah 13.5.9.* whereupon in *Ezek. 42.13.* he speaketh of holy chambers, where the Priests that approach unto the LORD, shall eat the most holy things; there shall they lay the most holy things, and the Meat offering, and the Syn-offering, and the Trespass-offering, for the place is holy. And whereas Ezekiel there prophesieth of the third Temple, the Temple of the gospel which Christ should build, at which time the legal priesthood of Aarons should have an end, *Heb. 7.* these ordinances did signify (besides the ministers maintenance forepoken, *1 Cor. 9.13.14.*) that they which should by Christ be made Preills unto God his Father, *Rev. 1.6.* (as all true Christians are, *1 Pet. 2.5.9.*) should be made partakers of Christ (who is both our Meat-offering, our Syn and Trespass offering;) and feeding on his flesh by faith, should be nourished unto life eternal. *Joh. 6.35.50.51.* compared with *Heb. 13.10.15.* *every male* and not the female: for the Preills wives and daughters might not eat of the most holy things, as they did of the holy and common things, *v. 11.13.19. Lev. 6.18.29. &c.* But now for our partaking of Christ, there is neither male nor female, for we are all one in Christ *I. Joh. 3.28.* *holies* I Hebr. *holynes*; in Greek, holy things shall they be unto thee: meaning that onely the Priests, and they in their holynes & cleannes should eat thereof. The blemished Preills might eat, but the unclean might not eat: *Lev. 21.21.22. &c. 22.3.6.* The flesh it self also must be holy, for if any unclean thing touched it, it was burnt, and might not be eaten, *Lev. 7.19. &c.*

V. 11. *And the* Here he passeth on to the leight holy things, which might be eaten by the Priests male and female, without the Sanctuary. *the heave-offering of their gifts* that is, which the Israelites gave to the Priest out of their heave-offerings: such were (as Iarchi also here explaineth) the heave-offering of the sacrifice of confession, and of the Peace-offering, *X 3* and

and of the Nazirites: *nam*: whereof see Lev. 7. 11. 12. 14. 31. 34. and Numb. 6. 17. - 10. In Deut. 18. 6. 17. there is mentioned the *heave-offering of your hand*; which is meant of the *firstfruits* spoken of in Deut. 26. See the annotations on those places. *the wave-offering*] as the breast of the Peace-offerings, Lev. 7. 30. 31. 34. for that was waved, as the shoulder was heaved.

thy daughters] understand, whiles they remain in their fathers house: but being married to strangers, they might not eat of the holy things; see Levit. 22. 12. 13. every clean person] though the Priests (slave, bought into, or born in his house: but no stranger, nor hired servant; Levit. 22. 10. 11. neyther might any unclean person eat of it, Lev. 7. 20. 21.

12 Ver. 12. *All the fat*] that is, as the Chaldee expoundeth it, *All the best*; which the Greek translateth *All the firstfruits*. The *fat* is often used for that which is good, and best of things; not of beasts only, but of wheat, as Deut. 32. 14. Psal. 81. 17. & 147. 14. and here, of oil and wine; and so of the land in general; as Gen. 27. 28. & 45. 18. And as after God sayth to the Levites, in ver. 30. *when ye have heaved the fat thereof*: so this concerned all the people, that they should do the like. *They heave not up any thing but the fattest*; sayth Maimon in Trumoth, ch. 5. f. 1. See the annotations on Gen. 4. 4. *the new-oil*] in Greek, the oil: so after, of the wine. The Law concerning these, is repeated in Deut. 18. 4. thus, *The first fruits of thy corn, of thy new-wine and of thy new-oil, &c. shalt thou give unto him*; that is, unto the Priest. Under these three, all other oil-like sort are comprehended; which the Hebrews explain thus: *All mans meat that is kept, which groweth out of the earth, is bound (to pay) the Heave-offering (or Firstfruits).* And it is a commandment to separate out of it the Firstfruits for the Priest, Deut. 18. 4. *As corn, wine & oil are mans meat, & grow out of the earth, and have owners, as it is written, THY CORNE*: so whatsoever is of like sort, is bound (to pay) the heave-offering; and likewise the tithes. Maimon in Trumoth, ch.

2. sect. 1. See after on ver. 1. for the tithes. As for the firstfruits which the owners brought into the Sanctuary, Deut. 26. the Hebrews say, they were but of *some things only*: as is noted on Exo. 22. 19. Observe therefore a difference between the firstfruits left for the Priests, & the Firstfruits brought before the Lord, and there given to the Priest: for these were two gifts; as after shall be shewed. *the first fruits*] called in Hebrew *Rishon*, that is, the First or the Beginning: after in ver. 13. he speaketh of Firstfruits, called in Hebrew *Biccurim*; of them he sayth, *which they shall bring unto Jehovah, to weat into the Sanctuary, according to the Law in Deut. 16. 2. 3. &c.* of these he sayth, *which they shall give unto Jehovah*; for they were not bound to bring them out of their place, but the Priests came where they were, and took them. These (for distinctions sake) the Hebrews call the *great heave-offering*: the other they call, the *first fruits*. So in this place Sol. Iarchi sayth, *the first fruits of them; this is the great Heave-offering.* And of these, the Hebrew canons say, *The Israelites are not bound to take pains about the Heave-offering, and to bring it from the corn-floor to the city, or from the wilderness to the inhabited land: but the Priests go out to the cornfloors, and the Israelites give them their portion there.* And if (the Priests) come not, then he separateth it, and leaveth it in the corn-floor. And if there be wild beasts; or cattle that will devour it there, and there be none to keep it from them: our wise men have ordained, that they should then bring it to the city, and be paid of the Priest for the bringing of it. For if he separateth it, and leave it for the beasts, he profane the name (of God.) Maim. in Trumoth, ch. 12. sect. 17. For the practice of these ordinances, see Nehem. 10. 35. - 39. how the people brought their firstfruits and tithes to the house of God. *which they shall give*] The Law sayth not how much they should give, but leaveth it to the people's liberality. How be it in Ezek. 45. 13. it is written, *This is the heave-offering which ye shall heave-up; the first part of an Ephah of an* *Homer*

Homer of wheat, &c. that was the sixtieth part; for an *Homer* conteyned ten Ephahs. Each 45. 11. *whereupon the wise men of Israel ordeyned that none should give for their tithes, less than the sixtieth part.* The great heave-offering, hath no set measure by the Law; for it is *sejd* (in Deut. 18. 4.) *The firstfruits of thy corn, &c.* But a man may not separate save according to the measure which our wise men have set. *And what measure is that? A good eye* [that is, a liberal person] *one of justice, and a mean (eye) one of justice, an evil (eye, that is, a niggard) one of justice.* *And he may not give less, then one of sixtie.* Maimon in Trumoth, ch. 3. f. 1. 2. The like measure they let for the other Firstfruits brought into the Sanctuary; Maim. in Biccurim (or Firstfruits) ch. 2. sect. 17. See the notes on Exod. 22. 29. According hereunto is that saying of Ben Syrach, *give the Lord his honour with a good eye; and diminish not the firstfruits of thine hands*; Eccles. 35. 8. *unto Jehovah*] They were given by his appointment to his priests, for their appointing (ver. 8.) and service in his sanctuary: therefore they were holy. For this cause the Priests were not to receive thereof any base or servile manner, but as gifts due to the Lord, and to them from him, and as the Hebrew canons shew, the Israelites were to give them their portion with honour. And it was unlawfull (for the Priests or Levites) to snatch away the heave-offering; or the tithes: yea if they did but ask their portion with their mouth, it was unlawfull, but they were to receive them with honour. For at the Lord's table they did eat, and at his table they did drink, these gifts were the Lord's; and he did vouchsafe them unto them, as it is written, *I have given unto thee, the charge of mine heave-offering*, Num. 18. 8. Maimon in Trumoth, ch. 12. sect. 8. &c. *given unto thee*] namely, for the Priest to eat, drink, and annoynt himself with them, according to the ordinance of the creatures. *The (great) Heave-offering* is given for meat, and for drink, and for annoynting: for, annoynting is as drink; as it is said, *And let it enter as water into his*

inward part, and as oil into his bones, (Psal. 109. 18.) And drinking is comprehended under eating; that he is to eat that which is wont to be eaten, & drink that which is wont to be drunk; and annoynt with that which they use to annoynt with, not with wine or vinegar. But they annoynt with oil that is cleane, and burne (in lamps) that which is unclean. Maim. in Trumoth. c. 12. f. 1. Who they were that might eat, and who might not eat of these heave-offerings, is shewed in Levit. 22. 3. &c.

V. 13. *The Firstfruits*] These were another gift, which the people brought into the Sanctuary, made confession over them to the Lord, and then gave them to his priest: whereof see Deut. 26. 2. &c. These were paid before all other duties, before the great Heave-offering forementioned, or the tithes after spoken of in v. 21. The Hebrews say, *When men separate the Heave-offering, and the Tithes, they are to separate them in order: as, he separateth the Firstfruits* [spoken of in Deut. 26.] *first of all.* And after them, *the great Heave-offering*: and after that the first tithes [which was given to the Levites, ver. 21.] and after that, the second tithes, or tithes of the poor, [whereof see Deut. 14. 22. 23. 18. 19.] Maim. in Trumoth, ch. 3. sect. 23. *shall eat it*] in Greek, *shall eat them.* Of the clean person in the Priests house, see ver. 11. The eating of these firstfruits, was to be only in Jerusalem, the holy City: and who never eateth of that gift wherein holynes is, *blesseth (God) who sanctified them with the sanctification of Aaron*; and commanded them to eat so of it. Maim. in Biccurim, ch. 1. sect. 2.

V. 14. *devoted thing*] in Hebr. *Cherem*: of this the Hebrews say, some things were devoted absolutely; and such are spoken of here, and given to the Priests: some things were devoted in special unto God, or to his sanctuary; and they or the price of them, went to the Sanctuary; see the annotations on Levit. ch. 27. ver. 12. &c. *shall be thine*] The use of these, is not restrained to the Sanctuary, or holy city, or to the Priests alone: but (by the Hebrews,) these were the Priests due

due in every place; and were common things. Maim. in Bicurim, ch. 1. § 7.

V. 15. that openeth the womb] Hebr. every opening of the womb; which the Greek translaterh, every thing that openeth every womb (or matrix.) Hereby the firstborn only is meant, as the Law sheweth in Exod. 13. 2. and such as were males, Deut. 15. 19. Exod. 34. 19. *redeeming thou shalt redeem* that is, thou shalt surely, or in any case redeem; the father was to give, the Priest to take the redemption money. It figured the redemption of Gods people, called the church of the firstborn, which are written in Heaven, Hebr. 12. 23. who are not redeemed with corruptible things, as silver and gold &c. but with the precious blood of Christ. 1 Pet. 1. 18. 19. So being bought from among men, they are the firstfruits unto God, and to the Lamb. Rev. 14. 4. of the unclean beast] this is translated in Greek, of unclean beasts, as implying all sorts: elsewhere the Law mentioneth the ass, it may be for an instance; Exod. 13. 13. & 34. 20. But the Hebrewes say, The unclean beast [spoken of here, is the Ass only: Maim. in Bicurim, ch. 12. § 3. thou shalt redeem] the ass, was to be redeemed with a Lamb, or else, the owner was to break the neck of the ass: see the notes on Exod. 13. 13. & 34. 20. The Hebrewes say, These two commandments (of redeeming it with a Lamb, or of breaking the neck of it,) were of force in every place, and at every time; and the commandment of redeeming it, was before the commandment of breaking the neck of it. The Lamb wherewith it was redeemed, was given to the priest; Num. 18. 15. The firstborn ass was unlawful to be used (or made profit of) till it were redeemed. And if he sold it before it were redeemed, the price of it was unlawful &c. Priests and Levites are freed from redeeming the firstborn ass; for it is said (in Numb. 18. 15.) The firstborn of man, and the firstborn of the unclean beast thou shalt redeem. Whosoever was charged to redeem the firstborn of man, was likewise for the unclean beast: and he that was free from the one, was free from the other. Maim. in Bicurim; chap. 12. See other things noted

hereabout, on Exod. 34. 10.

V. 16. redeemed of him] or of them, mea. 16. ning the men forespoken of: the Greek translaterh, the redemption of him; and Targum Jonathan addeth for explanation, of the son of man. from a month old] Hebr. from the son of a month. See the annotations on Lev. 27. 6. the silver of five shekels] that is, five shekels of silver. This sum was before given for every first borne, Num. 3. 46. 45. twenty gerahs] The gerah weighed 16. barley corns, the shekel of the sanctuary (or holy shekel) weighed 320. barley corns; as is before noted on Levit. 27. 25. The Hebrewes hold that this redemption of the son, might be either with money, or money's worth so as it were of moveable goods; but not with land, nor with servants, nor with bills (or writings); and if he redeemed his son with them, he was not redeemed. Maim. in Bicurim c. 11. § 6. Now because the tribe of Levi was taken in first of all the firstborn of Israel, Num. 3. therefore they and their seed were free from this redemption: and so the Hebrewes say, Priests and Levites are freed from the redemption of their sons. And further, an Israelite that cometh of a woman of Levi, is free; for the case dependeth not on the father, but on the mother; as it is said, That which openeth the womb &c. Maim. ibidem, c. 11. § 9.

V. 17. the firstling] or, the firstborn: in Greek, the firstlings of cows &c. understand, being a male firstling, as Exod. 34. 19. otherwise it was not sanctified, or given to the Priest. A firstling which is both male and female, hath no holynes in it at all; but is as a female, whereto the Priest hath no right. Maim. in Bechoroth, ch. 2. § 5. *thou mayest not give the worth of it, or any other for it; but the beast it self is to be given: neither may the owner use, or make profit of it, or of the wool, or any thing thereon. Deut. 15. 19. they are holy] and therefore must be hallowed (or sanctified) to the Lord, Exod. 13. 2. The Hebrewes say, A man is commanded to sanctify the firstborn of his clean beast, and to say, Behold, this is holy. All are bound (to sanctify)*

15] the firstling of a clean beast; both, Priests, Levites and Israelites: although the firstling is to offer the blood and fat (on the altar) and to eat the rest of the flesh, according to the Law of the firstlings, Maim. in Bechoroth, c. 1. § 4. 7. *a favour of 167]* that is, as the Greek translaterh of sweet-smell: which the Chaldee explaineth, that it may be accepted with favour before the LORD. But if it were blemished, it might not be offered by the Law, Levit. 22. 20. 21. &c. What did they then with their blemished firstlings? The Law sheweth in Deut. 15. and the Hebrewes explaine it, The firstling of the clean beast, is slain in the courtyard (of the Sanctuary,) as other light holy things: they sprinkle the blood, and burn the fat, and the residue of the flesh is eaten by the Priests. If the firstling have a blemish, whether it be borne with his blemish, or a blemish fall on it after it is perfect: yet it is the Priests. If he will, he may eat it in any place, or he may sell it, or feed others with it, whom he will, though it be an heathen: for it is a common thing, as it is written (in Deut. 15. 21. 22.) And if there be any blemish therein &c. thou shalt eat it within thy gates, the unclean and the clean shall eat it alike, as the Roe buck and as the Hart; and so that is the Priests goods. Maim. in Bechoroth, ch. 1. § 2. 3.

V. 18. as the wave bread] the parts of the Peace-offerings given to the Priests, Levit. 3. 4. See also before, on ver. 11.

19] Ver. 19. All the heave-offings] the Greek and Chaldee expound it, Every separate thing. This conclusion implieth all other holy gifts, expressed in other places of the Law, though not particulated here. And this sheweth Gods bounty to his Priests, in allowing them so large means of livelihood, for their service of him; that they might be encouraged in the Law of the Lord, as is said in 2 Chron. 31. 4. There was none of them that did shut the doors of Gods sanctuary, or kindle fyre on his altar (for naught; Mala. 1. 10. And when the people neglected their dutie, in not giving such things as were appointed, then was the house of God, forsaken: and the godly go-

vernours looked to the redress hereof, Nehem. 13. 10. 11. 12. &c. The Hebrew doctors write of 24. several gifts, which God bestowed on the Priests; with the order and use of them all. Four and twenty gifts were given to the Priests, and they are all expressed in the Law: and concerning them all, was the covenant made with Aaron. And whosoever eateth of any gift wherein holynes is, blesseth (God) who sanctified him with the holynes of Aaron, and commanded him to eat so and so. Eight of these gifts, the Priests did eat no where but in the Sanctuary within the wall of the Courtyard. And five gifts they did not eat but in Jerusalem, within the walls of the cite. And five gifts were not due unto them by the Law, but in the land of Israel only. And five gifts were due unto them, both within the land, and without the land. And one gift was due unto them from the Sanctuary. The eight gifts which they did not eat but within the Sanctuary, were these.

1. The flesh of the Syn-offering, whether foule or beast. (Levit. 6. 25. 26.)
2. The flesh of the Treasures-offering. (Levit. 7. 1. 6.)
3. The Peace-offerings of the congregation. (Levit. 23. 19. 20.)
4. The remainder of the Omer (or Sheaf, Levit. 23. 10 &c.)
5. The remnants of the Meat-offerings of the Israelites. (Levit. 6. 16.)
6. The two Loaves. (Levit. 23. 17.)
7. The Shew bread. (Levit. 24. 9.)
8. The Lepers log of oile. (Levit. 14. 10. &c.) These were not eaten but in the Sanctuary.

The five which they might not eat but in Jerusalem. (and before that, within the camp of Israel, to which Jerusalem afterward was answerable, as is noted on Num. 2. 27.) were these.

1. The breast and shoulder of the Peace-offings. (Levit. 7. 31. 34.)
2. The Heave offering of the sacrifice of confession. (Levit. 7. 12. 14.)
3. The Heave-offering of the Nazirites ram. (Num. 6. 17. 20.)
4. The Firstling of the clean beast. (Num. 18. 15.)

18. 15. Deut. 15. 19. 20.)

5. The Firstfruits: (Numb. 18. 13.) These were not eaten but in Jerusalem.
The five things due from the land of Israel only, were;

1. The Heave-offering (or First fruits, Nū. 18. 12.)
2. The Heave-offering of the Tithes (Numb. 18. 12.)
3. The Cake, (Numb. 15. 20.) And these three were holy.
4. The First of the Fleece, (Deut. 18. 4.)
5. The field of possession, (Numb. 35.) and both of these were common. These were not due unto them by the Law, save in the land of Israel.

The five things due to the Priests in every place, were;

1. The gifts of the beasts slain, (Deut. 18. 3.)
2. The redemption of the firstborn son. (Numb. 18. 15.)
3. The firstling of the ass. (Exod. 34. 20. Numb. 18.)
4. The restitution of that which is taken by rapine from a stranger. (Numb. 5. 8.)
5. The devoted things. (Numb. 18. 14.) These five, are common things, in all respects.

The gift due unto them from the Sanctuary, was;

1. The skins of the burnt offerings. (Lev. 7. 8.) And the same Law was for the skins of the other most holy things; they all, were the Priests.

The gifts which the females had part in, as well as the male (priests) were five. 1. The Heave-offering (or first fruits.) 2. The heave-offering of the tithes. 3. The cake. 4. The gifts of the beasts. (Deut. 18. 3.) 5. And the first of the fleece. Maimony in Bicomim c. 1. f. 1. &c. a covenant of salt] that is, a stable, firm and incorruptible covenant. So the kingdom over Israel, was given to David and to his sons, by a covenant of salt. 2 Chron. 13. 5. and there the Greek explaineth it, an everlasting covenant.

V. 30. Thou shalt have] This concerneth not so much Aaron himself, (who died before he came into the land, Num. 20. 28.) as his posterity: and not them

only, but all the Levites; as after Moses sheweth in Deut. 18. 1. The Priests the Levites, all the tribe of Levi. Thou shalt have no part, nor inheritance, with Israel. (inheritance in their land) which was divided by lot, to the other tribes, according as God numbered them; when the tribe of Levi was numbered apart: Numb. 26. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. Notwithstanding, they had cities to dwell in, and suburbs given from the other tribes, Num. 35. and in Ezek. 48. 10 &c. an holy oblation out of the spiritual land, is given to the Priests and Levites.

a part] or, a portion, a share among them. This word, though often it be spoken of a part or portion of land, as in Jos. 13. 13. & 19. 9. & 18. 1. &c.; yet also it is meant of a part in the spoils or prey; as in Num. 31. 36. 1 Sam. 30. 24. And so it seemeth to be intended here, of the spoils gotten by war of the Canaanites; which were of great worth, as appeareth by Deut. 31. & 3. 7. & 6. 11. so that Joshua spake to some of the people, Returne with much riches unto your tents, and with very much cattle, and with silver, and with gold, and with brass, and with iron, and with very much rayment, &c., Jos. 22. 8. yet Levi might have none; because the Lord had given him his portion in the holy things; and he was to war in other warfare in the Lords Sanctuary, Num. 4. 23. and according to the Apostles doctrine, No man that warreth, intangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. 2 Tim. 2. 4. Of this matter, the Hebrews say: All the tribe of Levi are warned that they have no inheritance in the land of Canaan; likewise they are warned that they take no part of the spoils, at the time when they conquer the cities, Deut. 18. 1. And a son of Levi, that taketh a part of the spoils, is to be beaten: and he have received an inheritance in the land; they are to take it away from him. It seemeth unto me, that these things are not spoken but of the land, which was promised by covenant to Abraham Isaac and Jacob, &c. But all other lands, which any of the kings of Israel should subdue; which any of the Levites were for those lands; and the priests and Levites were for those lands; and

the spoils of them, like all other Israelites. And why had Levi no right of inheritance in the land of Israel, and spoils thereof, with his brethren? Because he was separated to serve the LORD, and to minister unto him; and to teach his right ways, and his just judgments unto many, as Deut. 33. 10. Therefore were they separated from the wayes of the world; they wage not war, like other Israelites, neither have they inheritance, &c. but they are the Lords power, as it is written, Blessèd Lord, his power, Deut. 33. 11. and the blessed (God) himselfe their reward, as he sayth, I am thy part and thine inheritance: Maimony tom. 3. treat. of the Rehebe and Jubilee, ch. 13. f. 10. 11. 12. So in Ezek. 44. 28, God sayth of the Priests, ye shall give them no possession in Israel, I am their portion. I am thy part] both by the gift fore-appointed, (as is sayd in Deut. 18. 1.) the five-offerings of Jehovah, and his inheritance, (shall they eat); and by other blessings, wherewith he would abundantly recompense their worldly want, administering unto them his heavenly graces. Hereupon the godly testified their faith, and hope in God, by these and such like speeches; God is my part for ever, Psal. 73. 26. Thou art my part, in the land of the living, Psal. 142. 6. Jehovah is my part, sayth my soul; therefore will I hope in him. Lam. 3. 24. I rejoyce at thy word, as one that findeth great profit; Psal. 119. 162.

V. 31. And to the sons of Levi] Now followeth the Law concerning the Levites, who were joynted to the Priests in service, & so in provision for their maintenance. And this word And, Chazkuni here noteth as an addition to that which went before, saying that the covenant of salt for ever, was to the Levites also. all the tribe] or, all the tribes. This is the first tithes which the Israelites payed to the Levites: after which they separated a second tithes, which they themselves did eat before the Lord, the first yere and the second; and every third yere, gave it to the Levites and poor: wherof see Deut. 14. 22. 1. &c. Touching this, the Hebrews say, that the Israelites after they had separated

the great Heave-offering (or First fruits) spoke of in Numb. 18. 12.) they separated one of ten, out of that which remaineth; and this is called the first tithes; and it is that which is spoken of in Num. 18. 24. and this tithes was for the males and females of the Levites. They pay no tithes but of the choise (or best); as it is sayd in Numb. 18. 30. When ye have heaved the fat thereof, &c. as the tithes which the Levites separate it to be of the fat thereof; so the tithes which the Israelites separate from the fleece or wine-press, it to be of the fat. They pay not the tithes but by measure, or by weight, or by number. He that separateth this tithes, blestib (God) first, as they use to blis for other commandments: so be blestib for the second tithes, and for the poor mens tithes, and for the tithes of the tithes, he blestib for every one severally. Maimony tom. 3. treat. of Tithes, ch. 1. f. 13. 14. 15.

V. 22. not come nigh any more] to serve in the Tabernacle, as they did in the rebellion of Korah, Num. 16. to leave [syn] that is, lest they suffer the punishment for their syn. So in ver. 23. beare their iniquities; as in v. 1. to dye] or, and dye; see the notes on Gen. 2. 3. this sheweth the punishment to be death: the Greek translate it deadly (or death-bringing) syn.

V. 23. beare their iniquities] that is, beare the punishment of their own iniquity if they transgress, and of the peoples, if they suffer them to transgress. Thus Sol Iarchi expoundeth it, They the Levites shall beare the iniquities of the Israelites; for it is their duty to warne strangers from coming near unto them.

V. 24. have up] in Greek & Chaldee, separate unto the Lord: so in ver. 26. This sheweth the tithes to be an oblation to the Lord, and a signe of the Israelites homage, subjection and thankfulness unto him for his blessings. And upon this ground, the Apostle proveth Melchisedek to be a greater Priest then Abraham, or Aaron; because Abraham (and all the Levites and Priests in his loynes) payed tithes to Melchisedek. Gen. 14. Heb. 7. Now consider how great this man was, unto whom even the Patriarch Abraham gave the tenth of the spoils. Heb. 7. 4.

26 Verſ. 26 the tithe of the tithe] or, a tenth part of the tenth.

27 V. 27. as the fulneſſe] or, as the plenty, that is, the plentiful-increase; or, the full that is ripe liquor: the Greek tranſlateth it, as the ſeparated-thing. Sol. Iarchi ſayth, Fulneſſe meaneth the ripe fruit, which is full. See the notes on Exod. 22. 29. where this word is alſo uſed for Full-ripe fruit. From hence the Hebrewes gather, that ſeeing the Levites firſt tithes, (out of which they payed the Priests tithes,) were as the corne of the floor, and liquor of the preſſ; therefore they were as common things. The firſt tithe is lawfull to be eaten by Iſraelites, and lawfull to be eaten in uncleanneſſe, for there is in it no holynes at all: and whereſoever holynes, or redemption of the tithe is ſpoken of, [as in Lev. 17.] it is not meant but of the ſecond tithe. And they count the firſt tithes as common things, becauſe it is ſayd, And your heave-offering ſhalbe reckned unto you as the corne of the floor &c: as the floor and wine-preſſ are common for every thing; ſo the firſt tithe (out of which the heave offering is taken) is common for every thing. Maimony treat. of Tithe, ch. 1. ſ. 2. This is to be underſtood, after the Levites had ſeparated the tenth of the tithe, then the reſt ſhould be common, like the corne of the floor; as is explicated in verſ. 30.

28 V. 28. Thus you alſo] or, So you alſo, you Levites as well as the other Iſraelites; though you have no inheritance in the land, yet ſhall you honour the Lord with an heave-offering out of your firſt tithe: and it ſhall be reckned or imputed unto you, as if you had lands and poſſeſſions, and offered tithes out of them. 10 A-aron] and ſo to his poſteritie the Priests: as was obſerved in the ages following, as it is written, And the Preſt the ſon of A-aron, ſhalbe with the Levites, when the Levites take tithes; and the Levites ſhall bring up the tithe of the tithe, unto the houſe of our God, to the chambers into the treaſure-houſe: Nehem. 10. 38. Thus alſo are we to underſtand the Apoſtle, when he ſaveth that the Priests, who ſonns of Levi were the office of priſt-

hood, have a commandment to take tithes of the people according to the Law &c: Heb. 7. that the Levites took them of the people immediately, and the Preſt mediately, in taking the tithe of the tithe from the Levites; as this place ſheweth, compared with Nehem. 10. 37. 38.

Verſ. 29. Out of all your gifts] This is more general, and ſeemeth to imply, beſides the tenth of their tithe, the tenth alſo of other things, as of their own ground, the ſuburbs and fields which were given to the Levites, Numb. 35. 4. So Chazkuni here ſayth, Out of all your gifts, ye ſhall heave up: to teach it as even of the fruit that grew in the fields of the ſuburbs of the Levites cities, they were bound to give unto the preſt, &c. And it is proportionable, that as God was to be honoured with the tithes of other mens lands, ſo of the Levites, that they alſo hereby might ſignify their homage and thankfulnes to God. Yea the Hebrewes bring the Preſts themſelves alſo under this dutie, ſaying, Levites and Preſts doe ſeparate the firſt tithe, ſo to ſeparate out of it, the heave-offering of the tithe. And ſo the Preſts doe ſeparate the other heave-offerings and the tithe for themſelves, that the Preſts may receive of all. Left they ſhould eat their fruits untithed, the ſcripture ſayth, Thus you alſo ſhall heave up (Numb. 18. 18.) which we have heard expounded thus, YOF, theſe are the Levites; ALSO YOF, this impleth the Preſt. Maim. treat. of Tithe, ch. 1. ſ. 3. the ſu] that is, as the Chaldee expounded the beſt, or ſayreſt: in Greek, the firſt fruits: ſee before, on verſ. 12. & 21. So Chazkuni here ſayth, Of all the beſt and of all the ſayreſt thereof, ye ſhall ſeparate out of it the hallowed-part thereof, that it may be an heave offering.

V. 30 the revenue] in Greek, the fruit of the threshing floor. This word revenue, as the Hebrewes diſtinguiſh it, is corne after it is eared, and after it is threshed and ſeaved, it is called (dazan) corne. Maimony tom. 1. 10 Berachoth, ch. 3. ſ. 1.

V. 21. in every place] Sol. Iarchi explaineth it, though it be in the place of burnt-

and that was an unclean place. The firſt tithes therefore which were payd to the Levites, might be eaten by them as common things, in every place: but the ſecond tithe (which the owners ſeparated after the firſt, and did eat themſelves,) might not be eaten every where, but becauſe the Lord only, that is within the citie of Jeruſalem, after the Temple was built therein. See Deut. 14. 22. 23. &c.

your houſe] that is, your houſhold; as the Chaldee tranſlateth it, the men of your houſe: a reward] or, wages; and ſo your die for your ſervice: ſo the Apoſtle ſpeak- ing of the honour due to the miniſters of Chriſt, ſayth, The labourer is worthy of his reward, 1 Tim. 5. 17. 18. and Chriſt himſelf ſending his diſciples to preach, ſayd unto them, And in the ſame houſe remaine, eating and drinking ſuch things as they give: for the labourer is worthy of his reward. Goe not from houſe to houſe. Luke 10. 7.

V. 32. bear ſyn for it] that is, beare the puniſhment of ſyn for the tithe; which the Levites ſhould doe, if they heaved (or ſeparated) not a tenth part of the beſt of the tithe from it, as is before com- manded. profane the holy things] Hebr. the holy preſſes. This is a general warning both to Preſts and Levites, that the holy things of the people be not profaned by them, nor ſuffered to be profaned by others.

And heave things might be profaned, if ever they were eaten out of the time limited by God, as in Lev. 19. 7. 8. or if the Preſts were unclean when they did eat them, as Lev. 22. 3. 9. or if others did eat them, to whom they did not percyne; as Lev. 22. 10. 15. 16. or if other the like unlawful actions were doen or ſuffered. The miniſters of God therefore had this charge upon them, by all means to ſacrifice the Lord, his Tabernacle and holy things; that ſo they might procure the we'lfare and ſalvation both of themſelves and others; as 1 Tim. 4. 16.

CHAPTER 19.

1. The Lord commandeth a red heifer to be ſlain by the Prieſt, ſome of her blood to be ſprinkled, the reſidue with her body to be burned, together with Cedar wood, cyzop and ſcarlet; and the aſhes of all theſe to be gathered up and kept for the congregation, to make therewith a water of ſeparation and purification from ſyn. 21. The Law for the uſe of it, in purification of the unclean by the dead.

§ § §

ANJ Jehovah ſpake, unto Moſes and unto Aaron, ſaying. This is the ordinance of the Law, which Jehovah hath commanded, ſaying: Speak unto the ſonns of Iſrael, that they take unto thee a red heifer, perfect, wherein is no blemiſh, upon which never came yoke. And ye ſhall give her, unto Eleazar the Preſt: and he ſhall bring her forth, without the camp; and one ſhall ſlay her, before his face. And Eleazar the Preſt ſhall take of her blood, with his finger: & ſhall ſprinkle of her blood, directly before the Tent of the Congregation, ſeven times. And one ſhall burn the heifer, in his eyes: her ſkin, and her fleſh, and her blood, with her dung, ſhall he burne. And the Preſt ſhall take, Cedar wood, and cyzop, and ſcarlet: and ſhall caſt them, into the midſt of the burning of the heifer. And the Preſt ſhall waſh his clothes, and he ſhall bathe his fleſh in water; and afterward, he ſhall come into the camp: and the Preſt ſhall be unclean, until the evening. And he that burneth her, ſhall waſh his clothes in water, and bathe his fleſh in water: and ſhall be unclean, until the evening. And a man that is cleane, ſhall gather-

Y;

up

up the ashes of the heifer; and lay them up without the camp, in a cleane place: and it shalbe for a reservation, for the congregation of the sonns of Israel, for a water of separation, it is a purification for syn. And he that gathereth the ashes of the heifer, shall wash his clothes; and shalbe unclean, until the evening: and it shalbe unto the sonns of Israel, and unto the stranger that sojourneth among them, for a statute for ever. He that toucheth the dead, of any soule of man: he shalbe even unclean, seven dayes. He shall purify him-self with it in the third day, and in the seventh day, he shalbe cleane: and if he purify not himself in the third day, & in the seventh day, he shall not be cleane. Whosoever toucheth the dead the soule of a man that is dead, and purifieth not himself, he defileth the Tabernacle of Iehovah: and that soule shalbe cut-off from Israel: because the water of separation was not sprinkled upon him, he shalbe unclean; his uncleannes is yet upon him. This is the Law; When a man dyeth in a tent: all that come into the tent, and all that is in the tent, shalbe unclean seven dayes. And every open vessel, which hath no covering bound upon it is unclean. And whosoever toucheth in the face of the seild, one that is slayn with the sword, or a dead bodie, or a bone of a man, or a grave: he shalbe unclean, seven dayes. And they shall take for the unclean person, of the dust of the burnt heifer of purification for syn: and he shall put thereto, living water, in a vessel. And a cleane man shall take eyzop, and dip it in the water; and

shall sprinkle it upon the tent, & upon all the vessels, and upon the soules which were there: and upon him that touched a bone, or one slayn, or one dead, or a grave. And a cleane person shall sprinkle upon the unclean, in the third day, and in the seventh day: and he shall purify him self in the seventh day, and shall wash his clothes, and bathe (his flesh) in water, and shalbe cleane at evening. And the man that shal be unclean, and shall not purify himself: that soule shal be cut-off, from among the Church: because he hath defiled the Sanctuary of Iehovah: the water of separation hath not been sprinkled upon him, he is unclean. And it shalbe unto them, for a statute for ever: and he that sprinkleth the water of separation, shall wash his clothes; and he that toucheth the water of separation, shalbe unclean until the evening. And whatsoever the unclean person toucheth, shalbe unclean: and the soule that toucheth, shal be unclean until the evening.

Annotations.

Here is the 39. section of the Law, after the Hebrews account: see Gen. 6. 9.

The ordinance or, the statute, constitution, the precept-ordinance; in Greek, the distinction of the Law. As in the former chapter God gave order for his ministers the tribe of Levi, by whom the service in his Tabernacle should be performed, and his people should come near unto him, to offer all their sacrifices: so here he giveth a Law for all men generally, how they should be purified from their uncleanness, whensoever they were to come into his Sanctuary, with their sacrifices,

and for the service of his holy Majesty: that their hearts might be confirmed in his grace, against their own infirmities. (take unto thee) that is, take and bring unto thee: see the like phrase, in Gen. 11. 9. & Exod. 25. 2. & Lev. 24. 2. This heifer was taken of the people, to the use of the interest that they all had in it; and by faith, in that which it figured, Christ. a red heifer Targum Jonathan addeth, a three yering: so in the Hebrew canons they say, It is commanded that the red heifer, be of the third yere or of the fourth yere, and it may be older. Maimony in Pharah adummah (or treat. of the Red heifer) ch. 1. sect. 1. perfect in Greek, without blemish. As all sacrifices were to be unblemished, Lev. 22. so this: but the perfection here spoken of, the Hebrews refer to the colour also, that it be perfect in redness, because if it have but two haire black, it is unlawful, sayth Sol. Iarchi. The same is affirmed also by Maimony, If it have two haire white, or black &c. it is to be refused. Maimony in Pharah, ch. 1. f. 2. no blemish. If it hath had a wen (or wart) and it be misse, though red haire be grown in the place, yet it is disallowable. All blemishes that disable the holy things, disable this heifer. If it have been cut out of the mothers body, or been the price of a dog, or live of an whore, (Deut. 23. 18) or been torne, or been abused by man kinde (Lev. 20. 15) it is unlawfull. For whatsoever maketh holy things unlawful for the altar, maketh the heifer unlawful. Maim. in Pharah. c. 1. sect. 6. 7. yoke] that is, which hath not been used of men for any work: and this is peculiar to this heifer, for other sacrifices were not disabled by the yoke, or any work, save the heifer for expiation of murder, Deut. 21. 3. This heifer excelleth other holy things, for work done by it, disableth it. As the yoke spoken of concerning the heifer, (Deut. 21.) maketh all other work like the yoke: so in this heifer &c. But the yoke disableth her whether it be in the time of working or not: whereas other works disable her not, save in the time of working. As, if one binde a yoke upon her, although she hath not ploughed with

it, she is unlawfull: but if one took her in to tread out corne, (as Deut. 25. 4.) she is not made disallowable, until he tread out corne with her; and so in all like cases. Maim. in Pharah ch. 1. f. 7. As other sacrifices of beasts prefigured Christ, so this in special figured him; red, in his humane nature and participation of our afflictions, Ezech. 43. 1. 2. Heb. 2. 14. 17. 18. perfect and without blemish of syn, both in his nature and actions, Luke 1. 35. 1 Pet. 1. 19. & 2. 22. without yoke, as being free from the bondage of syn and corruption, and from servitude to the ordinances of men in religion, and as doing voluntarily the things that perteyned to our redemption. Lam. 1. 14. Iohn 8. 33. 34. 35. 36. 1 Tim. 6. 1. 1 Cor. 7. 23. Iob. 10. 17. 18.

V. 3. unto Eleazar] he was Aarons son, and by doing this work, he was unclean, verif. wherefore Aaron himself, who was the high Priest did it not. Hence the Hebrews say, that An ordinary priest was fit for to burne the heifer: for it is sayd, Give her unto Eleazar the Priest, and yet Aaron himself was living. And by word of mouth we have been taught, that this was done by Eleazar; and all other heifers (were done) either by the high Priest, or by a common priest. And he that did it, was awayed with the same ornaments of a common priest; whether he were the high Priest, or an ordinary priest that did it. Maimony in Pharah, ch. 1. sect. 11. 12. It figured that the work of our redemption and purification from syn, should be the work of Christs Priestly-office; Heb. 9. 9. 13. 14. He in performing the truth of this type, was both Priest and sacrifice. he shall bring] the Greek translate, they shall bring; and so as Greek translate, they shall bring; as if, not Eleazar himself, but some other at his appointment did it. And the words following, he shall lay her, before his face, seem to imply so much, that some other man did lay her before Eleazars face. And it is frequent in scriptures to make one the doer of a thing, which he commandeth to be done; as Pilate gave the body of Christ to Ioseph, Mark. 15. 45. that is, commanded it to be given, Mat. 27. 58. See the annotations on Exod. 7. 17.

7.17. Gen. 39.32. & 48.22. without the camp] which figured Christ suffering without the gates of Jerusalem, Hebr. 13. 11. 12. So in ages following, they burned this heifer without Jerusalem; as in the Hebrew records it is said, *They burne not the Heifer, but without the mountaine of the house (of God), as it is written, And he shall bring her forth without the camp. (Num. 19. 3.) and they use to burne it on mount Olivet. Maimony in Pharah, ch. 3. f. 1. Without the Campe, missetors were to be put to death, Lev. 24. 14. Numb. 15. 36. one shall slay her* a stranger (or other man) did slay her, and Eleazar beheld it: say, h. Sol. Iarchi on this place. So in vers. 8. he shall burne the heifer, in his eyes; that is, an other man shall burne her in Eleazars sight: which is confirmed by vers. 7. 8. where first the Priest (Eleazar) is commanded to wash his clothes, and after, he that burned her was to wash his clothes; so that these were diverse men. Hence also the Hebrewes say, *They may not slay two red heifers as once, for it is written, And he shall slay her. Maim. in Pharah, ch. 4. f. 1.*

4 V. 4. with his finger] figuring the finger, that is, the spirit of our Preist Christ Iesus, whereby he hath sprinkled the way for us into heaven; and our hearts from an evil conscience, that we may have access thither by his blood. Heb. 9. 22. 23. 24. & 10. 19. 20. 22. For as the finger of God, Luke 11. 20. is interpreted the spirit of God, Mat. 12. 28. so the finger of the Priest here, signified the spirit of our high Priest Christ, by the power whereof, our way is prepared into the kingdom of God, through the applying and sprinkling of his owne blood. Heb. 11. 24. & 10. 19. 1 Pet. 1. 2. 1. Cor. 6. 11. The Hebrewes gather from this precept, that it was unlawfull to receive the blood in a vessel, because it is said, the Priest shall take of her blood, with his finger. Maim. in Pharah, ch. 4. f. 4. directly before the Tent] that is, towards the forepart, or dore of the Tabernacle. The Preist stood without the camp, where the heifer was slayn, and there sprinkled towards the

SanQuary seven times, (which is a full and complete number, as is noted on Lev. 4. 6.) and that place being a figure of Heaven, Hebr. 9. 24. this [sprinkling thitherward, typed out, how libertie should be procured for Gods people, to enter into the highest, by the blood of Iesus, by the new and living way, which he hath consecrated for us. Heb. 10. 19. 20. By the Hebrew canons, if he sprinkle (the blood) and not towards the Sanctuary, it was unlawfull. Likewise if he did slay or burne her, and not over against the Sanctuary, it was unlawfull. Maimony in Pharah, ch. 4. f. 5.

V. 5. one shall burne] that is, some shall burne in Eleazars sight, or, Eleazar shall cause it to be burnt before his eyes. For an other man burn'd it, as appeared by vers. 8. wherefore Targum Jonathan explaineth it, an other preist shall burne. The burning of the heifer without the camp, signified how Iesus, that he might sanctifie the people with his owne blood, should suffer without the gate (of Jerusalem,) Hebr. 13. 11. 12.

6 V. 6. Cedar wood] this, with the eyzop and scarlet following, were used in the cleansing of lepers that were healed, Levit. 14. 4. See the annotations on that place. The Cedar is one of the greatest & tallest trees (oppoed to the eyzop as the lowest, 1 King. 4. 33.) it is durable wood and rotteth not, being choise (or excellent) Song. 5. 15. figuring the perpetual efficacy of the death of Christ; who by one offering hath perfected for ever, them that are sanctified, Heb. 10. 14. eyzop] or hyssope, whereof see Exod. 12. 22. As here it was burned with the heifer, [so after in v. 18 a sprinkle was made with it: figuring the vertue & odour of Christs death, to purge our synns and to sprinkle our hearts from an evil conscience: Heb. 1. 3. & 10. 22. scarlet] or, twice dyed scarles, called in Hebrew Shenitholagnath: whereof see Exod. 25. 4. This bloody colour, sometime signifieth Synns, Esai. 1. 18. and it is the death and blood of Christ that cleanseth us from all syn: Rom. 6. 10. 1. John 1. 7. the preaching hereof, maketh the lips like a shreed of scarlet,

let, Song. 4. 5. into the midst of the burning] The manner of burning this heifer in the ages following, is described by the Hebrewes thus, *They made a baik (or cauley) from the mountaine of the house of God (in Ierul. m.) unto mount Olivet; the mountaine which our Lord Iesus used to frequent, Luke 21. 37. Job. 18. 2. whether he went, the night that he was betrayed to death, Luke 22. 39. 40. &c. & it was over against the Temple, Mar. 13. 3. & from thence, after his resurrection, he ascended up into heaven, Act. 1. 9.---12.] & the heifer, and he that burned her, and all that assisted him in the burning of her, went out from the mount of the Temple, unto mount Olivet, upon that back The Elders of Iusal went before them on their feet, to mount Olivet, and there was a place to baptize (or wash) in: and the Priest and they that assisted him to burne the heifer, went on the back, and came to mount Olivet. &c. and the Elders imposed their hands upon the Priest, and sayd unto him, wash once. He went downe and washed, and came up and wiped himself. And there was wood layd in a row, wood of Cedar, and Oke & Fir tree; & Fig. tree; which they took & made a pile of, like a towre &c, and the forefront was towards the west; [that was towards the Temple.] Then they bound the heifer, and layd her upon the pile of wood, with her head to the south, and her face to the west; and the Priest stood on the east side, with his face to the west. He killed her with his right hand, and took the blood in his left hand, and sprinkled with the finger of his right hand, of the blood that was in the palme of his left hand, seven times towards the most holy place (of the Temple). At every sprinkling, he dipped his finger in the blood; and the residue of the blood which was on his finger, was unlawfull to sprinkle with; therefore at every sprinkling he wiped his finger on the body of the heifer. When he had made an end of sprinkling, he wiped his hands on the heifers bodie, and came downe fro the pile, and kindled the fyre with small sticks, which he put under the sticks of the pile, and the fyre began to burne, and the Priest stood a farr off, and observed it, till the fyre burned upon her, and her brilly clays ascended. And afterward, he*

took Cedar wood and eyzop, not left then an handoredish, and wood died in scarlet, five shekels weight; &c. And he bound the eyzop with the cedar, with the rose (or long peece) of scarlet, and cast them into her belly. (Nu. 19. 6.) And he call them not in, before the fyre was kindled upon the bulk of her body; nor after that she was burnt to asher; and if he did, it was unlawfull; for it is said, into the midst of the burning; not before the fyre is kindled on her body, nor after she is turned to asher. Maimony in Pharah adammeh. c. 3. f. 1. 2.

7 V. 7. Wash his clothes] which was a signe of purification from uncleannes; as is noted on Levit. 11. 25. & 15. 5. The same was concerning him that burned the heifer, v. 8. and the cleane man that gathered up her ashes, v. 9. 10. Hereby the imperfection of the Legal preisthood was shewed, in that the priests which prepared the meanes of sanctification for the Church, were themselves polluted in the preparing & doing of them: as may be gathered by proposition from Heb. 7. 27. 28. & 10. 1. 2. The Iys also of the preists, and others that procured the death of Christ, (though it was the life of the world,) seemeth hereby to be signified. Mar. 26. 65. 56. &c. Act. 2. 22. 23. 38. & 3. 14. 15. 17. 18. 19. Albeit by the tradition of the Hebrewes, they were very careful about the cleannes of the Priests, when they did this work: for, the Priest that burned this heifer, they separated him (from his house) to a chamber prepared in the Court (of the Temple,) which was called the Stone chamber, because all the vessels that were of stone, which doe receive no uncleannes, & he ministered in a vessel of stone all the seven dayes that he was separated, and his brethren the Priests might not touch him, for the more care of his cleannes. Seven dayes before the burning of the heifer, they separated the priest that burned her, from his house, as they separated the high Priest for his service on Atonement day, (whereof see the notes on Levit. 16. 33.) Also they separated him from his wife, lest he should have her discase, and so be uncleane seven dayes, (as Lev. 15. 24.) Every of those seven dayes of his separation,

ation, they sprinkled him with the water of purification, (lest he should be unclean by the dead, and not know it,) and with the ashes of the heifer that had been burned alive (before.) Maimon in Phara. c. 1. Norwithstanding all this care, Whosoever busy themselves about the heifer, from the beginning to the end do make their garments unclean, and are bound to wash themselves, and are unclean till the evening. And wherefore the Law speaketh of washing of clothes for uncleannes, it is to teach us, that not the clothes only upon him are unclean: but every cloth or vessel which is unclean person shall touch, whilst he is unclean upon him, is made unclean. And not that heifer only, but all Syn-offerings that are burnt (without the camp) whether bullocks or goats; be that burneth them; defileth his docters, the time of the burning of them, till they be returned to ashes: (Lev. 16. 28.) Maim. ibidem c. 5.

V. 9. a man that is cleane] this man is sayd in Targum Jonathan to be a Priest.

the ashes] It is reported, that after they had finished the burning of her, they beat her with slaves, her and all the wood of the pile wherewith she was burned; and sifted all with five: and whatsoever was black, which possibly they could pound and make it ashes, either of her flesh, or of the wood, they pounded it till it was made ashes, and that which had no ashes in it, they left the same: and every of her bones that remained unburnt, they pounded. Maim. in Phara. chap. 3. f. 3. As the burning of one heifer, signified the sufferings of Christ, Heb. 13. 11. 12. for the ashes were the monument of his most base and utmost afflictions: for ashes were used as greatest signes of sorrow and misery. 2 Sam. 13. 19. Job 30. 19. & 42. 6. Jer. 6. 26. and to be brought to ashes upon the earth, is noted for the extremity of Gods fiery judgments, Ezek. 28. 18. But the memorial of Christs most ignominious death, is to be kept as a most glorious monument of our life, justification & sanctification through faith in his name. 1 Cor. 11. 24. Gal. 6. 14. Phil. 3. 8. 9. 10.

without the camp] to signify, that they which would have part in the death of Christ, must go forth unto

him, without the camp, bearing his reproach. 1 Pet. 2. 13. in a cleane place] signifying a cleane hart, and pure conscience, in which only the monuments of Christs death are preserved by faith. All. 3. 9. Heb. 10. 22. Eph. 3. 17. The Hebrewes say, They gathered not any of her ashes to lay it up in the court (of the Sanctuary): but they divided all the ashes into three parts. One part they put in (the place called) the Cheil, [the Fort or Frontier,] and an other part, in mount Olivet, and the third was parted to all the Wards (or Custodies of the Levites.) That which was parted to all the wards, the Priests sanctified therewith; and that which was put in mount Olivet, the Levites sprinkled with it: and that which was put in the Cheil, was reserved and layd up; as it is written, AND IT SHALL BE FOR THE CONGREGATION FOR A RESERVATION; to 1 act that they layd up (some) of it. And thus they layd up some of every heifer which they burned, in the Cheil. And they did (burne) nine red heifers, after they were commanded this precept, till the desolation of the second Temple. The first was done by Moses our master, the second by Ezra, & seven after Ezra, till the Temple was destroyed. And the tenth shall be done by the king Christ, who be revealed with speed, Amen. So be the good wil of God. Maimon in Phara. ch. 3. f. 4. This last speech of the Law, sheweth their zeale without knowledge; for we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his son Jesus Christ, 1 Joh. 5. 20. and by him was this legal type (as also, and) accomplished; as it is written, If the ashes of an heifer sprinkling the unclean, sanctifyeth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God? Heb. 9. 13. 14. Wherefore Christ the King hath been revealed, and they have done unto him what he would; but even unto this day, when Moses is read, a veile is laid upon their hearts, so that they cannot steadfastly look to the end

end of that which is abolished; nevertheless when it shall come to the Lord, the veile shall be taken away, 2 Cor. 3. 15. 16. Then shall they look upon him whom they have periced, and they shall mourne for him, as one mourning for his only son, and shall be in bitterness for him &c. Zach. 12. 10. And this day, God came to come with speed, Amen.

for a reservation] or, for an reservation, a keeping; that is, to be reserved or kept: see the like phrase in Exod. 16. 32. 33. 34. Num. 17. 10. Sol. Iarchi here sayth, That which was in the Cheil (or Fort) was put there for a reservation: according to that forenoted out of Maimon. But this may be understood of all the ashes, (and not of a third part only,) which was kept for the use of Israel, as after followeth.

for the congregation] Hence the Hebrewes say, that all Israelites were fit to keep it. Therefore say of the common people, which bringeth a vessel out of his house, though an earthen vessel, and sayth, This vessel is cleane for the Syn (water), use it is cleane, they sanctify in it, and sprinkle out of it, though that vessel is unclean for the Sanctuary, and for the heave-offering. And so any of the common people that shall say, I am cleane for the Syn water, or that hath the Syn water by him, and sayth it is cleane, he is to be trusted: for there is no man of Israel too vile for it. Maim. in Phara. c. 13. f. 12.

water of separation] that is, water to be sprinkled for separation; that is, to be sprinkled on such as are separated and removed because of uncleanness, from other people. This appeareth by v. 13. where it is sayd, because the water of separation was not sprinkled upon him. The Hebrew Niddah, which properly signifieth a separation or removal for uncleanness, is sometime figuratively used for uncleanness itself, which is to be done away; as in Chron. 29. 5. Ezra 9. 11. Whereupon the water which cleanseth it, is called the water of separation; which the Greek and Childee various call water of sprinkling, because it was sprinkled on the unclean to purifie him, v. 18. 19. According to which phrase, Christs blood is called the blood of sprinkling, Heb. 12. 24, because it pur-

rificeth the conscience, and was figured by this sprinkling water, Heb. 9. 13. 14.

a purification for syn] Hebr. a syn: which word as it is often used for a Syn, offering, or sacrifice that expieth syn, as in Levit. 4. 3. &c: so here it is the name of that water which purified syn; as after is manifested in v. 12. &c. Wherefore the Greek translatheth, it is a sanctification, or a purification. And these two names here given to this water, the Prophet useth, when he foretelleth the grace of Christ; In that day there shall be a fontaine opened to the house of David, and to the inhabitants of Jerusalem; for syn, and for separation; Zach. 13. 1. that is, for a purification-for syn, and for a water of separation-for uncleanness; which the Greek there interpreteth, for a removal away, and for a sprinkling.

V. 10. [shall wash] as when any blood of the Syn offering, was sprinkled on a garment, it was to be washed, Lev. 6. 27. so here he that gathered up ashes was to wash his clothes, for it could not be but some of the ashes would light upon them. See the notes on v. 7. the stranger that are sojourne] in Greek, the proselytes that are adjoynd.

V. 11. of any soule of man] that is, of any dead man, & any corpe of man: the soule is here used for the dead body, as is noted on Levit. 19. 26. & Num. 6. 6. & this is an explanation of the former deed, that it is meant of man only: for he that touched a dead beast, was not unclean seven daies, but one day only, Lev. 11. 24. 27. 39. neither was he to be sprinkled with these ashes. Sol. Iarchi here sayth, it is spoken to except the soule of a beast, for the uncleanness thereby needeth no sprinkling. (uncleane seven daies) during which tyme of his uncleanness, he might not come into the Sanctuary, nor touch any holy thing, Lev. 7. 19. 21. nor be in the Lords Camp, Num. 6. 2. (unto which the citie Ierusalem was adjoyndable in the ages following, called therefore the holy citie, Nehem. 11. 2. 18. Mat. 4. 5.) And hereby was figured such as were dead in trespasses & byns, Eph. 2. 1. and

and such as have their consciences defiled by dead works, Heb. 9. 13. 14. which may not enter during their uncleanness, into the citie of God, Rev. 21. 27. Of this legal pollution, the Hebrewes have these sayings: A dead person defileth by touching, and by bearing, and by the Tent, with seven dayes uncleannes. The uncleannes by touching, and by the Tent, are expressed in the Law, Num. 19. 11. 14. Uncleannes by bearing, is by tradition gathered by consequence. For if a dead beast, which maketh one unclean but til evening, and defileth not by the Tent, doth defile by bearing, as is written in Levit. 11. 25: how much more doth a dead man. And as a dead beast which by touching defileth til evening, defileth also til evening by bearing: so a dead man which by touching defileth seven dayes, defileth also seven dayes by bearing. Uncleannes by touching, spoken of in every place, whether of a dead man or other unclean thing: is when a man with his fist toucheth the unclean thing it self: whether it be with his hand, or with his foot, or with any other part of his flesh; &c. Uncleannes by bearing, spoken of in every place, whether of a dead man or of other unclean things: is when a man beareth the unclean thing, although he touch it not: although a stone be betwixt him and it. Forasmuch as he beareth it, he is unclean; whether he bear it on his head, or on his hand, or with any other part of his bodie. Yea though the unclean thing hang by a threed, or by an hayre: if he hang the threed on his hand, and lift up the unclean thing by it, loe he beareth it, and is unclean. Nothing is defiled by bearing, save man onely: not vessels. As if a man hold in his hand ten vessels, one above an other, and a dead carkef, or any the like thing be in the uppermost vessel: the man is unclean by bearing the carkef; and the vessels upon his hand are all cleane, save the uppermost vessel which the unclean thing toucheth; and so in all like cases &c. There is no kind of living thing, which is defiled whilst it is alive, or that doth defile whilst it is alive, save man onely; and he that is of Israel, &c. A dead man defileth not, til his soule be departed from him, as it is written, The soule of a man that is dead, Numb. 19. 13. A dead untimely birth &c., defileth by touching, by bearing, and

by tent, as a great man which is dead; as it is written, He that toucheth the dead, of any soule of man, Num. 19. 11. Likewise so much as an olive of a dead mans flesh, either myself, or day as a postberd, defileth as doth a whole dead man. A lim cut off from a living man, is as an whole dead man, and defileth by touching, by bearing, and by Tent; though it be but a little lim of a child of a day old &c. A lim separated from a dead man, defileth also by touching by bearing, and by Tent, as doth the dead man: &c. Maimonim tom. 3. in Tumah meth, ch. 1. & 2. These and other the like legal pollutions, teach Gods people how careful they should be, that they defile not themselves with syn, or communion with dead and synfull works; as the Apostle sayth, Touch not the unclean thing, 2 Cor. 6. 17. Be not partakers of other mens sins; keep thy self pure, 1 Tim. 5. 22.

V. 12. He shall purify himself by sprinkling the foresayd water; as the Chaldee expoundeth it, He shall sprinkle the Greek, He shall be purified. The original word significth to purify from syn; which sheweth that this outward uncleannes, figured the pollution of the soule by syn; and the purification here commanded, signified penitance from dead works, and faith towards God, which purifieth the hart. Heb. 8. 1. Alt. 15. 9. with it] with the water forespoken of, vers. 9. and the ashes; as Targum Jonathan here expresseth: in the manner wherof soloweth. He shall be cleane] that is, as the Greek translatheth, and he shall be cleane, and in the seventh Chazkuni here observeth, Let any should think, if he forget and be not sprinkled in the third day, he may be sprinkled twice on the seventh day, and it will serve the turne as if he were sprinkled on the third day and on the seventh: therefore the scripture sayth, if he purify not himself in the third day and in the seventh &c. for it is necessary that there be three dayes between sprinkling and sprinkling.

V. 13. the soule] that is, the corpse; as before is shewed. that is dead] in Greek, if he be dead. From these words the Hebrewes gather, that the dead defileth

not, til his soule be departed: Maim in Tumah meth, ch. 1. sect. 15. For death, is the departing of the soule from the bodie, Gen. 35. 18. Psal. 146. 4. he defileth the Tabernacle if he come in that estate into the court of the Tabernacle: yea though he have washed himself, yet if he have not been sprinkled the third day and the seventh day, he defileth it; as Iarchi here noteth, & Moses alter thew: that soule shall be cut off in Chaldee, that man shall be cut off. This is meant, if he come in presumptuously: but if he doe it ignorantly, he is to bring a sacrifice, Lev. 5. 3. - 6. So the Hebrewes explaine this Law: Maim in Tumah meth, ch. 3. sect. 12. See the notes on the water of separation in Numb. 6. Greek and Chaldee, the water of sprinkling. This significth, that when any have sinned, he can not be cleane from it before God, by any of his own works, nor satisfie by his own sufferings: but onely by having his conscience sprinkled with the blood of Christ, by his spirit; for that is it which cleaneeth us from all syn: 1 Iohn 1. 7. Heb. 9. 13. 14.

V. 14. is a tent] and so by proportion, is a house, as the Greek here translatheth it: for a tent is named, because the people then dwelt in Tents in the wilderness. But for uncleannes, the Hebrewes say, that onely a tent was unclean, & to be sprinkled, as is alter noted on vers. 18.

and that that is in the tent] The pollution by the dead is in this respect above all other pollutions; as the Hebrewes say, The uncleannes of the Tent, is not like other uncleannes, but by the dead onely. And whether there come into the tent (of the dead,) man or vessel, as the dead be brought into the tent where men or vessels are; or, that the dead be with men or vessels under the same tent, they are unclean. Whether he come wholly into the tent of the dead, or come but some part of him: he is uncleanly by the Tent. Though he doe but put in his hand, or the tops of his fingers &c.: he is all unclean; &c. Whether the dead person be an Israelite or an heathen, he defileth by being touched: as Iarchi; but an heathen defileth not by

touch. This is by tradition; for loe he sayth of the warre of Midian, whosoever hath touched any sayne, Num. 31. 19. and he mentioneth not there the tent. Likewise an heathen is not made unclean by the dead: but an heathen that toucheth the dead, or beareth him, or cometh into the tent where (the dead) is: loe he is as if he had not touched him. And why? Because he is as a beast: as toucheth the dead &c. And this is not for the dead onely, but for all other uncleannes: every one, heathen and beasts are not made unclean by them. Maim in Tumah meth, ch. 1. sect. 10. 11. 12. 13. verlean seven dayes.] This is the ordinary time for the uncleannes of men or of vessels, that are defiled by the dead; but those which touch such a defiled man, are unclean but until evening; vers. 22.

V. 15. every open vessel] The Chaldee translatheth it, every open earthen vessel, (or vessel of potterey-day): and so the Hebrew doctors expound this Law; as Iarchi sayth, The scripture speaketh of an earthen vessel, which receiveth no uncleannes in the outside of it, but in the inside &c. So Maimonim in Tumah meth ch. 22. Of vessels and their uncleannes, see the annotations on Levit. 11. 32. 33. no covering bound upon it] in Greek, not bound with a bond upon it: by covering I understand a cloth upon it. The vessel was so to be stopped, that the aier of the Tent might not goe into it: then both it, and all things in it, were cleane, otherwise they were unclean. From hence the Hebrewes gather also by proportion, that if an other tent were within the Tent of the dead, the things in it were cleane, because they were hid or covered: and likewise if the unclean thing were swallowed up by a living creature. But nothing put up in vessels, was free from uncleannes, except the vessel had a covering bound upon it. Neyther was any thing cleane by being buried in the ground under the tent or house: but if an house were unclean, and vessels were hidden in the floore thereof, though an hundred cubits underneath, they were unclean. Maim. in Tumah meth ch. 20. Z 3 Vers. 16.

V. 16. in the face of the field] that is, in the open field where no tent is; there pollution is by touching only. *slayn with the sword*] or with any other instrument; the sword is named for an instance. Therefore in Num. 31. 19. the Law sayth more generally, *whosoever hath killed any person, and whosoever hath touched any slainne*: &c. Targum Jonathan here addeth, *one that is slain with the sword, or the sword wherewith he was slain*. So in the Hebrew canons it is sayd, the sword is as the dead person: to weete, for defiling him that touched it. Maim. in *Tumath meth* c. 5. f. 3. The word sometimes is used for wounded, though not dead, as in *Psl.* 69. 27. & *Isa* 22. Hereupon the Hebrewes say, *A lim cut-off* *is* a living man, it is as an whole dead man, & maketh unclean by touching, by bearing, and by tent: though it be but a small lim of a child of a day old. For there is no limited measure of limms; as it is written, *whosoever toucheth in the face of the field, one that is slain with the sword, & it is a known thing that it is all one whether he be slain with the sword, or with a stone, or with other things*. This teacheth that he is unclean, which toucheth a lim that the sword hath cut off. Provided that it be a whole lim as it is created, of flesh, synewes and bones. Maimony in *Tumath meth* c. 2. f. 3. or a dead body though not slain by violence, but dying alone. *a bone of a man*] By reason of this uncleanness by dead mens bones, the Prophet sayth, *When any seeth a mans bone, he shall feel up a signe by it, till the buriers have buried it*. &c. *Eze*. 39. 15. The Hebrewes write, that the blood also of a dead man, defileth as doth the dead man: but the blood of a living man (they say) is clean, so long as he is alive. Maim. in *Tumath meth* c. 2. *a grave*] or a sepulchre; to weete, wherein any dead have been buried. *A grave*, all the while that uncleanness is within it, defileth by touching and by tent, as doth the dead person, by the sentence of the Law. *Numb.* 19. 16. And whether one touch the top of a grave, or touch the sides of it (he is unclean). *A field wherein a grave is plowed up, and the bones of the dead are consumed into*

dust: that dust defileth by touching and by bearing. Maim. in *Tumath meth* c. 2. f. 11. 16. Thus the pollution by man kinde being dead, is above all other legal pollutions whatsoever: which lively sheweth the fruit and effect of syn, which caused death. *Rom.* 6. 23. and the horrour of death, holding men in subjection, until by the voice of Christ, they be rayed and brought out of their graves. *Joh.* 5. 28. 29. The Hebrewes say, *The cause of the uncleanness of the dead, is by means of the Angel of death* [the Devil] that brought poison into man. R. Menichem on Num. 19. Hereby also was figured the estate of such as are dead in syn, even dead while they are alive, *Col.* 2. 13. *1 Tim.* 5. 6. whose throat is an open grave. *Psl.* 140. 5. that their corrupt words & synfull works doe infect others. *2 Tim.* 2. 17. 18. *1 Cor.* 5. 14.

V. 17. And they shall take] that is, some shall take, some cleane man, as v. 18. for the unclean] whosoever toucheth in the face of the field, that is, of the ashes, as the Greeke explaineth it. of the burnt heifer of purification, for syn] Hebr. of the burning of syn, that is, of the Syn-offering (the heifer) that is burned: v. 9. he shall put] that is, some cleane man shall put.

living water] that is, as the Chaldee expoundeth it spring (or welling) water; which for the continual motion is called living water, as is noted on *Levit.* 14. 5. & *Gen.* 26. 19. in a vessel] Touching the manner of performing this rite, the Hebrewes have many observations. The water on which the heifers ashes are put, is not fylled but in a vessel, and out of fountains that spring, or of rivers derived from them: and the putting of the ashe upon the water that is fylled, is called Sanctifying. And the water on which the ashe are put, is called the water of purification from syn, and Sanctified water, and the scripture calleth it, *Water of separation*. (*Numb.* 19. 9.) It is lawfull for any to fylle the water, save for the deafe, and the fooles, and the child; and lawfull for any to sanctifie, save for the deafe, the fooles, and the child: and they sanctifie not but in a vessel, neither doe they sprinkle, but out of a vessel, and the fylling and sanctifying may be doen by night, but they

doe not sprinkle, nor wash, but by day; and all the day long they may sprinkle, or wash. In any vessel they may fylle, and sprinkle, and sanctifie, though vessels of stone, of earth &c. He that turneth a Spring into his wine press, or into a cistern, and then fylleth a vessel out of that press or cistern, it is unlawful: for it is necessary to take the water out of the Spring into a vessel as the fyll. The mayse, at the gathering together of water, is not as a Spring: therefore they fill not out of it, to sanctifie. &c. When they sanctifie the water with the ashe, he putteth the water which is fylled by the name of Syn water, into a vessel; and putteth the ashe upon the face of the water, and mixeth all together, and if he put in the ashe first, and afterward the water, it is unlawful. And when as it is sayd in the Law, And he shall put thereto, living water; (*Numb.* 19. 17.) it is meant to mixe the ashe with the cleane water. He that sanctifieth, must doe it purposefully, and put the ashe with his hand, on the water; as it is sayd, And they shall take for the water; as it is sayd, and they shall take for the water; so that he must have an intent to sanctify; and to fylle, and to sprinkle: &c. He that delivereth sanctified water, or water fylled for sanctification, to an unclean person to keep it, it become unlawfull. He that is hyred, is unlawful to sanctify or to sprinkle, but not unlawfull to fylle the water: &c. he may receive water for fylling, or for carrying the water; but he must sanctify, & nothing, and he that sprinkles, must sprinkle for no king. Maimony in *Pharab adumach* c. 6. f. 1. &c. & c. 9. f. 1.

18. Ver. 18. a cleane man] eyther he that took the ashe & put it in to the water, or any other. See the notes on vers. 9. He that fylleth the water for sanctification, it is not necessary that it be himself that sanctifieth, and that sprinkle: but one may sanctifie, and another may sprinkle. Maim. in *Pharab* ch. 10. c. 2. that heib which was used in cleansing of the Leper, wherof see *Lev.* 14. 4. A cleane man taketh three stalkes of cyprus, and bindeth them in a bunch &c., and dippeth the tops of the branches in the water of separation: he is in a vessel, and purposely sprinkles on the man, or on the vessels &c. Maim. in *Pharab* ch. 11. f. 1. dip it in the water]

He that sprinkles, needeth not to dip for every sprinkling, but dippeth the cyprus, and sprinkles one time after another, in the water he ended. And he may sprinkle with one sprinkling on many men, or on many vessels at once, though they be as handfull: whatsover the water toucheth, is a cleane every where: if he do be than sprinkled doe intend to sprinkle upon it. Maim. in *Pharab* ch. 10. f. 8. upon the tent] in Greek, upon the house. The tent was unclean by the dead, though it touched it was clean, as this Law sheweth. The Tent is still not, as this Law sheweth. The Tent is still wherewith the uncleanness came: sheweth the uncleanness touched it not, yet it is unclean with seven dayes uncleanness by the Law, and is as clothes that touch the dead corpse, for it is sayd, And he shall sprinkle upon the Tent. Maim. in *Tumath meth* ch. 5. f. 12. all the vessels] nothing but this water, could purifie the vessels, though they were meked in the tyre, yet they were in part unclean: as it is sayd, Every thing that may abide the fyre, is sayd, Every thing that goe through the fyre, and is ye shall make it goe through the fyre, and it shall be cleane: nevertheless it shall be purified with the water of separation. *Numb.* 31. 23. the soules] the living persons, or men, as Targum Jonathan explaineth it. And this is spoken largely without limitation: though they had other uncleanness upon them, then by the dead. And so the Hebrewes explaine it largely, saying; All that are unclean doe receive the sprinkling; as men or women that have running issues, women separated for their diseste, and women in child-bed, which are defiled by the dead, they sprinkle upon them in the third day, and in the seventh, and soe they are cleafened from the uncleanness by the dead, although they are unclean still with other uncleanness. For it is sayd, (*in Numb.* 19. 19.) And a cleane person shall sprinkle upon the unclean &c.: whereby thou mayst learne, that the sprinkling is available for him, though he be unclean. And so an uncircumcised person receiveth the sprinkling; as an uncircumcised person that is unclean by the dead, and one sprinkle up n him in the third day and in the seventh, soe he is cleane from the uncleanness by the dead; & when he is circumcised, he washeth (or baptiseth), and eateth of the holy things, as evening Maim. in

in Pharah ch. 11. sect. 3. And for the effect of this sprinkling they say, *A man defiled by the dead*, and one hath sprinkled on him, when any of the water of separation hath touched any place of the skin of his flesh *vbius vbius* unclean, the sprinkling is available for him, though it fall but upon the top of his finger, or of his lip, &c. And so for an unclean vessel sprinkled, when any vbius of the water toucheth the body of the vessel the sprinkling is available for it. *Maim. ibidem* ch. 12. sect. 1.

a bone] that is, a mans bone, as the Greek translatheth: and as was expressed in v. 16.

V. 19. in the third day] to weat, after his uncleanness, being certainly known. *Who so is unclean by the dead*, and toucheth many dayes without sprinkling, when he cometh to be sprinkled, he counteth before him three dayes, and they sprinkle on him in the third day, and in the seventh: &c. *Maim. in Pharah*, ch. 11. sect. 2.

and in the seventh] which is the day of the accomplishment of his purification: the third day was mystical, having reference to the resurrection of Christ, which was on the third day after his death; 1 Cor. 15. 4. whereof see the annotations on Gen. 22. 4. The seventh day was also mystical, as being the number of perfection, of the Sabbath, & of accomplishing a work; as is noted on Gen. 2. 2. Exod. 12. 16. and Lev. 4. 6. and so it figured our full cleansing, and ceasing from our synfull and dead works, after that we are sprinkled with the blood of Iesus, and water of his Spirit; Heb. 4. 9. 10. & 9. 13. 14.

wash his clothes] which was a common rite, for all that were defiled with other uncleannesses; whereof see Levit. 11. 25. & 14. 2. 9. & 15. 5. bathe his flesh] in Greek, *vbius* his bodie: the word *flesh* is expressed before in ver. 7. and it is meant of his whole bodie, or all his flesh, as Lev. 15. 16. *cleanse at evening*] after the Sun is set, at what time a new day beginneth, and so in mystrie, a new life to begin. This cleansing of the defiled by the dead, figured Christs work of grace upon dead and synfull men, of him it is prophesied, *He shall sprinkle many nations*, *Isai. 52. 15.* and

of him doth the Apostle open this figure, saying, *If the blood of bulls and goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, purge your conscience from dead works, to serve the living God?* Heb. 9. 13. 14. The sprinkling of the ashes of the heifer, figured the applying unto us of Christs death, whereunto he was delivered: for our offences, & was raised againe for our justification. Rom. 4. 25. The living water where with the ashes were mixed, figured the Spirit of God, which they that beleve in Christ doe receive, *Iohn 7. 38. 39.* of which he gave this promise, *Then will I sprinkle cleane water upon you, and yee shall be cleane:* *Ezek. 36. 25.* These being applied unto our consciences by faith (as with *cyrop.*) which purifieth the hart, *Act. 15. 9.* and by the preaching thereof, *Gal. 3. 2.* doe baptise us into Christs death; that like as he was raised up from the dead, unto the glorie of the Father, even so we also should walk in newnes of life; *Rom. 6. 3. 4.* And so we draw neer unto God, with a true hart, in full assurance of faith, having harts sprinkled from an evil conscience, and bodies washed with pure water; and our robes washed, and made white in the blood of the Lamb; *Heb. 10. 22.* *Rev. 7. 14.* and cleansing our selves from all filthines of the flesh and spirit, we persev. & holynes in the fear of God. 2 Cor. 7. 1. Of these mysteries, the Hebrew doctors though estranged from the true life and light of Christ, retayed some knowledge, for they say, *When the living water is mixed with the ashes, it purifieth the unclean; whereas before that, while the ashes were alone, they defiled all that were employed about them.* And behold, the living water, signified the water that is on high, which taketh away uncleanness from the ashes, &c. And loe, when it is sprinkled on the unclean, the uncleannes fleeth from him &c. and a cleane Spirit resteth upon him, and purifieth him. *R. Menachem* on *Numb. 19.*

V. 20. unclean] by any of the things afore sayd, about the dead.

not purify himself]

himself] or, not be purified; to weat, by having the water sprinkled upon him; as the Chaldee explaineth it; and the latter part of this verse manifesteth.

[that soule] in Chaldee, that man. cut-off] in Greek and Chaldee, defiled the Sanctuary] by coming into it, before he hath been purified. For such were shut out of the Sanctuary? Therefore Porters were set there at the gates, that none which was unclean in any thing, should enter in. 2 Chron. 23. 19. An unclean person that cometh into the Sanctuary presumptuously, his punishment is cutting off; *Numb. 19. 20.* if ignorantly, then he is to bring the sacrifice appointed Lev. 17. 1. Maimony in *Biath hamikdash* c. 3. 11. See the annotations on *Lev. 5. 2. 3.*

V. 21. wash his clothes] as being unclean, and so to continue until evening; likewise he that toucheth the water of separation, shall wash his clothes, and be unclean until evening. This interpretation Chazkuni here giveth of it: that in the former branch, uncleanness is implied until evening; & in the latter branch, the washing of his clothes also is implied, though not expressed. This is one of the mysteries of this Law, that a clean man (as he is called in ver. 18. 19.) was made unclean, by sprinkling or touching the holy water, which sanctified those that were unclean; and so it had contrary effects, to purifie the unclean, and to pollute the cleane; as the Sun melteth wax, and hardneth clay. Hereby the Holy Ghost seemeth to signifie, the imperfection and insufficiency of these legal rites, which in their greatest verue did but sanctifie to the purifying of the flesh as the Apostle sayth, *Heb. 9. 13.* and yet even then also, left the purifier himself in uncleanness which he had not before. That by consideration of these effects, the people might be led unto Christ, and his Spirit, who is able to purge the conscience from dead works; and to save them to the uttermost; that come unto God by him: *Heb. 9. 14.* & 7. 25. The Hebrews understand this, of such as sprinkled or

toucheth the water, when there was no need, as when no unclean person or vessel was to be sprinkled with it: *Maim. in Pharah*, ch. 12.

Ver. 22. whatsoever] or whomsoever: *Hebr. all*, implying men, vessels &c. the unclean] to weat, by the dead, of whom was spoken before.

shall be unclean] to weat until evening, as the end of the verse sheweth; and this is an inferior degree of uncleanness, for the man or vessel polluted by the dead, was unclean seven dayes, v. 11. 14. but that which such an unclean man or vessel touched, was unclean til the end of that day. So in the Hebrew canons; *A man which is defiled by the dead, or the vessels which that man toucheth, are unclean seven dayes; as it is sayd, And ye shall wash your clothes in the seventh day, and ye shall be cleane.* (*Numb. 31. 24.*) But a man that shall touch a man which is defiled by the dead, whether he touch him after that he is separated from the things that defiled him, or touch him while he toucheth the dead, for this second man is unclean til the evening; as it is sayd, (*in Numb. 19. 22.*) And the soule that toucheth, shall be unclean until the evening. *Maim. in Tumaith meth* ch. 5. f. 2.

the man, that toucheth] to weat, him, that is defiled, as before is noted; or it, the thing which is defiled by the touch of an unclean man. Thus pollution passed from one thing to another, and from that other to a third; whereby God figured the contagion of syn spreading abroad, and infecting where it goeth; leaving uncleanness til the end of that day, and beginning of a new: then washing our selves by repentance and faith in the blood of Christ, we are cleane. For we are buried with him by baptism, into death; that like as Christ was raised up from the dead, unto the glorie of the Father: even so we also should walk in newnes of life. *Rom. 6. 4.*

CHAPTER 20.

1. The children of Israel come to Zin, where Marie dyeth. 2. They murmur for want of water.

ter. 7. The Lord biddeth Moses speak to the Rock, and it should give forth water. 11. Moses smiteth the Rock, and water cometh out. 12. The Lord is angry with Moses and Aaron for their unbelief. 14. Moses at Kadesh desireth passage through Edom, which he denied him. 22. At mount Hor Aaron resigneth his place to Eleazar his son, and dyeth.

1 **A**ND the sonns of Israel, *even* the whole Congregation, came into the wilderness of Zin, in the first moneth; and the people abode in Kadesh: and Marie dyed there, and was buried there. And there was no water, for the Congregation: and they gathered themselves together, against Moses & against Aaron. And the people contended, with Moses: and they sayd, saying; And oh that we had given-up the ghost, when our brethren gave-up the ghost, before Iehovah. And why have ye brought, the church of Iehovah, into this wilderness: to dye there, we and our cattel? And why have ye made us to come up out of Egypt, to bring us in, unto this evil place? *it is* no place of seed, or of figgs, or vines, or of pomegranates; neyther *is there* any water to drink. And Moses and Aaron went from the prefence of the Church, unto the dore of the Tent of the Congregation; and they fell upon their faces: and the glorie of Iehovah, appeared unto them.

7 And Iehovah spake, unto Moses, saying. Take the rod, and gather together the Congregation, thou, & Aaron thy brother, and speak ye unto the Rock, before their eyes, and it shall give forth his water: and thou shalt bring forth to them, water out of the Rock; and thou shalt give the

Congregation, & their cattel, drink. And Moses took the rod, from before Iehovah: as he commanded him. And Moses and Aaron gathered-together the Church, before the Rock: and he sayd unto them; Heare now, ye rebels; shall we bring forth water for you, out of this Rock? And Moses lifted up his hand, and he smote the Rock, with his rod, twice: and much water came-out; and the Congregation drank, and their cattel.

And Iehovah sayd, unto Moses & unto Aaron; Because ye beleevd not in me, to sanctifie me, in the eyes of the sonns of Israel: therefore, ye shall not bring this Church, into the land, which I have given them. This is the water of Meribah; because the sonns of Israel contended with Iehovah: & he was sanctified, in them.

And Moses sent messengers, from Kadesh, unto the king of Edom: Thus sayth thy brother Israel; Thou knowest, all the travaile, that hath found us. And our fathers went-downe, into Egypt; & we have dwelt in Egypt, many dayes: and the Egyptians did evil to us, and to our fathers. And we cryed-out unto Iehovah, and he heard our voice; and sent an Angel, and hath brought us forth out of Egypt: and behold, we are in Kadesh, a citie in the uttermost of thy border. Let us pass, I pray thee, thorow thy countrey; we will passe thorow the feilds, or thorow the vineyards; neyther wil we drink, of the water of the well: we wil goe by the kings way; we wil not turne-aside, to the right hand or to the left. Until we have passed thy border. And

Edom

Aaron dyeth.

Edom sayd, unto him; Thou shalt not passe thorow me: lest I come out against thee, with the sword. And the sonns of Israel, sayd unto him; We wil goe-up by the high-way; and if we drink of thy water, I and my cattel; then I wil give the price of it: onely without *ding* any-thing else, I wil pass-thorow on my feet. And he sayd, Thou shalt not passe-thorow: And Edom came-out: against him, with much people, and with a strong hand. And Edom refused, to give Israel, to passe thorow his border: and Israel turned-aside, from him.

And they journeyed, fro Kadesh: and the sonns of Israel, *even* the whole Congregation, came unto mount Hor. And Iehovah sayd, unto Moses and unto Aaron, in mount Hor: by the border of the land of Edom, saying, Aaron shall be gathered, unto his people; for he shall not enter into the land, which I have given unto the sonns of Israel: because yee rebelled against my mouth, at the water of Meribah. Take Aaron, and Eleazar his son: and bring them up, unto mount Hor. And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered, and shall dye there. And Moses did, as Iehovah commanded: and they went up into mount Hor, in the eyes of all the Congregation. And Moses stripped Aaron of his garments, and put them upon Eleazar his son, and Aaron dyed there, in the top of the mountaine: and Moses and Eleazar came-downe, from the mountaine. And all the Congregation saw, that Aaron had given-up the

ghost: and they wept for Aaron thirtie dayes, *even* all the house of Israel.

Annotations.

THe whole Congregation] to weert, of the next generation of the Israelites, when their fathers (according to the judgment threatened in Numb. 14. 29. &c.) were for the most part now dead in the wilderness; as appeareth by Deut. 2. 14. 15. Zin] or Tsin: wherof see the notes on Num. 13. 21. Between Hazeroth, mentioned in Num. 11. 16. and this place in Zin where now they camped; there were eighteen other stations, or resting places, whither the Israelites had come. Numb. 33. 18.-36. the first month] to weert of the fourthieth yere, after they were come out of Egypt; as appeareth by Num. 33. 38. compared with the 18. verse of this chapter; and Deut. 2. 1.-7. So this was the last yere of Israels travaile in the wilderness: and from the sending of the Spies, Num. 13. unto this time, was about 38. yeres. Deut. 1. 22. 23. & 2. 14. In all which space, we see how few things are recorded concerning Israel; and the things that are mentioned, are partly their murmurings and rebellions, by which they provoked God, and for which they were punished: partly, the meanes of grace, reconciliation and sanctification, taught them of the Lord, to be obeyed by Iesus Christ, figured by the sacrifices and ordinances which Moses shewed them; that it might appeare, that where syn abounded, grace did much more abound; Rom. 5. 20. abode in Kadesh] about foure monethes they layed here; then removing to mount Hor, there Aaron dyed, the first day of the first moneth; Numb. 33. 38. This Kadesh (which the Chaldee nameth Rekem) was eyther an other wilderness, or an other place in the wilderness then that from which the spies were sent Num. 13. 26. called Kadesh barnea, Deut. 1. 19. Chazkuni here sayth, This is not the Kadesh wherof it is sayd, (Deut. 1. 46.) for that Kadesh many dayes, (Deut. 1. 46.) for that Kadesh

desb in El-Pharan (Gen. 14. 6.) and is called Kadefb-barqee, and from thence the spies were sent: but this Kadefb in Num. 20. is in the wilderness of Zin, in the border of the land of Edom. After the rebellion of the Spies, God sent the people back againe through the wilderness, towards the Red Sea, Num. 14. 25. (where they might renew the memorial of their baptism, 1 Cor. 10. 2.) and from Ezion gaber (which is a port on the shore of the Red Sea, 1 Kng. 9. 26.) they removed next to this Kadefb, Num. 33. 36. So Iephthah sayth, Israel walked through the wilderness, unto the Red Sea, and came to Kadefb, Iudg. 11. 16. *Marie*: Hebr. *Adrijm*, in Greek *Mariam*: she was sister to Moses & Aaron, and a Prophetess, by whom God guided the Israelites in their travells; as it is written, *9 sent before thee, Moses, Aaron & Marie*, Mic. 6. 4. Of her, see Exod. 15. 20. Numb. 12. In this fortieth yere of Israels travells, God took from them by death, Marie their Prophetess, in the first moneth; Aaron their Priest, in the fifth moneth, Numb. 33. 38. and Moses their King, in the end of the yere, Deut. 1. 3. & 34. 5. When these three ministers of the Law were deceased, Iesus the son of Nun (a figure of Iesus the son of God,) bringeth them into the promised land; *Ios. 1. 1. 2. &c*; so after the abrogating of the Law, our Lord Iesus Christ bringeth us into the Kingdom of God, *Mar. 1. 15. Rom. 7. 4. 5. 6. Dan. 9. 24.*

V. 2. *there was no water*] In the first yere, when they were come out of Egypt to Rephidim in the wilderness, they wanted water, Exod. 17. 1. and in this last, the fortieth yere, they wanted water againe: here God tried the children, as he had done the Fathers, and they also rebelled against him. And many things were alike in both places. That Rephidim, was the tenth encamping place of flition, from Egypt: this in Kadefb, was the tenth encamping place before they entered Canaan; as by the rehearsal of their journeyes in Num. 33. is to be seen. There the people in their thirst, in sted of praying unto

God, contendd with Moses, and murmured for that he had brought them out of Egypt, Exod. 17. 1. 3. here they doe the same, *vers. 3. 4*. Thre Moses cryed unto the Lord, for the outrage of the people, Exod. 17. 4. here, Moses and Aaron fall downe before the Lord, *vers. 6*. There God promised, and gave them water out of the Rock, Exod. 17. 6. here, he doeth likewise, *vers. 8*. There God willed Moses to take his rod; here also he commandeth him, *Take the rod*. There the Lord promised to stand before Moses, Exod. 17. 6. here his glory appeareth unto him and Aaron, *vers. 6*. There Moses by commandment smiting the Rock with his rod, waters came out of it: here, he smiting the Rock without commandment, waters came out. There, the place was named *Meribah* or *Contention*, Exod. 17. 7. here, the place is named *Meribah*, v. 13. That was the peoples fix rebellion; after they were come out of Egypt; as is noted on Num. 14. 22. this was their fix rebellion after they were come from mount Sinai, (if we except the private murmuring of Marie and Aaron against Moses, Num. 12.) For the first was at *Taberah*, Num. 11. 1. 3. the next at *Kibrothhattaavah* Num. 11. 24. then, in the wilderness of Pharan, Num. 14. 1. 2. after that followed the rebellion of Korah and his company, Numb. 16. and after it, of all the Congregation, for the death of those rebels, Num. 16. 41. now the fix, is in Kadefb.

V. 3. *contended*] chode with bitter & reprochfull words, which the Greek translareth reviled: see Exod. 17. 2. *And bled* or, *And would God*. The word *And* sheweth the passion of mind, out of which they spake abruptly: see the notes on Gen. 17. 28. and 1 Numb. 11. 29. *we had given up the ghost*] in Chaldee, we had dyed; in Greek, we had perished in the perdition of our brethren, before the Lord: v. hereby they seem specially to mean the pestilence (the last plague wherewith their brethren dyed, Numb. 16. 49) which pest, above other judgments cometh most immediately fro the

the hand of God, as David acknowledged, 1 Sam. 24. 14. 15. And this evil they witheld, as being easier then to perish with hunger or thirst: as the Prophet altho to complayneth, *They that be slayn with the sword, are better then they that be slayn with hunger: for the paine away*, Striken through for the paine of the fields, Lam. 4. 9. Wherefore they here use the word giving up (or breaking up) like those, which seemeth to meane a more easy kind of death, then that which is by force of sword, or by hunger or thirst, or other like violent meanes, So the Hebrews explaine giving up the ghost, to be a death without paine or long sickness.

V. 4. *to dye there*] understand, that we should dye there, with thirst: the Greek translareth, *to kill us and our children*, which words they spake in Exod. 17. 3.

V. 5. *of seed*] to sow seed in, or to plant fig trees, vines &c: for the wilderness was a land of deserts and of pits, a land of drought, and of the shadow of death, a land that no man passed through, and where no man dwelt; *Isa. 64*. Otherwelse, had there been commodiousness of place, the Israelites might have sowed and reaped, planted and gathered fruits in those 38. yeres, which they abode therein. Deut. 2. 14.

V. 6. *from the presence*] *or, from the face*, for feare of them, and because of their outrage: so in Rev. 12. 14. *Psal. 3. 1.*

fell on their faces] in prayer unto God, whose glorie dwelt in that Sanctuary: so in Exod. 17. 4. *Moses cryed unto the LORD*. See Numb. 16. 4. 45. *appeared*] in the cloud, as Num. 12. 5. a signe that he heard their prayer, and would save them: see Numb. 14. 10. & 16. 19. 42.

V. 8. *Take the rod*] in Greek, *Take thy rod*: so God spake before, in Exod. 17. 5. but here, some gather from *vers. 9* that it was the rod of Aaron, which had budded, and was layd up before the Testimonie, Num. 17. 10. Chazkuni sayth *This was Aarons rod*; for he is here written (in *vers. 9*) *And Moses took the rod from before the LORD*; and *this was the rod of Aaron*, as it is written (in

Num. 17. 10) *Bring Aarons rod againe before the Testimonie*; to be kept for a signe, against the sons of rebellion; and forasmuch as Aarons rod was a signe against the sons of rebellion, here upon Moses sayd (in *vers. 10*) *Hear now ye rebels*. Howbeit Moses rod (which is also called the rod of God, Exod. 4. 10. & 17. 9.) might be kept also in the Sanctuaries and after in *vers. 11*. it is sayd, *Moses smote the rock with his rod*. *Speak ye unto the Rock*] He sayth not *Smite the rock*: yet in *vers. 11*. *Moses smote the rock*; and in v. 10. he spake to the people; but it is not sayd, that he spake to the rock, as here he was commanded. Some others think, that Gods intermedment in bidding him *Take the rod*, was to smite the Rock with it; and that he sinned not in smiting it, but in unbelief; for which he is blamed in v. 10.

in shall give forth his water] or, the waters of it: this promise of God, was that whereon the faith of Moses and Aaron should have rested. *thou shalt bring forth*] God was he that brought forth, and gave water to the people, as is often mentioned to his glorie; He cleave the Rocks in the wilderness; and gave drink, as out of the great deepes; and brought forth streames out of the Rock, &c *Psal. 78. 15. 16*. So in *Psal. 106. 41. & 114. 8*. *Deut. 8. 15. Numb. 9. 15. 20*. But that worke is here ascribed to Moses ministerially: for that the waters should come out at his speaking. So in other works of grace, he ministers of the word are called *Saviours*, *Obad. vers. 21*. for in the faithfull performance of their office, they both save themselves, and those that heare them; 1 Tim. 4. 16.

V. 9. *from before Jehovah*] that is, out of the Tabernacle; for so the phrase importeth, as in Numb. 17. 7. Exod. 16. 33. 34.

V. 10. *Hear now ye rebels*] As here he speaketh to the people, who was bidden speak to the Rock, *vers. 8*. so the manner of his speech, sheweth great passion of minde, more then at other times: and the Scripture noteth that now the people had bitterly provoked his spirit; so that he spake unadvisedly (uttering his anger) with his lips.

[Psal. 106. 33. [shal we bring-forth water] a speech of doubting and unbelief, both in Moses and Aaron; as in vers. 12, God blameth them because they believed not in him. So before, when Moses sayd, Shal the flocke and the herds be slayn for them &c: he was blamed with this answer, & the Lords hand waxed short! Num. 11. 22. 23. Moses was sore moved against this latter generation of Israelites, who had seen so many miracles, and their fathers perished for rebellion, and yet they were not bettered: he might feare, lest for their lynning like their fathers, the Lord would leave them; as he after speaketh in Numb. 32. 14. 15.]

V. 11. [lifted up his hand] another signe of indignation, being joynted with smiting. twice] the doubling of his stroke, shewed also the heat of his anger. Sol. Larchi (on this place) conjectureth, that he smote it twice, because at first it brought forth but drops (of water) because God had not bidden him smite it, but speak unto it. much water] or, many waters. He

dove the rocks in the wilderness, and gave drink, as out of the great deeps. Psal. 78. 15. The unbelief of man, maketh not the faith of God without effect, Rom. 3. 3. Moses and Aaron believed not God, to sanctifie him; vers. 12. yet he faithfully kept his promise, and sanctified himself, vers. 13.

the Congregation drank] Thus the Lord knew his people in the wilderness, in the land of drought; Hos. 13. 5. And they thirsted not, when he led them through the desert; he caused the waters to flow out of the rocks for them: he clave the rock also, and the waters gushed out. Esai. 48. 21. The water out of the Rock, besides the refreshing which it gave unto their bodies, was also a spiritual drink, from that spiritual Rock Christ: 1 Corin. 10. 4. who being smitten for our transgressions, Esai. 53. with the rod of the Law, which worketh wrath, Rom. 4. 15. to him proceeded the living water wherewith the Israel of God, may quench their thirst for ever, John 4. 10. 14. For who so beleeve in him, out of his belly shall flow ri-

vers of living water, even the waters of the holy Ghost; Joh. 7. 38. 39. To these waters, every one that thirsteth, is called to come freely; Esai. 55. 1. Rev. 22. 17. that water, which was both a natural and spiritual refreshing to the people, is given also to the Bapts for their natural thirst, because the signes and seales of Gods grace, are such in respect of the use of them, to those unto whom they are sanctified of God for that purpose. So the waters of Jordan were sanctified for baptism, unto repentant and believing synners, Mat. 3. 6. which out of that use, were common waters. And now, not only the Israelites cattel, but the wild beasts also of the wilderness, had benefit by this mercie of God to his people: wherunto the Lord hath reference, when he sayth by his Prophet, The beasts of the field shall honour me, the dragons, and the owles; because I give waters in the wilderness, rivers in the desert, to give drink to my people, my chosen. Esai. 43. 20.

V. 12. [ye believed not in me] the Chaldee expoundeth it, ye believed not in my word. Thus unbelief was here the chief syn, and cause of other syns, as before in the people. Numb. 14. so here in Moses and Aaron, who were both partners in the transgression. And this their syn, is called a rebellion against the mouth of the Lord, Num. 27. 14. and a transgression, Deut. 32. 51. which word, as R. Meacham here noteth, implieth falsehood; as in Levit. 6. 2, it is joynted with false-deneval; and the Apollie sayth, He that beleeve in God, hath made him a liar; 1 Joh. 5. 10.

to sanctifie me] inwardly in the hart by faith, outwardly by obedience, to doe that which I commanded; and by both, to ascribe unto me the glorie of my wrath and power. So when it is sayd, Sanctifie the Lord of hosts, Esai. 8. 13. the Apollie expoundeth it, Sanctifie the Lord God in your hearts; 1 Pet. 3. 15. in the eyes] the Greek translateth it, before the sons of Israel. This seemeth to be the reason of Gods severitie at this time against Moses and Aaron,

Aaron, more then before, when Moses bewrayed also his unbelief, in Numb. 12. 21. 22. 23. because he now publickly diffid, which did aggravate the syn; wheris the former time he did it not in their eyes, but in private before the Lord.

therefore] Chazkuni observeth, that this word implieth an oath. Neyther in deed could Moses repentance or prayer, get this sentence to be reversed: for when the Lord hath sworne, he will not repent.

Psalm 110. 4. y: shal not bring] This threatment was greivous unto Moses, so that he brought the Lord that he might go over, and see the good land: but the Lord was wroth with him, for the peoples lakes, and would not heare him; Deut. 3. 17. 26. And as God here spake, so it came to pass: for Aaron dyed in mount Hor, Num. 20. 24. 28. and Moses on mount Nebo, after he had seen the land with his eyes, but might not go over thither. Deut. 34. The Psalmist sayth, Thou

wast unto them a God that forgivest; & taking vengeance on their p:chises, Psal. 99. 8. Moses the minister of the Law, though he guided Israel through the wilderness, to the borders of the promised land, yet could not bring the people thereinto, but Iesus (or Iosua) his successour, gave them the possession of it: to signifie, that the Law (which worketh wrath, Rom. 4. 15) and the works thereof (by which no flesh shal be justified, Gal. 2. 16) cannot bring us into the kingdom of God; but Iesus Christ (who hath v:ded us, and given himself for us,) giveth us by faith, the inheritance of the heavenly kingdom, Rom. 4. 24. 25. & 5. 1. 2. &c. Gal. 3. 16. & 3. 13. 14. &c.

V. 13. of Meribah] that is, of Contention, or Strife; which the Greek translateth, of Contradiction: so called for a memoriall of their syn, and for a warning to ages following, not to doe the like; wherupon it is sayd by David, Harden not your heart, as in Meribah; Psal. 95. 8. The same name was given to the former place in Rephidim, Exod. 17. 7. to distinguish be-

tween them, the Scripture calleth this, Meribah of Kadesh, in the wilderness of Zin; Deut. 32. 51. contended with Jehovah] in that they contended with Moses, v. 3. it is accounted as contention against the Lord himselfe; as he told them before, in Exod. 16. 8. The Greek translateth, reviled before the Lord.

he was sanctified] or, he sanctified himself in them. Though Moses and Aaron sanctified him not, by faith and obedience; yet was hee sanctified among the people by the work of his grace, in giving waters for their thirst. Or, he was sanctified in them, that is, in Moses and Aaron, as Targum Jonathan explaineth it: for by punishing their rebellion, he sanctified himselfe in them; as it is written, That the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes; where it is understood of punishment; as it followeth, And I will plead against him with pestilence, and with blood, &c. thus will I magnifie my selfe, and sanctifie my selfe, and I will be known in the eyes of many nations; Ezek. 38. 16. 22. 23. See also the annotations on Levit. 10. 3. And thus Sol. Jerehi expoundeth it, in them, for Moses and Aaron died because of them; for when the holy blessed God doth judgement, &c. he sanctifieth himself before his creatures; and so it is sayd, Fearfull art thou, O God, out of thy Sanctuaries, Psal. 68. 36.

V. 14. Edom] the Edomites, the posteritie of Esau, who was surnamed Edom; Gen. 25. 30. & 36. 1. This message which Moses sent unto Edom, and all things about it following, were done by the direction and word of God, as appeareth by Deut. 2. 1. 2. 4. &c. thy brother Israel] so the whole nation is called, because Jakob whose name was called Israel, Gen. 32. 28. was natural brother to Esau: and this title of brotherhood continued long after; as in Obad. v. 10. 12. Also the Law sayth, Thou shalt not abhorre an Edomite; for he is thy brother; Deut. 23. 7. travelle thou: hath found us] the wearysome-moll station that hath beset us, see the like phrase in Exo. 18. 8. Nehem. 9. 32.

v. 15. into Egypt] The historie hereof

is in Gen. 46. dwelt] Hebr. *siten*, that is, continued; in Greek, *sojourned*. *Many dayes*] see Exod. 22. 40. *Did evil*] afflicted, with rigorous bondage, and other cruelty: see Exod. 1. &c.

16 V. 16. *We cried out*] as is recorded in Exod. 2. 23. 23. *an Angel*] This was Christ: see Exod. 3. 2. & 14. 19. & 23. 20. with the annotations. Some of the Hebrews understand it of *Moses*, because the Prophets are called *Angels* or *Messengers*; as in Judg. 2. 1. 2 Chron. 36. 15. 16. Hag. 1. 13. in *Kadesh a citie*] or, by *Kadesh*: to weat, in the wilderness lying neere, and having the name of Kadesh the citie. Num. 33. 36. The Chaldee here and usually nameth it *R'kam*.

17 V. 17. *throw thy country*] because it was the needest way: therefore when Edom refused to let them go through, they turned and passed by the way of the wilderness of Moab: Deut. 2. 8. Judg. 11. 17. 18. *the vineyards*] to rob, or make spoile of any mans goods. *water of the wells*] that is, of the wells; or, of any well: the Greek translatheth of *thy well*. Meaning either that they would not drinke without paying for it, as in v. 19. or, that they would drinke of the rivers which were common, not of wells which were private, and digged of men for their owne use. *the kings way*] that is, the high-way, which is common for all to passe by; v. 19. So againe in Num. 21. 22.

18 V. 18. *Not passe thorow me*] that is, *thorow my country*, v. 17. as the Chaldee explaineth it, *thorow my border*. See the like phrase in Deut. 2. 30. Rom. 15. 28. *left I come*] it is a threatening which the Chaldee explaineth, *otherwise I will come*: see the annotations on Gen. 3. 3. *with the sword*] the Chaldee expoundeth it, *with them that kill with the sword*: the Greek, in *vvarr*. It had been the dutie of Edom, to haue met their brother Israel *with bread* and *with water* in the way, as God spaketh of the Moabites, Deut. 23. 4. but by this unkindnes the Lord would haue his people to see, how all worldly friends &

kindred after the flesh, will faile them, yea and oppose them; that their hope and strength may be in him alone, *Math. 10. 21. 22.*

V. 19. *the high way*] or *causey*; that which before was called the *Kings way*, v. 17. the Greek here translatheth it, *the mountaine*. *the price*] Hebr. *the sale*; which both Greek and Chaldee translate the price. This was so commanded of God, *Ye shall buy meat of them for money, that ye may eat: and ye shall also buy water of them for money, that ye may drinke*. For *Israhel* thy God hath blessed thee, in all the worke of thine hand, Deut. 2. 6. 7. *without doing anything else*] Hebr. *without a word*, that is, without any thing: which the Chaldee explaineth, *any evil thing* (or *word*).

V. 20. *with much people*] Hebr. *with an heavy people*; which the Chaldee expoundeth *a great army*. The Scripture confirmeth this; as that which in 1. King. 3. 9. is written *an heavy* (or *weighty*) people, is in 2. Chron. 1. 10. expounded *a great people*. This coming out was to resist Israel by force and strong hand, for Edom was afraid of them, Deut. 2. 4. and trusted not their vvords.

V. 21. *to giue*] that is, *to suffer*, or *to giue Israhel leaue to passe*; as the Chaldee expoundeth it. Notwithstanding, as they went along their coast, the Edomites suffered them to buy v. *Assals* of them, *as appeared*: th by Deut. 2. 28. 29. *turned aside*] & went along thorow the wilderness, and compassed the land of Edom; Judg. 11. 12. For the Lord had charged them that they should not meddle with the sons of Esau, or their possession, Deut. 2. 4. 5. So Targum Jonathan here paraphraeth, *they were commanded by the vvord of* (the God of) *heaven*, *that they should not wage warr with them, because the time was not yet come, when hee would execute vengeance on Edom, by their hands*. Thus Israel suffered patiently the unkindnes of Edom, and obeyed the Lord herein, though the way which they alter went through the wilderness, was very grievous unto them, and their souls were

much

much discouraged because of the same; Num. 21. 4. 5.

21 V. 22. *mount Hor*] a mount in the edge of the land of Edom, and the next resting place which they came unto from Kadesh; Num. 33. 37. The name it selfe signifieth a mount, for *Har* in Hebrew is a mountaine, and *Sol. Iarchi* here explaineth it, *a mountaine upon a mountaine*: Targum Jonathan nameth it *mount Omanor*.

24 V. 24. *gathered unto his peoples*] that is, die, and be buried, and his soule bee among the spirits of iust men made perfect, as Heb. 12. 13. *Gathering* signifieth here taking away by death, as in v. 26. and in *Esa. 57. 1. merciful men are gathered*, that is, taken away: and that which is gathered, is the spirit of man; as in *Esa. 104. 20. thou gatherest in thine spirit, they giue up the ghost, and returne unto their dust*. The peoples, meane the Fathers deceased; as is spoken of David in *Mat. 13. 35.* and in *Judg. 2. 10.* all that generation were gathered unto their fathers. So his peoples here, are Aarons godly forefathers: as David desireth the contrary, *Gather not my soule with sinners*, *Psal. 26. 9.* See the annotations on Gen. 25. 8. *rebelled against my mouth*] that is, against my vvord, as the Chaldee expoundeth it: the Greek faith, *ye provoked me*. See before on v. 12.

26 V. 26. *strip Aaron*] or, *disaray Aaron* of his garments, meaning of his priestly robes, the garments of holinesse, which Moses had made him for honour and for beautifull glory, Exod. 28. 2. and which at his consecration to the priesthood Moses had put upon him, Lev. 8. 7. 8. 9. So Targum Jonathan expoundeth it, *strip Aaron of the honourable garments of the priesthood*. The taking off of these garments, and putting them upon Eleazar, signified the taking away of his office and dignity, and giving the same to another: as by a like similitude God said unto Shebna the treasurer, *I will drive thee from thy station, and from thy state shall be pulled thee down*, and *is shall bee in that day, that I will call my servants Eliakim the son of Hilkiah, and I will cloath him with thy robe, and strengthen him with thy girdle, and I will*

commit thy government into his hand, and hee shall be a father to the inhabitants of Jerusalem, &c. *Esey 22. 15. 19. 20. 21.* As by Aarons offering for his own sins first, and then for the sins of the people, *Levit. 16. 6. 11. 15.* the holy Ghost shewed the inability of the legally priesthood (in comparison with Christs) to reconcile men unto God, *Heb. 7. 26. 27. 28.* So by this disaray & death of Aaron, he signified the disanulling of that priesthood, for the vvakeyes and vvprofitablenes thereof, *Heb. 7. 11. 18.* When therefore the same hands of Moses which had put on the garments, did pull them off, and now at this time for the sinne which the high priest had committed, v. 12. *Deut. 32. 50. 31.* they and all the people were taught to expect a better priesthood of the Son of God, who is perfected for evermore, *Heb. 7. 28.*

Eleazar his son] This was a comfort to all, especially to Aaron the father, that the priestly function ended not with the death of the Priest, but was derived to his posterity, and so continued thorow all ages, till Christ came, who is a priest for ever, after the order of Melchisedek; the true Eleazar, that is the Help of God, who is made, not after the Law of a carnall commandment, but after the power of an endlesse life, *Heb. 7. 11. 15.* Wherefore to signifie the continuance of his grace and loue to the Church, God promised that the Priests the Levites should not want a man before him, to offer burnt-offerings, & to kindle meat-offerings, and to doe sacrifice continually, *1 Per. 33. 18.* So Aaron did behold in the cloathing of his son, a type of his owne, and of all Israels salvation: that his death might not bee bitter unto him, but he might depart in peace, because his eyes did see (though as a far off) the salvation of God, as *Luke 2. 20. 30.* *shall be gathered*] unto his people, v. 24. *and shall dye*] Hee that be before in the work of his priesthood, made atonement for the people, and stood between the dead and the living, and the plague was stayed, *Numb. 16. 47. 48.* now dieth himselfe, for his owne sin: an evident demonstration of the insufficiency of the Leviticall

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priest.

Priesthood. Whereupon the Apostle teacheth, that they were many Priests, because they were not *justified to continue, by reason of death.* But Christ, because hee continueth ever, hath a priesthood which passeth not from one to another: wherefore he is able also to save them to the uttermost, that come unto God by him; seeing hee ever liveth to make intercession for them. *Heb. 7. 23. 24. 25.*

28 V. 28. *Moses (hipped Aaron)* The Actions of Moses signified the effects of his Ministerie and Law. 2. Cor. 3. 13. Whereas therefore hee unveiled Aaron, by reason of sin, and death which vvvas to infuse; it then e1 that no Priest vvho vvvas a sinner, and under the power of death, could satisfie the justice of the Law, and avc'd the vvra:th of God: so the Legall priesthood now might say, *He hath strip me of my glory, and taken the crowne from my head.* Job. 19. 9. Again, in putting the priestly garments upon Eleazar, (vvho vvvas before this, the Prince of the Princes of the Levites, Numb. 3. 32.) he signified, that the Law had a shadow of good things to come, *Heb. 10. 1.* and therefore the blessings figured thereby, should not be frustrate, but continued under hope by succession, till hee should come unto vvhom the right of the high priesthood belonged, even the Branch, that should build the Temple of the Lord, and should beare the glory, and sit & rule upon his throne, and should be a priest upon his throne, and the counsell of peace be betwene them both, *Zac. 6. 12. 13. Jer. 33. 18.* Thus the Law vvvas a Schoolemaster unto Christ: *Gal. 3. 24.* It may also be observed, how among the Gentiles, their prophets, and prophetses, vvho did weare some ornaments & ensignes of their dignity, used solemnly to put them off before their death, as resigning them up unto God, and iudging it an unmeet thing to die in them, as appeareth by the example of *Cassandra*, in the Greek poet *Aeschylus*; and of *Amphiarus* the Prophet, in *Statius Papius*; *Thebaid. 7.* top of the mountaine] Things that vvvere very memorable and significant, are often noted in Scripture to bee

doen in mountaines; as being conspicuous, remarkable, and implying high and heavenly mysteries. So the Ark of Noe, rested on mount Ararat, *Gen. 8. 4.* Abraham sacrificed his son, on mount Moriah, *Gen. 22. 2.* &c. as the son of God vvvas sacrificed on Calvary, *Luk. 23. 33.* The Law of Moses vvvas given upon mount Sinai, *Exod. 19.* the Law of Christ, came from mount Sion, *Mic. 4. 1. 2.* and on a mountaine, he preached the Gospell, and expounded the Law, *Mat. 5. 1.* &c. *Ezekiel* in a vision vvvas shewed the citie, called *The Lord is there* upon a very high mountaine, *Ezek. 42.* &c. and 48. 35. John vvvas also shew'd the same citie upon a great and high mountaine, *Rev. 21. 10.* &c. Moses himselfe on the mountaine of Moab, viewed all the promised land, and died there, *Deut. 34. 1.*—5. and vvvas vvith Christ vvhen hee vvvas transfigured, and spake of his death, upon a high mountaine, *Math. 17. 1. 2. 3.* *Luke 9. 30. 31.* and now he vvvas vvith Aaron at his death, and translation of the priesthood from him unto Eleazar, vvhere he also beheld the end of the Leviticall priesthood a far off; and so the translation of it and of the law thereof, unto Christ; vvwhose day hee desired, *Heb. 7. 11. 12.*

V. 29. *law that Aaron had given up the ghost* seeing is here for receiving by knowledge and understanding; as by the relation of Moses and Eleazar, as also that Aaron came not downe vvith them. So *Isakob* saw that there was come in Egypt vvhen he heard thereof; *Gen. 42. 1.* *Act. 7. 12.* The people saw the voyces, *Exod. 20. 18.* and sundry the like. Here also they might see the hand of God, chastising their sin upon Aaron, vvho died now not onely for his own transgression, but for their sakes; as Moses after speaketh of himselfe, *The Lord was wroth vvith me for your sakes*, *Deut. 3. 26.* yet in beholding his priestheo! continued in his son, they might also behold Gods mercie towards them in Christ, vvho should perfectly reconcile them unto God, vvhen the priesthood of the

the Law, vvwhich now began to die away, should utterly be abolished. *they wept* that is, they mourned. For publick persons, the vvhole congregation mourned, as here for Aaron, so for the death of his sonnes, *Lev. 10. 5.* and for the death of Moses, *Deut. 34. 8.* *thirtie dayes*] See the annotations on *Gen. 10. 10.* Mourning for the death is honourable, and here the people mourned for Aaron 30. dayes, vvvhom they had dishonoured by rebelling against him 40. yeares. So long also they vvrot for Moses, *Deut. 34. 8.* and it is the lot of many of the servants of Gods, to have more honour after their death, then in their life. As Mary the sister, the propheteesse of Israel, died in the first month, v. 1. so Aaron the high priest died in the first day of the fifth month, in the fortieth year after their coming out of Egypt. vvhen hee vvvas 123. yeares old, *Numb. 33. 38.* 39. His buriall also (though here omitted) is spoken of in *Deut. 10. 6.*

CHAPTER 21.

1. The Canaanites fight vvith Israel, and captive some of them; but Israel by a vow, obteyne help of God, and destroy them and their cities. 4. The people murmuring because of their wants in the way, are plagued vvith fyrie serpents. 7. They repenting, are healed by a braze serpent. 10. Sundry journeyes of the Israelites. 16. Their song at Beer, for water vvvhich God gave them. 21. They requesting passage through the Amorites countrie, are denied it. 24. Israel vanquisheth them, and Sihon their King; and possesseth their cities. 27. Proverbs or Prophecies of Sihons overthrow. 33. Og king of Bashan, fighteth against Israel, and is also vanquished, and Israel possesseth his land.

1 AND the Canaanite the king of Arad, vvvhich dwelt in the South, heard that Israel came, the way of the spies: and he fought against Israel, & took captive of them, a captivitie.

2 And Israel vowed a vow, unto Iehovah, and sayd: If giving thou wilt give this people into my hand, then I will utterly destroy their cities. And Iehovah hearkened to the voice of Israel, and gave up the Canaanites; and they utterly destroyed them, & their cities: and he called the name of the place, Hormah.

And they journeyed from mount Hor, by the way of the red sea, to passe the land of Edom: and the soule of the people was thortned, because of the way. And the people spake, against God, and against Moses; Wnerefore have ye brought us up out of Egypt, to dye in the wilderness? for there is no bread, neyther is there water; and our soule loatheth this leight bread. And Iehovah sent among the people, fyrie serpents; and they bit the people: and much people of Israel dyed. And the people came unto Moses, and sayd We have synned; for we have spoken against Iehovah, and against thee; Pray unto Iehovah, that hee take away the serpents from us: and Moses prayed for the people. And Iehovah sayd unto Moses, Make thee a fierie-serpent, and put it upon a pole: and it shall be, that every-one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brasse, and put it upon a pole: and it was, that if a serpent had bitten a man, when he beheld the serpent of brasse, he lived.

And the sons of Israel journeyed; and encamped in Oboth. And they journeyed from Oboth; and encamped in Ije Abarim, in the wilderness vvvhich is before Moab; toward

12 the Sun rising. From thence, they journeyed; and camped, in the valley of Zared. From thence, they journeyed; and camped on the other side of Arnon, which is in the wilderness, which commeth out of the border of the Amorite: for Arnon is the border of Moab, between Moab and the Amorite. Wherefore it is said, in the book, of the wars of Iehovah: Valah in a whirlewinde, and the brooks of Arnon. And the streame of the brookes, which declineth to the situation of Ar: and leaneth, upon the border of Moab. And from thence, to Beer: that is the well, whereof Iehovah said unto Moses, Gather-together the people, and I will giue them water.

17 Then, sang Israel, this song: Spring-up o well, and wer ye unto it. The well, the Princes digged it; the Nobles of the people delved it; with the Law-giver, with their slaves. And from the wilderness, *(they journeyed)* to Matranah. And from Matranah, to Nahaliel: and from Nahaliel, to Bamoth. And from Bamoth, to the valley which is in the field of Moab, the head of Pisgah: and it looketh, toward Ieshimon.

21 And Israel sent messengers, unto Sihon King of the Amorites, saying, Let me pass through thy land; we will not turn aside, into field or into vineyard; we will not drink, of the waters of the well: we will go in the kings way untill we be past thy border. And Sihon would not grant Israel, to passe thorow his border: but Sihon gathered-together all his people, and went out against Israel, into the wilderness;

and he came to Iahaz: and fought, against Israel. And Israel smote him, with the edge of the sword: and possessed his land, from Arnon, unto Iabbok, even-unto the sons of Ammon; for the border of the sons of Ammon was strong. And Israel took, all these cities: and Israel dwelt, in all the cities of the Amorite; in Heshbon, and in all the daughters thereof. For Heshbon, was the citie of Sihon, the King of the Amorites: and he had fought, against the former king of Moab, and taken all his land, out of his hand, even unto Arnon. Wherefore they that speak in-proverbs, say, Come into Heshbon: let the citie of Sihon, be built & prepared. For a fire, is gone out from Heshbon; a flame, from the citie of Sihon: it hath consumed, Ar of Moab; the Lords, of the high-places of Arnon. Woe to thee, Moab; thou art perished, o people of Chemosh: he hath given his sonnes that escaped, and his daughters into captivity; unto Sihon, the king of the Amorites. And their lampe is perished from Heshbon, even unto Dibon: and wee haue laid them wast even-unto Nophah, which reacheth unto Medeba. And Israel dwelt, in the land of the Amorite. And Moses sent, to spy out Iazer; and they took the daughters thereof: and droue-out the Amorite, that was there. And they turned, and went-up, the way of Bashan: and Og the king of Bashan, went-out against them, he and all his people, to the battell at Edrei. And Iehovah sayd unto Moses, Feare him not; for into thy

thy hand have I given him, and all his people, and his land: and thou shalt doe unto him, as thou didst unto Sihon king of the Amorites, which dwelt in Heshbon. And they smote him, and his sons, and all his people; untill there was none left him remaining, and they possessed his land.

Annotations.

King of Arad] Arad seemeth to be the name of the citie where the King reigned, as in *Ios. 12. 14.* and so the Chaldee here explaineth it. in the South part in the land of Canaan, *Numb. 33. 40.* the way of the spies] or, the way of Aharim, as the Greek version retaineth the Hebrew name, as proper; and it might be a way so called, and well known in that time. But the Chaldee translateth it, the way of the spies: meaning that they came towards Canaan, after they had been turned back towards the red sea, *Nam. 14. 25.* and had been at Ezion-gaber, *Numb. 33. 35.* they returned towards Canaan againe, along by Edoms coast, to come unto the land which the spies had searched, *Numb. 13.* a captivity] that is, some captives, or prisoners. So captivity is used for captives, or people taken in war, in *Nam. 31. 12.* *2 Chron. 28. 5.* and often: as poverty, for a company of poore people, *2 King. 24. 14.* and *Isaie*, for spoiled people, *Amos. 5. 9.* thanksgivings, for a company of thanksgivers, *Matth. 13. 31.* and many the like. The Canaanites having heard of the over-throw which was given Israel, 38. yeares before, *Nam. 14. 45.* and of the hand of God against them, so long in the wilderness: were hardened and emboldned to encounter them now when they heard againe of their coming; and Satan endeavoured hereby to discourage Israel, that as their fathers through unbeliefe being afraid, entered not into the promised land, *Deut.*

17. 37. 38. so the children also might be deprived. And God, for a chastisement of their sinnes, and for the tryall of their faith, suffereth the enemy at first to prevail: that his people might know, that they should not conquer the land by their owne strength, or for their owne worthinesse, *Psal. 44. 3. 4. Deut. 9. 4.*

V. 2. vowed a vow] calling upon God for help, and religiously promising to devote unto him, their enemies and all their substance. See the annotations on *Gen. 28. 20.* *If giuing thou wilt giue]* that is, *if thou wilt indeed giue;* and it implieth a prayer, which often is uttered after this manner: as, *Psalm. 134.* called on the God of Israel, saying, *If blessing thou wilt bestow me, O God.* *1 Cor. 4. 10.* utterly destroy] or, devote; in Greek, *anathematize*: things devoted after this manner, the persons were to die, their goods confiscate to the Lord; *Lev. 27. 28. 29.* So when Iericho was devoted, the people and beasts were killed, the citie burnt, the goods carried into the Lords treasure, *Ios. 6. 17. 19. 21. 24.*

V. 3. hearkned to the voyce] that is, as the Chaldee explaineth it, received the prayer of Israel. *gave-up the Canaanite]* to weete, into their hand; as the Greek here repeateth from *v. 2.* they utterly destroyed] Hebr. he utterly destroyed, or devoted, (speaking of Israel, as of one body. But how could they being so far off in the wilderness, destroy their cities, lying within Canaan. *Nam. 33. 40.* into which they came not, till after Moses death? It seemeth the accomplishment of this vow, was performed long after, when they were come into the land. For the King of Arad, is reckned for one of those that *Iosua* conquered, *Ios. 12. 14.* See also *Iudg. 1. 16. 17.* They now conquered the Canaanites armie that came out against them, and devoted the spoiles which they tooke; and when their cities came into their possession, they utterly destroyed and devoted them; and so payed their vow, which now they promised. *be called]* or, they called, meaning Israel: unlesse it be applied, in

in special to Moses. The Greek translateth, they called. *Hormah* or *Chormah*; in Greek, *Anathema*; that is, Devotement, or utter destruction. By this name they both set up a memoriall of Gods mercy, who gaue their enemies into their hand; and of their dutie, to keep the vow which they had promised.

V. 4. *to compass the land*] because Edom had denied them passage thorow it, Num. 20. 18. 21. by reason whereof their travell was increased.

Soule of the people was shortened] or, *was strayed*; that is, was grieved, or discouraged. This word, when it is applied to the hand, signifieth inability, as in Numb. 11. 23. *Esay* 37. 27. 2. *King* 19. 26. unto the soule (as in this place) it meaneth griefe, vexation, or discomfort; so in *Judg.* 16. 16. *Samsons soule was shortened* (that is vexed) unto death; and in *Judg.* 10. 16. the Lords soule was shortened, (that is grieved) for the miserie of *Israel*; and sometime it is with a kinde of loathing, as in *Zach.* 11. 8. *my soule was shortened for them*; that is, loathed them. A like phrase is of the shortnesse of the spirit, which also signifieth anguish, trouble, and vexation, as in *Exod.* 6. 6. *Job* 21. 4. and want of power, as in *Mic.* 2. 7. The Greeke here translateth, the people was feeble-minded, or of small soule, or courage.

Because of the way] or, *in the way*: but *7n* noteth the cause of a thing, as the Lords soule was grieved in (that is for, or because of) the miserie of *Israel*, *Judg.* 10. 16. or according to the like phrase in *Zach.* 11. 8. their soule loathed the way; both for the longsomnesse of it, and for the many wants and troubles that they found therein, as in v. 5. So the Greeke interpreteth it, *for the way*: and *Iarchi* in like manner saying; *Because it was hard unto them*; they said, we were now neere to enter into the land, and wee turne backward: so our faithers turned, and lived 39. yeares, unto this day; therefore their soule was shortened for the afflictions of the way. This way into the land of promise, figured the way into the kingdom of God, through the wildernesse of this world, (the wilder-

nesse of peoples, as in *Ezek.* 20. 35) into which kingdom wee cannot enter, but through much tribulation, *Act.* 14. 22. because the gate is strait, and the way is narrow that leadeth unto life, *Math.* 7. 14. and we are to go through fire and through water, *Psal.* 66. 12. The discouragement of this people, sheweth humane frailtie and infirmity, through want of faith and patience: for as they erred in heart, and knew not the Lords wayes, *Psa.* 95. 10. so many, when tribulation or persecution ariseth because of the word, by and by they are offended, *1st Pet.* 13. 21.

V. 5. *[shake against God]* The Chaldee expoundeth it, murmured before the Lord, and contended with Moses, and so in v. 7. This was their wonted carriage, in their tentations: see *Exod.* 14. 11. & 15. 24. & & 16. 2. 3. & 17. 2. 3. *Num.* 11. 1. 4. 5. & 16. 13. 14. & 20. 3. 4. 5. By God here is meant Christ, the Angell of Gods face or presence, in whom his name was, *Exod.* 23. 20. 21. *Esa.* 63. 5. as the Apostle openeth this place, saying, *Neither let us tempt Christ*, as some of them also tempted, and were destroyed of serpents, 1. *Cor.* 10. 9. *this leight bread*] meaning *Manna*; as the Chaldee explaineth it, *this Manna the leight meat*: in Greek, *thv vaine* (or empty) bread. So they call it, either because it was leight of digestion, that they felt it not in their hostlommaches: or, in contempt, counting it base and vile, in comparison with other meats; see *Num.* 11. 5. 6. 8. This *Manna* being rained upon them from heaven, *Psal.* 78. 23. 24. was both corporall and spirituall food unto them, a figure of the hidden *Manna*, which Christ feedeth his people with, unto life eternall, *Rev.* 2. 17. *Job* 6. 4. 8. 49. 50. 51. So the contempt thereof, was the contempt of Christ and his grace: and into this sin doe all they fall, that loath and leave Christ and his Gospell, for the momentary pleasures of this life; the enemies of the crosse of Christ, whose end is destruction, whose God is their belly, and whose glory is in their shame, who minde earthly things, *Philip.* 3. 18. 19.

V. 6. *fiery serpents*] or, *burning serpents*, as the

the Chaldee translateth: the Greek in this place calleth them deadly (or killing) serpents. In the Hebrew they are named *Serpim*, that is, Burners, because when they bite a man, hee burneth with extreme heat and thirst: it may be also in respect of their colour, for some serpents are of a fiery colour: *Nicanor* in *Theriacu.* are of the Hebrew *Saraph*, the Greekes by Othee Hebrew *Saraph*, the Greekes by changing the order of letters, have borrowed the name *Preser*, which is a kinde of venemous serpent, called also *Disful*, and *Causin*: of which it is reported, that who so it stung it ere with, he hath such a vehement thirst, that hee cannot be satisfied, but is tormented with it continually, and though he drinke ver so largely, yet he presently as thirsts before. And againe, that the biting of these serpents, is a leste of the most ancient (Physicians) as also either incurable *Disful* (b) *6. 38. 40.* They are sayd to be like unto Vipers, but their biting more hurtfull: for the heart of a man is inflamed with their biting, and his lvs are parched and dry with thirst. As *Nicanor* writeth of them *Sol. Jarchi* saith, they are called *Serpim* (Burners) because they burned men with the venom of their teeth. The Prophet *Esay* mentioneth the *fixing fierie serpent*, in *Esa.* 14. 29. & 30. 6. whereby it seemeth to be a kinde of serpent with wings. With this hee doth the serpents, the wilderness through which they went, did abound, as Moses sheweth in *Deut.* 8. 15. but God, who guided them through it, kept them from hurting his people, till now for their sin, he gaue them power to bite and kill them: as he saith other where, *I will command the serpent, and he shall bite thee*, *Amos* 9. 1. Here also there was a remembrance of the first sin that came into mankind, by the serpent, and the death that followed thereupon, *Gen.* 3. for as the venom of serpents kill the body; so the venom of Satan, which is sin, killeth both body and soule: and as the Serpent biting any one part, the venom and contagion spreadeth over all the body, and killeth the whole man; so the poyson of sin, which entered

by one man, hath infected and killed all the lump of mankind, *Rom.* 5. 15. — 18. died] The Judgments of God, are both inevitable, and incurable of man; *Jer.* 8. 17. *Amos* 5. 19. 20. & 9. 1. 2. 3. *Deut.* 28. 27. And as no salve or medicine could heale the bodies of those that were bitten: so can no work of man cure the biting of that old Serpent, or sting of sin; but the venom thereof rageth and reigneth, tormenting the conscience unto death, *Rom.* 5. 12. 14. 21. & 3. 20.

V. 7. *Wee have sinned*] The afflictions which God layeth upon his people, are a meane (through his grace) to bring them to the sight and acknowledgement of their sins, and seeking unto him, as it is sayd, *When he slew them, then they sought him: and they returned, and enquired early after God.* *Psal.* 78. 34. Yea the wicked are often forced hereby, to confesse and seek help of God, as did *Pharach*, *Exod.* 9. 27. 28. *that he take away*] or, and let him take away the serpents; in Hebr. the serpent, put for the multitude of them; as in *Exod.* 8. 6. the frog, is for frogs; and in *Exod.* 8. 17. the locust, for locusts, and many the like. They desire the removing of the punishment, after repentance and confession of sinne; without which, plagues are not only continued, but increased, *Levit.* 26. 21. 23. 24. 28. How be it God did not presently take away the serpents; but gaue a remedy for such as were bitten, v. 8. *Moses prayed*] As at other times, so still hee sheweth himself an example of meeknes, unminfulness of injuries, and readines to forgive the wrongs done unto him. Thus Samuel also did in like case; and said, *For be it that I should sin against the Lord, in ceasing to pray for you: but I will teach you the good and the right way*, *1st Sam.* 12. 19. 23.

V. 8. *Make thee a fiery serpent*] or, a burning serpent, Hebr. *Saraph*, which the Greeke translateth a serpent: hereby is meant, a serpent of brass, v. 9. a similitude of one of those fierie serpents, a figure of Christ, as those hee hath opened it, saying, *As Moses lifted up the serpent in the wilderness; even so must*

must the son of man be lifted up, Job. 3. 14. For as this had the similitude of a serpent, but had no venom; so Christ had the similitude of a sinfull man, yet without sin, Heb. 4. 15. upon a pole; or, for a signe, the originall Net signifieth an ensigne or banner lifted up on high; and is here by the Greek and Chaldeec translated a signe, meaning a pole or perch, which is usually set up for a signe or signification of some thing. And hereupon our Saviour useth the word of lifting up or setting on high, in Job. 3. 14. meaning of his crosse, upon which he was lifted up at his death; or of the preaching of him crucified; as elsewhere he likewise saith, When ye have lifted up the son of Man, Job. 8. 28. and againe when he signified what death he should die, he sayd, And if I bee lifted up from the earth, will draw all men unto me, Job. 12. 32. So the setting of this Serpent on a pole or signe, was a figure unto them of Christ to be crucified, & preached unto the world for salvation. When he looketh upon it, shall live; or, then he shall see (or look upon) it, and he shall live; so implying both a commandment and a promise. And this was the reason of the putting it upon a pole, that the people which were far off, might presently see it, every man from his place. As the Serpent lifted up, was a figure of Christ; so the looking upon it, signified faith in Christ, as it is written, As that day shall a man looke to his Maker, and his eyes shall have respect to the holy one of Israel, Esay. 17. 7. And thus our Lord himselfe expoundeth it, As Moses lifted up the Serpent in the wilderness, even so must the Son of man be lifted up; that whosoever BELEEVETH in him, should not perish, but have eternall life, Job. 3. 14. 15. Likewise among the Hebrewes, Tergum Jonathan explaineth it thus; Hee shall looke upon it and live, if his heart be attent unto the name of the Word of the Lord. And Sol. larchi sayth, when they submitted their heart unto their Father which is in heaven, they were healed; otherwise they perished. [shall live] that is, shall be healed, and have his life and health continu-

ed; as in Esay. 38. 21. he shall live, that is, shall recover, or be cured. And by this recovery and continuance of naturall life, was figured life eternall to all that believed in Christ; Job. 3. 15. who is the root of Jesse, standing up for an ensigne of the people, wherunto the nations should seeke, Esay. 11. 10. And the work of grace was hereby lively signified. As they that were bitten with these serpents, if they looked upon their sores, and not to the signe crested of God, they died: so they that are bitten with sin, if they fixe their eyes thereon, though with repentance, and looke not unto Christ, do despaire and die, Mat. 27. 3. 4. 5. As they, if they sought to Surgeons or Physicians, or used salves or medicines of their owne or others, perished: so who-soever seeketh to any but Christ, or endeavourth by his owne works or sufferings to have life with God, dieth in his sins, Job. 8. 24. Gal. 4. 4. As the brazen serpent was an unlikely thing in humane reason, to heale such deadly wounds: so Christ crucified, unto the Jewes a stumbling-block, and unto the Greekes foolishnes, but unto them which are called both Jewes & Greekes, Christ is the power of God, and the wisdom of God; 1. Cor. 1. 23. 24.

V. 9. A serpent of brass which metal, besides that it is of a fiery colour, Ezek. 1. 7. Rev. 1. 15. and so might resemble the colour of the serpents: it is also strong & durable, and in that respect might figure out the strength of Christ, who was enabled by the power of the Godhead, to endure & overcome all his tribulations; otherwise then any man could: whereupon Iob sayth in his sorowes, Is my strength the strength of stones? or is my flesh of brass? Iob 6. 12. But unto the Prophet, Christ shewed himselfe a man, whose appearance was like the appearance of brass, Ezek. 40. 3. upon a pole; or, for a signe, as 10. vers. 8. This was the work of Moises, when upon it is sayd, As Moises lifted up the Serpent in the wilderness, Job. 3. 14. and it signified how Moises Law was our Scholemaster unto Christ, that we might be justified by faith, Gal. 3.

Gal. 3. 14. by his writings, Christ is lifted up as an ensigne unto all peoples, for he wrote of Christ, Job. 5. 46. and by the rigour of his Law, which urgeth satisfaction for sin, and curseth all transgressors, Christ was lifted up upon the crosse; God feeding his own son, in the likeness of synfull flesh, who by his sacrifice for syn, condemned syn in the flesh, Gal. 3. 10. 13. Rom. 8. 3. if a [serpent] or, as the Greek translatheth, When a serpent bit a man; so that the serpents were not taken away from the people, as they desired, in vers. 7. but continued still as a chastisement, to nurture the disobedient people: only God provideth a remedie, to heale the repentant and beleeving synners. Wherefore also the brazen serpent was not left standing in that place, but they carried it along through the wilderness even into the land of Canaan, where it continued many yeres, 2. King. 18. 4. Such is the work of grace towards us in this life, for neyther are our synns utterly taken from us in this life, but we have forgiveness of them by the blood of Christ, 1. Iob. 1. 7. 8. 9. 10. Iam. 3. 2: neyther are our tentations and afflictions wholly removed, though we beseech the Lord therefore, but we receive grace from him, which is sufficient for us; and his strength is made perfect in weaknes, 2. Cor. 12. 7. 8. 9. when he beheld; or, and if he beheld (or looked upon) the serpent of brass, then he lived: where Targ. Ionat. adds againe, and directed his heart to the name of the word of the Lord, then he lived. And the Author of the book of Wisdom, speaking of this serpent, (which he calleth a signe of salvation) saith, He that turned himselfe towards it, was not saved by the thing that he saw; but by thee [O God] that art the Saviour of all, Wisd. 16. 6. 7. This sheweth the truth of Gods promises and signes, that they giue life to them that obey and beleeve in Christ: and when God promisseth to poure out the spirit of grace upon his people, it is with these words, They shall looke upon me whom they have pierced, Zach. 12. 10. Thus the iust shall live by his faith, Habak. 2. 4. and

he that heareth the word of Christ, and beleeueth on him that sent him, hath everlasting life, and shall not come into condemnation, but is passed from death unto life, Job. 5. 24. For the wages of sin, is death; but the gift of God is eternall life, through Iesus Christ our Lord, Rom. 6. 23.

V. 10. Oboth] Of these places and journeyes, see Numb. 33. where they are reckoned in order; for here some are named, and other some omitted.

V. 11. before Moab] before the Moabites countree. The potentite of Moab and Ammon the sons of Lot, Gen. 19. 36. 38. had vanquished the Giants (called Emims and Zamzummims) which before dwelt in those parts, and succeeded them and dwelt in their stead, Deut. 2. 10. 11. 20. 21. Through the wilderness, along by their coasts, did Israel passe, but were forbidden to warre with them, or with the Edomites, Deut. 2. 9. 19. 5.

V. 12. The valley of Zared] or the bourne of Zared, or Zered: which word bourne (as also the Hebrew Nachal) is both a valley, and a river running through a valley: and so this Zared was a river or brook also, over which Israel passed; see Deut. 2. 13.

V. 14. it is sayd] Heb. it shall be sayd; the time to come, nothet a continued or common saying; so hee speaketh as of a known speech. the book; or, the narration, (the rehearsal) of the warre of Iehovab: what book this was is uncertaine; whether some writing of Israel, not now extant: or some writing of the Amorites, which contained songs and triumphes of their King Sihon victories; out of which Moises may cite this testimony, as Paul sometime doth out of heathen Poets, Act. 17. 28. Tit. 1. 12. Psalms] this is thought by some, to be the name of the King of Moab, whom Sihon vanquished, v. 26. by others, to be the name of a place or citie. The Greek Interpreters mistaking * Z. for * V. (which in Hebrew are one like another) read it Zoob, [and give this sence, Therefore it is sayd in the book, The warre of the

the Lord hath set on fire (or burned) Zeeb, and the brooker of Anon. The Chaldee Paraphrast (whom others also follow) taketh it for no proper name, but expoundeth it thus: The warres that the Lord did at the red Sea; and the mighty-works at the brooker of Anon. in a whirlwinde; or, with a tempest, unles it be the Lord (by the wars of Sihon against Moab) hath consumed Vahab in a whirlwinde, or with a tempest. So warres are often set forth by the similitudes of fire, tempest, whirlwinde, and the like. as, I will kindle a fire in the will of Reuben and Gad because the palaces thereof, with their towers in the day of battle, with a tempest in the day of the whirlwinde. Amos 1. 14. and Thou shalt be visited of the Lord of hosts with thunder, &c. with whirlwinde and tempest, and the flame of devouring fire, Eisa. 29. 6. and againe, The Lord will come with fire, and with his chariots like a whirlwinde, Eisa. 66. 15. So in Nahum. 1. 3. Eisa. 5. 28. Jer. 4. 13. And thus the Greek exolaineth it, The war of the Lord hath set Zeeb on fire. Sometime the Hebrew Suphah (which usually signifieth whirlwinde or storme) to be the name of a place, the same that is called Suph in Deut. 1. 1. which also is the name of the red sea, as is noted on Exod. 10. 19. so the Chaldee interpreteth it, the red sea. and the brooker or the owners of Anon, to weere, the Lord hath consumed, or (as in v. 28) the flame hath consumed the bournes of Anon. It may also be expounded, The Lord was red with Vahab in a whirlwinde, and with the brooker of Anon. Moses intendeth by this testimony to shew how the Israelites had right to this country: for it being sometimes Moab's land, with whom Israel might not meddle, Deut. 2. 9. the Lord had before Israels coming, stirred up the spirit of Sihon King of the Amorites, to fight against the King of Moab, and to take this part of his country from him; as is after mentioned, Num. 21. 28. 29. Then Israel comming, and being commanded of God to war against the Amorites, Deut. 2. 24. took it againe out of Sihons

hand, and so became lawfull possession of this land, by conquest. This right Iephtah defended for Israel, when after many yeares, the Amorites (brethren to Moab) required these lands to be restored againe; see the storie in Judges. 11. 2. 3. 27. For the Moabites and Amorites were neighbours, and Chasfani noteeth on Num. 21. 23. that as Sihon had taken the land of Moab on the South side from Jordan unto the river Arnon; so he had taken on the North side the land of the sons of Anon, unto Iabok; and for this cause it was lawfull for Iephtah to possess it; and this is that which our Doctors have sayd, Moab and Annon were purged by Sihon.

V. 15. And the stream] or, the flogging, the effusion of the brooker. This verse, seemeth to be a continuance of the former testimony, out of the book of the wars of Iephtah: to shew the limits and bounds of this country which Sihon had wonne, and how it was distinguished from Moabs land. Ar] a citie of Moab, v. 28. called in Greek Er. Ieaneth upon the border] that is, as the Greek explaineth it, lieth by, or is adjoynd to the borders of Moab.

V. 16. From thence to Beer] or, to the well; for so Beer signifieth: and the Greek translateth it, from thence the well (or pit). Some understand here, from thence they journeyed to Beer: the Chaldee Paraphrast expoundeth it, from thence was given unto them the Well: of this Beer there is no mention among the journeyes of the people in Num. 31. I will give them water] The Greek addeth, water to drinke. The Lord, who before had suffered the people to thirst, and gave them water when they murmured against him, Exod. 17. Num. 20. doth now of his grace give them a well of water, when they murmured not: to reach them to depend upon him by faith, for they that seeke the Lord, shall not want any good thing; Psal. 34. 10. Wherefore the people were to be assembled, that all might behold the goodness of God, and sing his praise. And this water of the well, had also a like spirituall signification as

the waters of the Rock: for as the Rock was Christ, 1 Cor. 10. 4. so the well figured him, who is the fontaine of the gardens, the well of living waters, Song. 4. 15. and the well of living the Spirit, which they that be-leeve, signified the Spirit, which they that be-leeve on him shall receive, Ioh. 7. 38. 39. Eisa. 44. 3. of which water, whosoever drinketh, shall never thirst, but the water that Christ shall give him shall be in him a well of water, springing up into everlasting life; Iohn. 4. 14. This song up into everlasting life of old to his people, grace here promised of old to his people, saying, The poore and needy seek water, and find it not; their tongue faileth for thirst: I the Lord will heare them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water, &c. That they may see, and know, and consider, and un-derstand together, that the hand of Iehovah created it, Eisa. 41. 17. 20. And againe, A fountaine shall come forth of the house of the Lord, and shall water the valley of Shittim, Iuel. 3. 18.

V. 17. Then sang Israel] Singing here was in them a sign of mirth, and ioy, as in Iam. 5. 13. and of beliefe in God, and thankfulness, as in Psal. 106. 12. and signified the spiritual ioy which the faithful have in Christ: concerning which it is prophesied, With ioy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise Iehovah, call upon his name, declare his doings among the people, &c. Eisa. 12. 3. 4.

Sing up] or, Ascend o well. Answer ye to it] that is, sing (or shout) ye to it. or sing ye of it. The word Answer, here meaneth to sing one after another: as when they sung at the red sea, Mary answered them, that is, sung after the men; Exod. 15. 21. and in 1 Sam. 18. 7. the women answered one another as they played on instruments, and sung the victory. So in Psal. 147. 7. Answer ye, (that is, sing ye) to Iehovah with confession. And the order of the words may be thus, Answer, (or sing) ye unto it, Sing up o well, A like phrase is in Eisa. 27. 2. A vineyard of red wine, answer ye unto her: or, Answer, (that is

Sing) ye unto her. A vineyard of red wine. For the Scripture it selfe often changeth the order of words and sentences; as, I will put my lawes into their munde, and write them on their hearts, Heb. 8. 10. or, put them into their hearts, and write them on their mind, Heb. 10. 16. So in Eisa. 61. 1. compared with Rom. 10. 10. and Deut. 5. 16. with Eph. 2. 2. Maith. 21. 13. with Mark. 12. 8. and many the like. See the notes on Gen. 5. 6. By this song, they celebrate the miracle and memory of the well which God gave them: and if they sung it at the first, when they assembled to digg it, it shewed also their faith in the promise of God, who had sayd, he would give them water; and so they spake unto the well (as Moles was bidden speak to the Rock, Num. 20. 8.) that it should ascend or spring up, according to the word of the Lord. Thus Targum Ionathan explaineth it, Ascend o well, ascend o well, did thy sing unto us; and it ascended. Or if they sang it after, it is a memorie and celebration of Gods goodnes and faithfulness, as he had spoken unto them: Ascend o well, that is, Come up into our hart or memory, answer, (or sing) ye of it, that it may never be forgotten. And ascending or coming up, is often used in this sense, as in Jer. 3. 16. neither shall it ascend (or come up) on the hart, neither shall they remember it: and in Jer. 51. 50. Remember the Lord a far-off, and let Ierusalem ascend upon your hart; that is, come into your minde.

V. 18. The well, the Princes digged it] or, O well, which the Princes digged; where the Nobles of the people delved: where digged and delved are two words of one same meaning, as in the Hebrew Esphar and Carab. The Princes and Nobles of Israel digged this well, and the memory thereof thus celebrated by the song of Israel; setteth forth the glory of this gracious gift of God unto his people: and figurateth the labour and industry of the governors of the Church, to bring forth the waters of the Spirit, by the preaching of the word, and opening of the Scriptures, 2. Cor. 17. 7. 2. 9. Gal. 3. 2. 1. Tim. 5. 17. 18. Heb.

Heb. 13. 7. 17. 1. Pet. 1. 10. 11. 12. So in ages following, this well was renowned, being called *Beer Elim*, that is, the well of the Mighty ones; *Esa* 15. 8. with the Law-giver, or by the Law-giver, that is together with him, and by his direction, as in v. 16. understanding by the Law-giver, Moses, as in *Deut.* 33. 21. or God himself, as in *Esa.* 33. 22. the LORD is our Law-giver. And the Law-giver in Israel, was a figure of Christ, *Gen.* 49. 10. *Jam.* 4. 12. The Chaldee taketh one here to be used for many, and translareth it the Scribes: as *Ezra* the Priest is called a Scribe of the words of the commandments of the Lord, and of his statutes to Israel, *Ezr.* 7. 11. with their [statutes] as a staff or rod in the hand of governors, was a figure of their power and authority from God; wherefore the Scripture useth these words for such signification: *Num.* 17. 2. 3. &c. *Psal.* 23. 4. & 110. 2. *Jer.* 48. 17. 1. Cor. 4. 21. So the Greek translareth this here; when they ruled over them. The Hebrews have signified many things of this well, of the springing & running of it from place to place, and of the mysteries of it concerning Israel: but our Saviour is the best expositor; who hath taught us to apply the brazen Serpent foretold of, to himselfe and his dying for the people, *Joh.* 3. 14. and this well of water (which was the next token of grace to Israel in the wilderness) to the waters of the Spirit, which is a well springing up to eternal life, in such as believe in him, *Joh.* 4. 10. - 14. & 7. 37. 38. 39. Also the Hebrews themselves do thus farre testifie, in *Midrash Rabbah*, on *Eccles.* 1. 9. As the first redeemer (Moses) brought downe Manna, *Exod.* 16. for the last redeemer (Christ) shall doe, *Psal.* 72. 16. And as the first redeemer caused a well to spring up; so the last redeemer shall cause waters to spring up, as it is sayd, And a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim, *Joiel.* 3. 18. to *Mattanah* which is by interpretation, a Gift: and is likely to bee the name of a place (as the Greek version also confirmeth) though neither it, nor those that

here follow, are rehearsed by these names in *Num.* 33. where all their journeyes are told: neither is it here expressed by Moses, that they journeyed to these places, but such words may well be understood, *Chazkuni* (on this Scripture) sayth, this is added to that before (in v. 13.) *They camped* on the other side of Arnon, which is in the wilderness &c. and from that other side which is in the wilderness, which (in *Num.* 33. 45) is *Altmon Diblathaim*, they came to *Mattanah*, called in *Num.* 33. 47. the Mounts of Arbatim before *Nebo*; the name of a place on the North side of the river Arnon, in the beginning of the land of Siban; and it is called *Mattanah* (a Gift) because there began the gift of the land unto Israel; (*Deut.* 2. 24. 31.) But afterward he sheweth another interpretation, that from the wilderness, a place of drought, water was given them for a gift: and so the Chaldee interpreteth it, from the wilderness it was given unto them: and *Targum Jonathan*, from the wilderness it was given them for a gift.

V. 19. to *Nabaliel* by interpretation, the valley (or bourn) of God: the Greek calleth it *Naadiel*. *Chazkuni* sayth, this is that which in *Num.* 33. 48. is called, the plains of Moab. to *Banoth* by interpretation High-places: that is called *Beth lefmoth* (sayth *Chazkuni*) in *Num.* 33. 49.

V. 20. in the field] that is, in the country of Moab. This valley, as *Chazkuni* sayth, is called in *Num.* 33. 49. *Abel Shittim*, in the plains of Moab. the head of *Pisgah* by head, may bee understood the top of the mount *Pisgah*; or the beginning of the same: the Greek translareth it from the top. *Chazkuni* expoundeth it thus, That *Banoth* (or high-places) which is in the field of Moab, is the head of *Pisgah* (or of the Hill) that looketh toward *Ieshimon*, which is a great wilderness. and it looketh] that is, the Hill *Pisgah* looketh; and so the Greek version referreth it thereto. And *Sol. Iarshi* sayth, That *Pisgah* looketh toward the place named *Ieshimon*, which signifieth a wilderness, because it is desolate. *Ieshimon* in Greek, the Wilderness, and so the word is used for a wilderness, in *Deut.* 32. 10. *Psal.* 68. 8. and 78.

40. and elsewhere. All these places, are by the Chaldee paraphrast referred to the wellaforesayd, thus, And from (the place) where it was given unto them, it descended with them to the valleys; and from the valleys it descended with them to the high places; and from the high places to the valley that is in the field of Moab. &c. So *Targum Jonathan* do the like effect, and others.

V. 21. Israel sent Messengers in Greeke, *Moses* sent messengers: which seemeth to be taken from *Deut.* 2. 26. where *Moses* sayth, I sent messengers. For it is very frequent, when things are done by a multitude, where one is chiefe, that the action is ascribed either to the multitude, or to him that is chiefe, indifferently: as, They made peace with David, and served him; 1. *Chron.* 19. 19. or, They made peace with Israel, and served them; as another prophet recordeth it, 2. *Sam.* 10. 19. So *Iehoiada* bee brought forth the Kings son, and hee put the crown upon him, 2. *Kings.* 11. 12. or, They brought forth the Kings son, and they put upon him the crown; 2. *Chron.* 23. 11. and, they offered burnt-offerings, 2. *Chron.* 16. 1. or, David offered burnt-offerings, 2. *Sam.* 6. 17. and many the like. The occasion of this message now sent by Israel, was the commandment of God, who willed them to goe war against Siban, and to possess his land, *Deut.* 2. 24. 25. Siban] or Sichon; in Greeke, *Seon King of the Amorites*; his chiefe citie was *Hibon*, *Deut.* 2. 26. [sayng] the Greek version addeth (from *Deut.* 2. 26.) with peaceable words, sayng,

V. 22. Let me passe] in Greeke, Let us passe: which phrases are often used indifferently, when they are spoken of a multitude: and so the scripture setteth this downe both ways, Let me passe, as here, and in *Deut.* 2. 19. and Let us passe, *Iudg.* 11. 19. through thy land] that is, I may come into the land of Canaan, unto my place, *Iudg.* 11. 19. *Deut.* 2. 29. we will not turne] in *Deut.* 2. 27. I will not turne, [speaking of the multitude as of one man. into field, or into vineyard] to the right hand, or to the left: *Deut.* 2. 27. See *Num.* 20. 17. of the well]

in Greeke, of thy well; meaning of any of his wells, for nought; but they would buy their water of him for money, *Deut.* 2. 28. the Kings way] the high way, common for all; which in *Deut.* 2. 27. is set downe thus, by the way by the way. See also *Num.* 20. 17.

V. 23. would not grant] Hebr. granted (or gave) not: that is, would not give or suffer: as where it is sayd, David removed not the Ark, 1. *Chron.* 13. 13. another prophet openeth it thus, David would not remove the Ark, 2. *Sam.* 5. 10. And so *Moses* explaineth this in *Deut.* 2. 30. But *Sihon King of Hibon*, would not let us passe through him. The cause why he would not, was feare and distrust, as it is written, But *Sihon* trusted not Israel to passe thorow his coast, *Iudg.* 11. 20. but chiefly it was of the Lord, who purposed to destroy the Amorites; as *Moses* sayth, For *Iehovah* thy God hardened his spirit, and made his heart strong; that he might give him unto thine hand, *Deut.* 2. 30. *Iahaz*] or *Jahaz*, in Greeke *Iassa*, in Latine *Iassa*; the name of a citie mentioned also in *Deut.* 2. 32. *Iudg.* 11. 20. *Esa.* 15. 4. *Ierem.* 48. 21. 34.

V. 24. Israel [note him] for, *Iehovah* the God of Israel delivered Siban and all his people into Israels hand, *Iudg.* 11. 21. *Deut.* 2. 33. Therefore the glory of this victory, is ascribed unto God, in *Psa.* 135. 10. 11. & 136. 17. 18. 19. And in *Amor.* 2. 9. God saith I destroyed the Amorite before them, whose height was like the height of the Cedars, and he was strong as the Oaks; yet I destroyed him from above, and his roots from beneath.

was strong] by reason that it was fenced with *Iabbok* which was a river, and by mountains, and cities on them, *Deut.* 2. 37. therefore the Ammonites held their territories beyond Iabbok, so that Siban rook them not from them: and as for Israel, they might not warr against the Ammonites, *Deut.* 2. 19.

V. 25. took all these cities] utterly destroying men women and children of every citie, but the cattell and spoyle of the cities they rook also: *Deut.* 2. 34. 35.

Sometime the Moabites, *Ier. 48. 31.* but now the Amorites; the land about it was goodly pasture ground, & was after given to the tribe of Gad: *Numb. 32. 3. 34. 35.*

daughters that is, the townes or villages, as the Greek and Chaldee explaine it: see *verf. 25.*

33 *Verf. 33. the way of Basban* that is, as the Greek translateth, the way which (leadeth) unto *Basan*. This *Basan* (which the Chaldee calleth *Mainan*) was a goodly soyle; the pastures nourished strong and fat cattel, wherto the scripture hath often reference; as in *Deut. 32. 14. Amos 4. 1. Mic. 7. 14. Ier. 50. 19.* Og] an other king of the Amorites; a giant of great stature, see *Deut. 3.* where this historie is repeated and enlarged.

35 *V. 35. they possessed*] or, they inherited his land. These countries God gave unto Israel, as the first fruits of their inheritance, after their weariſome travells and troubles in the wilderness: by which they were to be encouraged against the residue of their enemies beyond the river; as Moses afterward sayth, *T hine eyes have seen all that Jehovah your God hath doen unto these two kings: for wil Jehovah doe, unto all the kingdoms whither thou passeſt; ye shall not fear them; for Jehovah your God, he wil fight for you. And Jehovah will doe unto them, as hee did to Sihon and to Og, Kings of the Amorites, and to the land of them whom hee destroyed. Deut. 3. 21. 22. & 31. 4.* For which also they were to be thankful unto God, and sing his praises, as David after teacheth them, saying, *Confesse ye to Jehovah, for hee is good; for his mercie endureth for ever. To him which smote great Kings; for his mercie endureth for ever. And slew famous Kings; for his mercie endureth for ever. Sihon king of the Amorites; for his mercie endureth for ever. And Og the king of Basban; for his mercie endureth for ever. And gave their land for an heritage; for his mercie endureth for ever. Even an heritage unto Israel his servants; for his mercie endureth for ever. Psal. 136. 1. 17. - 23.*

CHAPTER 22.

1. *Balak king of Moab sendeth for Balaam a Prophet, to curse Israel, S. Balaam consulting with the Lord, is forbidden to goe. 15. Balak sendeth the second time, and Balaam askeing a gainie of the Lord, is permitted to goe. 21. An Angel would have slayne him, if his asse had not turned aside; which dumb beast, speaking with mans voice, forbade the prophet foolishness. 31. Balaams eyes being opened, seeth the Angel, confesseth his syn, and offereth to turne back; but is willed to goe forward. 36. Balak geth forth to meet Balaam, and interceiveth him rationally.*

AND the sonns of Israel set forward, and encamped in the plaines of Moab, on this side Jordan by Iericho.



And Balak the son of Zippor saw; all that Israel had doen to the Amorites. And Moab was sore affrayd of the people, because they were many: and Moab was yrked, because of the sons of Israel. And Moab sayd, unto the Elders of Midian; Now will this companie lick-up all that are round about us; as the ox licketh-up the green-grasse of the field: And Balak the son of Zippor, was king of Moab, at that time. And he sent messengers, unto Balaam the son of Beor; to Pethor, which is by the river, of the land of the sons of his people, to call him: saying, Behold, a people is come out from Egypt; behold they cover the eye of the land, and they abide over-against me. Now therefore, come I pray thee, curse me this people, for they are mightier then I; per-

peradventure I shall be able to smite them, and shall drive them out of the land: for I know, that he whom thou blest, is blessed; and he whom thou cursest, is cursed. And the Elders of Moab, & the Elders of Midian went; and divinations in their hand: and they came unto Balaam, and spake unto him the words of Balak. And he sayd unto them; Lodge here this night, and I will bring you word, a gainie, as Jehovah shall speak unto me: and the Princes of Moab, abode with Balaam. And God came, unto Balaam; and sayd, What men are these with thee? And Balaam sayd, unto God: Balak the son of Zippor, King of Moab, hath sent unto mee. Behold, a people is come-out from Egypt, and covereth the eye of the land: now come, curse me them; peradventure I shall be able to fight against them, and shall drive them out. And God said, unto Balaam; Thou shalt not goe, with them: thou shalt not curse the people, for they are blessed. And Balaam rose-up in the morning, and sayd unto the Princes of Balak; Goe you unto your land: for Jehovah refuseth to give me leave to goe with you. And the princes of Moab rose-up, and came unto Balak: and sayd, Balaam refuseth to come with us. And Balak yet againe, sent Princes, more, and more honourable then they. And they came to Balaam, and sayd to him, Thus sayth Balak the son of Zippor; Be not thou letted, I pray thee, from coming unto me. For honouring I will honour thee very greatly; and whatsoever thou shalt say unto me, I

will doe: come therefore, I pray thee, curse me this people. And Balaam answered, and sayd unto the servants of Balak; If Balak would give me, his house full, of silver and gold, I cannot goe-beyond the mouth of Jehovah my God, to doe lesse or more. And now, I pray you, tarie you also here this night: that I may know, what Jehovah will speake unto me more. And God came unto Balaam by night, and sayd unto him; If the men be come to call thee; rise-up, go with them: but yet, the word which I shall speake unto thee, that shalt thou doe. And Balaam rose-up in the morning, and saddled his Asse: and went, with the Princes of Moab. And Gods anger was kindled, because he went: and the Angel of Jehovah set himselfe in the way, for an adversarie against him: and he was riding upon his Asse, and two of his yong-men were with him. And the Asse saw the Angel of Jehovah, standing in the way; and his sword drawne, in his hand; and the Asse turned-aside out of the way, and went into the field: and Balaam smote the Asse, to turne her into the way. And the Angel of Jehovah stood in a path of the vineyards: a wall being on this side, and a wall on that side. And the Asse saw the Angel of Jehovah, and he thrust her selfe unto the wall, and thrust Balaams foot against the wall: and he (smote her againe. And the Angel of Jehovah, went further: and stood in a narrow place, where was no way to turne aside, to the right-hand or to the left. And the Asse saw the An-

gell of Iehovah, and thee fell downe under Balaam : and Balaams anger was kindled, and hee smote the asse with a staffe. And Iehovah opened the mouth of the asse : and hee sayd unto Balaam, What haue I doen unto thee, that thou hast smitten me, these three times? And Balaam sayd unto the asse; Because thou hast mocked me : I would there were a sword in mine hand; for now, I would kill thee. And the asse sayd unto Balaam; *Am* not I thine asse, which thou hast ridden upon; *ever* since I *was* thine, unto this day, was I ever wont, to doe so unto thee? And hee sayd, Nay. And Iehovah uncovered the eyes of Balaam; and he saw the Angel of Iehovah standing in the way, and his sword drawn in his hand : and he bended downe the head and bowed himselfe downe, on his face. And the Angell of Iehovah sayd unto him; Wherefore hast thou smitten thine asse, these three times? Behold I, came out to be an adversarie; because *thy* way is perverse before me. And the asse saw mee, and turned aside before mee, these three times : unlesse thee had turned aside from mee, surely now also I had slaine thee, and saved her alive. And Balaam sayd unto the Angel of Iehovah, I have sinned; for I knew not that thou stoodst against me, in the way : and now, if *it be* evill in thine eyes, I will get mee back againe. And the Angel of Iehovah sayd unto Balaam; Go with the men; but onely the word that I shall speake unto thee, that shalt thou speake: and Balaam went, with the Princes of Ba-

lak. And Balak heard that Balaam was come : and he went out to meet him, unto a citie of Moab, which is by the border of Arnon, which is in the utmost of the border. And Balak said unto Balaam; Did not I sending send unto thee, to call thee? Wherefore camest thou not unto me? Am I not able indeed to honour thee? And Balaam sayd unto Balak; Lo, I am come unto thee; now, am I able at all to speake any thing? the word, that God shall put in my mouth, that shall I speake. And Balaam went, with Balak : and they came unto Kirjath-huzoth. And Balak slew, oxen and sheep : and sent to Balaam, and the Princes that were with him. And it was in the morning, that Balak took Balaam, and brought him up *unto* the high places of Baal : that hee might see from thence, the utmost part of the people.

Annotations.

SET forward] removed their camp, from the mountaines of Abarim Num. 33. 48. the plaines of Moab] or, champion countrie, which sometime had been Moab, afterward the Amorites, and now Israels by conquest. These plaines reached unto the river Jordan, in that part which was neere to, or over against Iericho (the first citie which they conquered in Canaan, Jos. 6.) and therefore it is called Jordan of Jericho : and here they remained till Moses died, encamping in these plaines from Bethjismoth unto Abel Shittim, Numb. 33. 49. Here many notable things fell out, even all that are recorded from this place, to the end of Deuteronomie. And in the beginning of Jerusa; their deliverance from Balaams curse; their murthering

for

for the inheritance of Canaan : their victory over the Midianites; the addition of sundry divine ordinances; especially the preparing and explaining of the whole Law, and renewing of the covenant between God and them, by Moses in Deuteronomie, and the like : whereupon God sayth unto their posteritie, O my people, remember now what Balak King of Moab consulted, and what Balaam the son of Beor answered him : from Shittim unto Gilgal, [that is the many good things which fell out between Shittim where now they were, and Gilgal, where Iosua circumcised them Jos. 5.] that ye may know the righteousness of the Lord, Mic. 5.

Here beginneth the fourtieth Lecture of the Law, as it was divided to be read in the Lewes Synagogues: see Gen.

V. 2. Balak the son of Zippor] in Greek, the son of Sephor. This Balak was now king of Moab, v. 4. a man of ote, both for policie and power, Mic. 6. 5. Iudg. 11. 25. he saw all that Israel had doen; but with an evill eye, and looked not upon it to receive instruction, as doe the wise, Prov. 24. 32.

V. 3. afraid of the people] or, because of the people. Thus the prophetic was fulfilled, The multitude of Moab trembling shall take hold upon them, Exod. 15. 15. Moab was yoked] that is, grieved, distressed in themselves, prickt in their hearts with a loathing of this people. The same is spoken of the Egyptians, they were yoked because of the justice of Israel Exod. 1. 12. There was no cause for the Moabites thus to fret : for Israel passed by them in peace, and touched not their border, being forbidden of God, Deut. 2. 9. They had also by the slaughter of the Amorites, freed them from evill neighbours, which had before taken away a part of their land, and were likely in time to have taken more, Num. 21. 26. And they were allied unto Israel, for Moab was the posteritie of Lot, unto whom Abraham the father of Israel was uncle, and whom Abraham

had rescued out of captivity; Gen. 19. 36. 37. & 24. 12. 16. But being now degenerate from the faith of their father Lot, and fallen to idolatrie, Num. 21. 29. they teared (as doe the wicked) where no fauour was Psal. 53. 1. and do loathe the people of the God of Abraham, and Lot their father.

V. 4. Elders of Midian] in Greek, the Senators of Midiam. These Elders were Senators, such as governed the State, called afterward Princes, v. 7. 8. and the Midianites were by nature the children of Abraham, Gen. 25. 1. 2. and so brethren unto Israel, but now conspired against them; being also fallen from Abrahams faith to Idolatrie, with Balaam, Num. 25. 17. 18. They were neighbours to the Moabites, and as it seemeth had been confederates with them in former wars; as when Hadad King of Edom [note Midian in the field of Moab 1 Chron. 1. 46. These were not the people against whom Israel should war, neither had they occasion to be offended at the Amorites overthrow; who held them in subjection : for the five Kings of Midian that combined with Moab, and perished for the same, Num. 31. 8. are called the Dukes of Sihon Jos. 13. 12. They had cause therefore to have been thankful unto Israel, who freed them from Sihons tyrannous yoke; and to have rejoiced with the joy, and for the prosperity of their brethren.

this company] or, the church; in Greeke, this synagoge, or congregation, lick-up] that is, devour, or consume, as the Chaldee explaineth it. So fire that consumeth, is sayd to lick up in 1. King. 18. 38. but here the similitude is taken from oxen, that lick up the grasse as they feed. And not unfitness doth Moab hereby as it were prophetic of their owne destruction : for the strength and beautie of Israel may well be likened hereto, as Iosaph was by Moses, to his first borne bullock, Deut. 33. 17. and the wicked are as grasse, and shall be cut downe; and wither as the greene herb : Psal. 77. 2. And though at this time

D d 2

Israel

Israel might not meddle with Moab, (for they had other enemies to prey upon, and the Oxeloweth nor whē he bath odder, Job 6. 5.) say Balaa their proper, foretold of a farr and fepter that should rise out of Israel, and smite the corners of Moab, Num. 24. 17, which was fulfilled in part by David; who smote Moab, and they became his servants, 1. Chron. 18. 2. And God further prophesie their destruction afterward, 7 have broken Moab, like a vessel wherein is no pleasure, 3. Jeth the L O R D, Jer. 48. 13.

V. s. *Balaam*] so written after the Greek, and the N. Testament, Rev. 2. 14. in Hebrew *Bilham*. He was a Diviner, or Soothsayer, as is sayd in Job. 13. 2. *Balaam* also [the son of Beor, the Diviner, did the sons of Israel stay with the word: where the name Diviner, (or Soothsayer) is to be understood] of the son Balaam, not of the father Beor, as the like phrase in Ex. 37. 2. sheweth, where it is sayd, unto *Elias* the son of *Amos*, the prophet; which another Scripture explaineth thus, unto *Elias* the prophet, the son of *Amos*, 2. King. 19. 2. And that Balaam was indeed such a kind of man, is attested by Moses, in Num. 24. 1. The Apostle calleth him a prophet, 2. Pet. 2. 16. and false prophets are called Diviners, Jer. 17. 9. and their prophesying, Divination, Exe. 13. 6. 7. 23. What a Diviner was, is shewed on Dent. 18. [son of Beor] so the Greeks here write it that which in Hebrew is *Beznor*: But the Apostle Peter writing from Babylon, 1. Pet. 5. 13. calleth him son of Beor, 2. Pet. 2. 16. For in the Babylonian or Chaldee language, the Hebrew letter *ghayin*, is often pronounced like S, whereupon the Greek interpreters sometimes put S, in stead thereof; as *Ghamniun* Num. 1. 10. is in Greeke *Semioad*; and in Jer. 46. 17. *Saan beznobir*, the Interpreter (taking it for a proper name) expresse it in Greeke thus, *Sao ne scio*: To *beznobir* in Is. 19. 26. is in Greeke *Idios* Hofsewing in Num. 13. 8. is *Aufes* and *Isbuaah* Ex. 2. is *Iesus*; and many the like. Pethor] in Greeke, *Pethourra*; it was a citie in Mesopotamia, of *Amos*, Num. 23. 7. Dent. 34. 6.

the countrey where Abraham first dwelt, *Aff. 7. 2. Gen. 14. 4. 10.* and there hee lived strange days *Iof. 4. 2*. In this countrie all the Patriarches (except Benjamin) the heads of the tribes of Israel were borne and brought up, *Gen. 35. 26.* till *Jakob's* father died the land, after hee had there served for a wife, and for a wife had kept sheep, *Hof. 12. 12. Gen. 31. 21.* *Jakob's* posteritie hereupon professed their father to be an Aramite, or Syrian, *Dent. 28. 9.* and from Aram is Balaam now sent for to curse them. And as it was in the East countrie, *Num. 23. 7.* so the Eastern land was infamous for divination, and such like arts; [see *Esa. 2. 6.*] by the river] to wet Euphrates, called the river by excellencie, because it was the greatest, *Gen. 15. 18.* [in *Iof. 4. 2. 1. 2 Sam. 10. 16. 1 Chr. 4. 24. 1 Chron. 19. 16.* And thus the Childee here explaineth it, *To Pethor of Aram which is by Euphrates they cover]* Hebrew overleib, (speaking of the people as of one). The scripture useth the singular or plurall number indifferently, as is noted on *Gen. 22. 19.* *the eye]* that is, his face, or sight (as the Greek translateth) of the land (or earth.) See the like phrase in *Exod. 10. 5. 15.* *abide]* sit, or dwell over against me. These words implied reasons to persuade Balaam to come; for, their coming out of Egypt, intimating that they being strangers, had no right to invade the land; their covering the face of the land, shewed their number to bee great; and they having subdued the Amorites, and filled their land, could not easily be resisted; their abiding over against Moab was a signe (as they thought) that Israel would next invade their countrie. But in all this, the truth of Israels safe and change was concealed; for here is no mention how God had of old promised them the land of Canaan, *Gen. 15. 18. or,* how the Canaanites wickedness was grown so great, that their land the Lord spake out, *Lev. 18. 24. 25.* neither speaketh of their wrongfull oppression and usage in Egypt, and miraculous deliverance

from thence; *Exod. 1.* &c. nor, how Israel being come, had not warmed either Edom or Moab, but passed by them in peace, *Deut. 2.* 8, 9, 13. and warred only with the cruel Canaanites, devoted unto destruction. Though Moab could not but know these things as well as Edom, *Numb.* 20, 14, 15 &c yet would he mention none of them: neither was he content that his brother Israel should due to the Canaanites, as Moab himself, and Edom. - and Ammon had done before to the *Emims, Horims, and Zamzummims*, whom they had cast out of their inheritances, and dwelt in their Reeds, *Deut. 2.* 9, 10, 12, 20, 21. For this conspiracy with Balaam, and his endeavour to destroy Gods people, it is sayd, *Balaak arose and warred against Israel.* *Ios.* 24, 9.

Mark 11. 21. And when the curse is duly pronounced by Prophets, & men of God, it wanteth not effect, as the curse-bringing water of jealousy, which should cause the belly of the polluted to swell, and her thigh to rot, Num. 5. 21. 22. 27. and the children cursed by Elisha, were rent in peeces of Beares, 2. King. 2. 24. Wherefore the plot which Balak layd, was most dangerous and wicked, and the most likely course to obtaine his desire, for those whom God blessing, their enemies flee and fall before them, Deut. 28. 7. but they whom he curseth, are exposed to all miserie, and made a prey unto their enemies, Deut. 28. 25; 33. And if now the King could have obtained from God a curse upon Israel, hee might scarce have vanquished them, for they that are cursed of him, shall cut off. Psal. 37. 22. How curses were pronounced by the prophets of God, may be seen in Gen. 24. 3. Psal. 109. — 6. 2. Job. 6. 26. Jer. 17. 5. 6. they are mighty; Hebr. it is mightier then I; meaning both in number and strength, and so too mightie for him to encounter with. This was upon Israel a fruit of Gods blessing, who had promised that Abraham should be a mighty nation, Gen. 18. 18. and performed it, whiles in the land of their affliction, hee made them mightier then their enemies. Psalm. 105. 24. as their enemies themselves acknowledged. Exod. 1. 9. And Balak here, confessing himselfe if unable to match them in might, seeketh therefore to weaken them first by magicall execrations. — peradventure or, if so be, or as the Greek translateth it; or perhaps, which Pirake Peter useth in Act. 8. 22. if perhaps the thought of thing being difficulte in a thing, but with good hope to be attained. See the notes on Exod. 32. 30. I shall be able to smite them; or, I shall prevail and wee shall smite them, and I shall d-ive them, &c. The Greek translateth, I shall be able to smite of them, and cast them out. In v. 11. it is repeated thus, I shall be able to fight against them; or, owe come them in battell; and so the Chaldee explaineth

it here, *I shall be able to fight against them.* Wars were wont to be taken in hand holily, and the Lord useth this phrase, *Sacrisse war against her, Jer. 6. 4.* he commandeth that the camp of his people should be holy, and no uncleanness in it, *Deut. 23. 9. 10.*—14 he appointed priests with holy instruments, and silver trumpets to sound an alarm, *Num. 10. 9. & 31. 6* and they were to fight the battles of the Lord; *1. Sam. 13. 18.* and he was with them as their captain; as it is said, *And behold, God is with us for our captain, and his priests with sounding trumpets to cry alarm against you: O children of Israel, fight ye not against Jehovah the God of your fathers, for ye shall not prosper, 1. Chron. 13. 12.* Hereupon his people were wont to aske counsel of him, and to have his direction in their wars, *Judg. 1. 1. and 10. 18. 28. 1. Chron. 14. 10 14. 15. 16.* And after victories, they used to praise the Lord with songs, *Judg. 5. Psalm. 18* and to honour him with the spoils of the enemies, consecrated to his house and service, *Num. 31. 50. 1. Chron. 26. 27.* And this the nation of the world after a sort practised, five that in stead of seeking to the Lord according to his word, they fought by divination & unlawful arts, as Balak now did by Balaam the soothsayer; Nebuchadnezzar, by divination, consulting with Teraphims, and looking in the liver and entrails of beasts, *Ezek. 21. 11.* Agamemnon by sacrifice to Jupiter, and praying to him for victory over the Trojans, *Homer. Iliad. 2.* and other the like. Moreover, as Balak sought to turne the favour of God from Israel, and to bring his curse upon them by Balaams mantes: so other nations are sayd to use, before they warred against any people, to endeavour by prayers, sacrifices, and enchantments, to turne the favour of God from them. Before the heathen Romanes besieged any citie, their Priests called out the god, under whose tutelage the citie was; and promised him more ample honour or place among them, *Plin. nat. hist. 1. 18. c. 2.* The same is also testified by others; and the manner of

doing it is recorded to be first with a supplication to the gods, and that god especially which had taken upon him the defence of the citie; that he would forsake the people, citie, places, temples and holy things; and having stricken a feare and forgetfulness in that people and citie, would come into Rome, to accept of them, their places, temples, holy things, and citie, and to be provolt unto them, their people and soldiers, vowing if he would doe, to honour him with temples and games. When thus they did, they offered also sacrifices, and looked for divination in the entrails of beasts. And having thus called out the gods, the Dictator or Emperour devoted (or cursed) the enemies citie and armie, that they might be filled with fight, feare, terror, and that whosoever of them carried armes against their legions or armie, might both they, their countries, fields, cities, &c. be deprived of light from above, and reputed for devoted and consecrated, as any the greatest enemies whosoever, &c. *Macrobius Saturnal. lib. 3. c. 9.* Hereupon their Poets, when countries were conquered, ascribed it to the departure of their gods from them; as in *Virgil. Aeneid. 2.*

*Excessere omnes, adytis, arisq, relictis,
Dij quibus imperium hoc fletat.*

In which heathenish opinions and practices, there may some foote steps be seen of the ancient true religion: for when God would deliver up Jerusalem in the hands of the Chaldeans, he first by a signe to his prophet, signified his departure from, and forsaking of his Temple that stood here in; *Ezek. 10. 14 18. 19. & 11. 22. 23.* When Calb and Isua would incourage the people to war against the Canaanites, they used this argument, *They are but bread for us; their shadow (meaning God their defence) is departed from them, and Jehovah is with us, feare them not, Num. 14. 9.* So when the heathens carried Images and idols with them in their armies (as the Philistines did their gods, which David burnt with fire, *1. Chron. 14. 12.*) they foolishly imita-

imitated Gods people, who sometimes carried the Ark of his covenant (the token of his presence) before them in their battles; *1. Sam. 4. 3. 4. 8. Num. 14. 44.* *hee whom thou hast sic or, whom thou shalt blest; the Greek translate it plurally, they whom thou blestest, are blest; and they whom thou cursest, are cursed.* By this it appeareth of how great reputation Balaam was among men; as Simon Magus in Samaria was esteemed *The great power of God, Acts 8. 10.* But the Lord doth curse the blessings; and blest the curses of his own priests and people, when they doe them amiss, *Mal. 2. 2. Psal. 109. 28* how much more when they are den by soothsayers and prophanes. The curse causest shall not come, *Prov. 26. 2.* and if Balaam had cursed Israel without the Lord: it had no more prevailed then Goliaths words, who before hee fought, *curst David by his gods, 1. Sam. 17. 43.*

V. 7. divinations; that is, the wages, or reward of divinations, was in their hand; the wages of unrighteousness, as the Apostle call it; *2. Pet. 2. 15.* being for a wicked art, and to an unrighteous end; so Targum Jonathan expoundeth it, *The fruits of divinations sealed in their hand.* And thus Balaams, *Good-will, is used for the reward of good tidings, in 2. Sam. 4. 10.* In Israel, when the heads judged for reward, the Priests taught for hire, and the Prophets divined for money; the Lord threaten'd that for their sake Zion should be plowed as a field, and fruitful in come heaps, *Isa. 3. 11. 12.* Balaams (see that his reward in this world in the hands of men, and that they follow: but the people of God, walke by faith, not by sight; and their reward is in heaven, hid with God, not in the hands of man, *2. Cor. 5. 7. Mat. 5. 11. 12.*

V. 8. I will bring you word againe; or, *I will tell you word,* which the Greek explaineth, *I will answer you the things which the Lord shall speak unto me.* He would have them lodge there that night, because hee would ask counsel of God, who used to speake to the prophets, by dreames and

visions of the night, *Numb. 12. 6. Job. 4. 13. & 33. 14. 15. Jer. 23. 15. 28.* Hee consulted with Iehovah the true God, whose prophet he would seeme to be, and calleth him his God, *v. 18.* and because the business concerned the people of Iehovah, of him he was to inquire. But his promise to bring them word what Iehovah sayd, he performed not faithfully, as appeareth by comparing *v. 13.* with *v. 11.* the *Princes of Moab* and also of Midian, which are here to be understood from *v. 2.* where they were called Elites.

V. 9. God came to meet by night, as in v. 10. which the Chaldee expoundeth, *word came from before the LORD.* So God came to Balaam in a dreame by night, *Gen. 30. 3.* and God came to Laban the Syrian in a dream, by night, *Gen. 31. 24.* Sometimes for his peoples sake, and sometimes for their owne, God revealed his counsels of old, unto men that were wicked, *Gen. 41. 25. Dan. 2. 45. & 4. 11. 22.* So shall hee give them gifts of knowledge & understanding in his word to men that are none of his; *Matth. 7. 22. 23. & 24. 24. 2. Tim. 3. 8.* *the eye;* the face, as *v. 5.* *curse mee them;* the word curse here, is an other word in the original, then that before used in *v. 6.* but of the same signification, as appeareth also after in *Num. 23. 7. 8.* It meaneth a piercing or striking through with evil speeches, and so is used for cursing or blaspheming: see the notes on *Lev. 24. 11.* *be able to fight;* or, *prevail in fighting (or warring)* against them, as the word is used for prevailing, in *Ezai. 7. 1.* see before, on *v. 6.* Here Balaam having to do with God that knoweth all things, would not corrupt their speech, but fully related the message sent unto him; but in his answer to the princes, he dealeth otherwise, *v. 13.*

V. 12. not curse; As the message had two branches, to goe and to curse; so God answereth unto, and forbiddeth both; adding a reason, because they were blessed, And as he forbade him to go to any other place, so hee forbade him to curse them in any place, or vvhether now hee was: So that

that Balaam here might know the whole will of God about this business; and needed not to inquire what the Lord would speak unto him more, as he did in *vers. 19*. And though Israel had often provoked the Lord by their synns in the wilderness, yet would he not suffer the wicked to curse them; but made them heirs of that blessedness which belongeth to those whose iniquities are forgiven, and whose synns are covered, *Rom. 4. 6-7.* are blessed; and therefore may not be cursed of any; for the gifts and calling of God, are without repentance, *Rom. 11. 29*. And when Iakob the father of this people had got the blessing of Iakob unawares, Esau could not get him to reverse it, but Iakob said, *I have blessed him, yea and he shall be blessed: Gen. 27. 33.* neither could Balaam with all his alters and sacrifices, procure God to change; but was himself forced also to bless the three times, *Numb. 14. 16*. Wherefore they are after put in minde of this mercie, the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee; *Deut. 23. 5.*

V. 13. *Iehovah refuseth to give me* the Chaldee explaineth it, it pleaseth not the LORD to suffer me; and in Greek, God permitteeth me not. Here Balaam telleth them but the first part of Gods speech, concealing the other; and the reason which God gave, wherein the weight of the answer lay. If he had faithfully shewed them the whole counsel of God, it might have stayed this evil enterprise, and cut off all occasion of further sending. But as a man loath to displease, and loving the prosperous gaine, he useth a faint and favourable speech; as if he should have said, I could be content and glad to gratifie the King herein, but God will not suffer me at this time to goe, the fault is not mine, therefore I pray you have me excused. The contrary dutie is shewed in *Ier. 23. 28*; *T'e prophet that hath a dreame, let him tell the dreame; and he that hath my word, let him speak my word faithfully, &c.* and in *th'A.*

posles practise who sayth, *I have not thought to declare unto you the counsel of God: Act. 10. 27.*

Verf. 14. *Balaam refuseth to come* in Greek, Balaam wil not come. Observe Statans practise against Gods word, seeking to lessen the same, and that by degrees from hand to hand, till eyther he bring it to nothing, or at least pervert it to a wrong purpose. Balaam told the princes, lesse then God spake to him; and they relate to Balak, lesse then Balaam told thee: that when the answer came to the King, it was not now the word of God, but of man: it was onely Balaam refuseth to come, as if God had not forbidden or hindered this action, but only there wanted a will in the prophet; there being no word brought cyther of the Lords will touching his people, or of their blessed estate; as was signified in *vers. 12*. Hereupon grew occasion for this mischief to be further followed; and Balaam was the second time solicited, with stronger tentations then before. *vers. 15. 15. &c.*

V. 15. *more, and more honourable* or, greater and more honourable. Of the Hebrews, *Sol. Iarchi* gathereth from Balaams words to goe with you, *vers. 13.* that he being haughty and of a proud spirit, insinuated thereby, as if with them he might not goe, but with other greater then they, he might: but this is uncertaine. The Holy Ghost sheweth rather, how Balaams word (as it was related,) was so far from causing the King to leave off his wicked purpose, that it was as a whetstone to sharpen it; and caused him to attempt it a fresh, with stronger assiduis both in persons and proffers.

V. 16. *Be not letted* or, be not forbidden, or withholden: the Greek translateth, *I pray thee, delay not (or slack not) to come unto me:* which phrase is used in *Act. 9. 38.* where the disciples send to Peter, desiring him that he would not delay to come to them. It meaneth here, that Balaam neither of his own will, nor by any other means would be stayed or hindered from coming.

Verf. 17.

V. 17. *Honouring I will honour thee* that is, I will surely and highly honour thee, which the Greek explaineth, *I will honourably honour thee.* This offer, as it agreed with the majesty of the king, so with the ambition and covetousnesse of the prophet: and Satan lo caried the matter between them, as made most for his advantage. By this bays he allured the woman to eat of the forbidden fruit, promising unto her opening of eyes, & likewise unto God, *Gen. 3* and by it he hoped to have taken Christ himselfe, when hee promised to give him all the kingdoms of the world, and the glory of them, *Matth. 4. 8. 9.* and now with it he prevaileth over Balaam; and still doth, over Prophets of Balaams spirit. *I will doe* in Greek, *I will doe unto thee.* The kings of the earth, if they may have their desires fulfilled, will honour their prophets, and doe all that they say. Thus the prophets of Baal were fed at *Lezabels* table, when the prophets of the Lord were fed in caves, with bread and water; *1. King. 18. 19. 13.* and the witnesses of Christ, prophesie in sackloth, *Rev. 11. 3.*

V. 18. *I cannot goe beyond* or, *I may not transgress.* The word signifieth sometime inability, whereby a man cannot; sometime unlawfulness, whereby one may not, and consequently will not doe a thing; as in *Gen. 34. 14. & 43. 31. & 44. 26.* Balaams speech here seemeth to imply all, for as he might not lawfully, being forbidden of God, so neither could he, being restrained of God, who would not suffer him to curse Israel. But for Balaams will, it was corrupe, being in love with the wages of unrighteousnes; *2. Pet. 2. 15.* therefore hee sought of God that he might have done it, *Numb. 23. 1. 14.* but the Lord would not heare him, *Deut. 23. 5.* the mouth that is, as the Greek openeth it, the word, in Chaldie; the decree of the word of the LORD. *Iehovah my God* by this it appeareth, that Balaam the Syrian (and so the people to whom hee was a prophet,) did know and worship the true God, though corruptly; and it may be o-

ther gods also with him. And that other peoples, as the *Temaites, Shubites, Naamathites, and Buquies*, kept the knowledge & service of the true God, is manifest by Iobbs history, *Iob. 2. 11. & 31. 2. & 42. 7. 8.* Also the name of God *Iehovah*, was both known and pronounced by Balaam; and other peoples, together with the Hebrewes; who now many ages since, have obtained from pronouncing of it, as is noted on *Numb. 6. 24.* *lefe or more* or, *little or great* a understand, little thing or great (as the phrase is more fully expressed in *1. Sam. 10. 2. & 22. 15. & 25. 36*) meaning any thing at all; to which the Greeke ad-deth, of mine owne minde. In Balaam here is a picture of covetous hypocrites, which pretend they would not doe against the vvorde of God, for an house full of gold, when they will doe it for an handfull: as this prophet laboured with all his might, to doe the thing which God had forbidden him.

Verf. 19. *that I may know* or, *and I will know* (that is, enquire) what Iehovah wil add to speak with me; that is, will speak more unto mee. Here hee beginneth to discover himselfe, and his love to Balaks wages; in that he retheth not in Gods vwill, plainly revealed to him before; and that hee tempteth God by this second consultation, as if hee were chargeable like himselfe and would respect the person of the king or prophet, to speak otherwise then he had doen. For where he pretended to know more; hee intended and desired to heare otherwise and contrary to that which he knew to be the mind of God. But Gods people should rest in that which they know to be his vvorde and vwill: and if any teach otherwise, to let him be accursed, *Gal. 1. 8. 9.*

Verf. 20. *If the men be come* that is, *Forasmuch as, or Seeing the men are come.* So the vvorde *I* meaneth also in *Song. 1. 8.* *goe with them* Gods permitting of Balaam to goe with these second embassadours, when he had forbidden him to goe with the first; vvas in vvorath against the Prophet,

Ec

phet, who stood not in the Lords first counsell: and therefore hee vvvas in danger to have died by the sword of the Angel, v. 33. and vvvas indeed slain by the sword of Israel. *Iof. 13. 22.* In the meane time, both he and the King, had hope that they might effe & their evil purpose, seeing that God himselfe seemed to change his minde: so being hardened, they went on, vvith Altars and sacrifices, to procure leave from God to curse his people, *Num. 23. 1.* For vvhen men vvill not hearken to the voyce of the Lord: hee vvithdraweth his grace, and giveth them up to the perverse intendment of their own heart, and lets them vvork in their owne counsells. *Psal. 81. 12. 13.* but yet or but surely the word, &c. By this restraint, God signifieth the continuance of his good vvill towards Israel, though in such vvords, as Balaam might still conceive hope to obtaine his desire: for the first answer vvvas plaine, *thou shalt not curse the people, v. 12.* in which he not resting, hath now a darker oracle, *thou shalt doe the word that I shall speake unto thee, when he knew not vvhat God would speake.* Thus vvhen the vvill of God is known, and not regarded, he taketh from men the certaintie of their knowlledge, and causeth his vvord to bee dark and doubtful unto them, *so that they stumble at it, 1. Pet. 2. 8.* the Sun goeth downe over the Prophets, and the day is dark over them, *Mic. 3. 6.* Balaam thought he should have heard more from God, but heareth lesse; and looeth that vvich he had learned before. *that shalt thou doe* this both taught Balaam his dutie, that he ought to do it willingly, and closely signified, that thar he should doe, though against his will. For, the Lord bringeth to nought the counsell of the heathens, he maketh of none effect the devices of the peoples: but the counsell of the Lord standeth for ever, *Psal. 33. 10. 11.* And he restraineth the vvicked of their vvills; putting his hook in their nose, and his bridle in their lips, *Esa. 37. 29.* even Satan himselfe is limited, (as in Iobs case *Iob. 1. 12. & 2. 6.*) and cannot hurt the very

swine, vvithout leave from the Lord, *Mat. 8. 31. 32.*

Verf. 21. in the morning] as Abraham being spoken to of God to sacrifice his son, rose early in the morning, and said his asse, and tooke two of his yong men vvith him, *Gen. 22. 3.* shewing his readines to obey the will of the Lord: though vvith the losse of his onely son vvhom he loved: so Balaam here, riseth in the morning, saddleth his asse, and taketh two of his yong men vvith him, v. 22. shewing his greedie desire to get preferment, and the vvages of iniquity vvich he loved, though vvith the losse of the favour of God, and in the end of his owne life, Gods children run not so fast in the way of his commandments, vvhen hee enlargeth their heart *Psal. 119. 32.* but the children of Satan run as fast to evil, and make hast to shed innocent blood, *Esa. 59. 7.* They sin and prepare themselves, vvithout iniquity in Gods people, *Psal. 59. 4. 5.* So are the vvayes of every one that is greedy of gaine, vvich taketh away the life of the owners thereof, *Prov. 1. 16. 19.*

Verf. 22. Gods anger vvvas kindled] in Greek, God vvvas angry in vvraath. The judgments of God are a great depth, *Psal. 36. 7.* he is often offended and that justly, vvhen men doe that vvich he sayeth Doe: because they do it not vvith that mind, and to that end vvich he requirith, *Esa. 10. 5. 7.* and his vvord or leave, is in displeasure against sinners that have no love to the truth. The yong prophets of Isrieth would have leave to fend so, men to seek Elijahs body, but Eliisha forbade them: after, by their importunitie, he sayd, send. They sent, and sought; but found him not: then Eliisha gave them this reproofe, *Did not I say unto you, Goe not, 2. King. 2. 15. 17.* 18. As they ought to have rested in the Prophets first vvord, so should Balaam have doen here in the first answer of God, and for not doing it, vvraath from the Lord vvvas upon him. *the Angel of Iehovah* only the vvord that I shall speake unto thee, that shalt thou speake, v. 35. Wherefore this seemeth

meth to be Christ, the Angel vvich redeemed Iakob from all evil, *Gen. 48. 16.* and now cometh to redeem Iakobs children from the curse intended against them; the Angel that vvvas sent before Israel, to keep them in their way, in vvhom Iehovahs name vvvas, *Exod. 23. 10. 21.* even Michael the great prince, vvich standeth for his people, *Dan 10. 21. & 12. 1.* as an adversarie, in Hebr. *Satan*, vvich name vvhen it is used for an adversarie to Gods people, usually meaneth the Devil, *Iob. 1. 6. M. 1. 4. 10. Rev. 12. 9. & 12. 10.* but here being spoken of an adversary to the vvicked, and defender of the Church, is applied to an holy Angel, or to the Prince of Angels and men. And here the love of God unto Israel appeareth, that vvhen hee giveth a vvicked man leave to go out against them, forthvvith he sendeth his Angel to resist him, vvith he stand for the help of his chosen; as all the Angels are ministering spirits, sent forth to minister for them, vvho shall be heires of salvation, *Heb. 1. 14.* two of his yong men] that is, of his servants; see the notes on *Exod. 33. 11.* So Abraham went vvith two of his yong men, *Gen. 22. 3.*

Verf. 23. the Asse saw the Angel] It pleaseth God to confound the vvildom of the vvise and arrogant, by base and contemptible meanes, for the foolishness of God, is vvise then (the vvildom of) men, 1. Cor. 1. 25. Balaam vvvas a great prophet, accustomed to vvisions and revelations, yet vvvas not vvith his eyes, neither knew vvith all his skill (v. 34.) that the Angel stood against him, vvhom his Asse, a rude and silly beast, did see and avoyd, to the safety of his master: and he that could advertise others of things that should befall them, *Num. 24. 16.* could not advertise himselfe of the danger of death vvich vvvas before him. So God destroyeth the vvildom of the vvise, and bringeth to nought the understanding of the prudent, 1. Cor. 1. 19. Vvhen vvisions appeared, the Prophets were vvont to see them; and others in their company saw them not, as in *Dan. 10. 7. & 11. 9. 7.* here the prophet seeth nothing, but the beast under him

hath the eyes opened to see the apparition. *his sword drawne*] a signe of vvraath and vengeance; so David saw the Angel that plagued Israel, vvith a drawne sword in his hand, 1. Chron. 21. 16. and Iosua the like, in that Angel hand, vvho as captain of the Lords host, vvvas to destroy the Canaanites, *Ios. 5. 13. 14.* Balaam went vvith a purpose to curse Israel, and after to have them killed vvith the sword: his curses would have been like the piercing of a sword, *Prov. 12. 18.* he had whetted his tongue as a sword, and bent his arrow, even a bitter vvord, *Psa. 64. 4.* the Lord, to reward him according to his vvorks, sendeth out a sword against him. *the Asse turned aside*] The beasts and foules, and other brutish creatures, are often taken to teach and convince men, *Iob. 12. 7. 8. Esa. 1. 3. Jer. 8. 7.* and Balaams folly vvvas reproved here by the action of this dumb beast, as after it vvvas by vvords, *Num. 22. 28. 30. 2. Pet. 2. 16.* Balaams vvay vvvas perverse before the Lord, v. 32. he had forsaken the right vvay, and went astray, 2. Pet. 2. 15. the asse turning aside out of the vvay, might have taught him to have desisted from his evil course. The Asse avoydeth the danger and evil before his eyes; the master being blinded vvith ambition and covetousnesse, seeth it not, but vvould goe on to destruction, v. 33. *smote the Asse*] the Greek here addeth, vvith his rod (or staffe) vvich is taken from v. 27. As he that judgeth another, condemneth himselfe doing the same things, *Rom. 2. 1.* so the prophet in smiting his beast, thevveth himselfe to be vvorthy of moe stripes, doing much worse then it. *A whip for the horse, a bridle for the asse; and a rod for the foolles back, Pro. 26. 3.*

Verf. 24. and a wall in Chabec, and another wall. The Angel needed no chosen such places, but these things happened unto Balaam for examples; and are vvritten for our admonition: for vvhen men goe on in a vvay not good, if they escape once, they fall into another greater, and almost inevitable danger; as the prophet signifieth by *Fear, and Pu.*

and snare; He that fleeth from the feare, shall
fall into the pit; and he that getteth up out of the
pit, shall be taken in the snare. Jer. 48. 43. 44.

Verf. 25. and thrust Balaams foot] or, pre-
fessed, crushed his foot. This word is used in
2. King. 6. 31. where the Kings messenger,
who was sent to take away Elisha's head,
was pressed (or crushed) in the door. God by
this second signe came neerer unto Ba-
laam, who went on in his perverse way;
and withall discovereth the vanity of his
are, who being a diviner, could not pre-
sage the evil that should befall him,
though such things as these happened in
his way: vvhich in the opinion of vaine
men, are signes of ill luck: and therefore
by the grounds of his owne craft, should
have turned him back; or made him to
suspect at least, that his journey should
be unfortunate: see 1. Sam. 6. 3. 9. But
God taketh the wise in their owne craftinesse;
and the counsell of the forward is carried head-
long: they meet with darkness in the day time;
and grope in the noone day, as in the night. But
he saveth the poore from the sword, from their
mouth, and from the hand of the mighty, Job.
5. 13. 14. 15. The children of God, have the
Angels to keep them in all their wayes,
and to beare them up, lest they dash their
foot against a stone, Psal. 91. 11. 12. But
Balaam tempting the Lord, hath his An-
gel to withstand him, whereby his foot
is crushed against the wall: yet maketh
he no good use thereof.

V. 26. no way to turn aside] In this cari-
age of the Angel, the Lord would have
us see the proceeding of his judgements
against sinners, first more mildly, shaking
his rod at them, but letting them goe un-
touched, then coming neerer, he touch-
eth them with an easie correction, as it
were winking their foot against a wall;
but bringeth them at last to such a stray,
as they can no way escape his hand, but
must fall before him.

Verf. 27. Balaams anger was kindled] The
wrath of man, worketh not the righteousness of
God, Jam. 1. 20. but a furious man abridgeth
in transgression, Psa. 29. 23. Balaam learned

no good by this strange carriage of his
beast, but is more enraged, and imitteth in
not knowing that by means of it, his
owne life was saved, v. 33. This foolish-
nesse of the prophet, the dumb beast re-
proveth, verf. 28. &c. and in him God
would let us see the nature of wicked
men, which make no good use of his
workes, neither see his providence in the
creatures, the service whereof he lendeth
unto them.

Verf. 28. opened the mouth of the asse] that
the dumb asse spake with mans voyce 1. Pet. 2.
16. by vvhich miracle the prophet had
not onely a rebuke, but a cause of feare
and astonishment: yet hardened he him-
selfe against it also, and pleaded for to
maintaine his folly, v. 29. for no workes,
signes or miracles are able to change the
hardnesse of mans hart, but grace from
God onely, Job. 12. 37. 38. And here wee
may observe, how the Devil, to draw into
sin, chose the Serpent for his instrument,
the most subtil beast of the field, Gen. 3. 1.
but God to rebuke and convince the
wicked, useth the Asse, the most silly of
all beasts: shewing as in a figure, how Sa-
tans continual practise is to corrupt mens
minde from the simplicitie that is in
Christ, by deceitfull workers, by the sleight of
men, and cunning craftinesse, whereby they lie
in wait to deceive, 2. Cor. 11. 3. 13 Eph. 4. 14.
whiles Christ sendeth men to preach the
Gospel, not with wisdom of words, but with
the plain demonstration of the truth, and
chooseth the foolish things of the world, to
confound the wise; the weak things of the
world, to confound the mighty; and base things
of the world, and things despised, yea and things
which are not, to bring to nought things that
are: 1. Cor. 1. 17. 27. 18. For the children of this
world, are in their generation wiser then the chil-
dren of light; Luk. 16. 8.

Verf. 29. I would kill thee] The prophet
is neither dismayed with the speaking of
his dumb beast, nor abated from his
wrath, but increaseth in evil, who be-
fore he knew or inquired of the cause,
would presently kill the Asse that saved
his

his life. A righteous man regardeth the life of
his beast, but the bowels of the wicked are cruel;
Prov. 12. 10. If Balaam looked for such
good service of the brute beast, & would
not be mocked or abused thereby, he be-
ing a reasonable creature, and wiser then
many, should much lesse have mocked
with God, and resisted his counsell: but
by his owne vvords against his Asse, hee
condemned himselfe, being guiltie of
death for his sin against God. as the An-
gel sheweth in v. 32. 33.

Verf. 30. ever since I was thine] or, since
thou, to weete, hath had me: the Greeke
translateth it, from thy youth; the Chaldee,
since thou hast been; and the Hebrew phrase
sometime so meaneth; as in Gen. 48. 15
since I was; where the Greeke also expoun-
deth it, from my youth. was I ever wont]
or, have I accustomed been accustomed; By this
demand, the beast convinceth the pro-
phets foolishnesse; who should have ga-
thered that some extraordinary cause
moved it thus to doe, seeing it had never
doen so before: and teacheth us, that
when the creatures depart from their
kinde, and custumed obedience unto us,
we should look for the cause thereof in
our selves: for our sins against God, oc-
casion the creatures to rebell against us.
Levit. 26. 10. 21. 22.

Verf. 31. uncovered the eyes] opened them
to see the Angel, as the Asse did before
him, v. 23. signifying, that as men cannot
see the marvellous things of his Law, un-
lesse he uncover their eyes, Psal. 119. 18.
so neither can they behold the deaths
and dangers that are to come on them
for the transgression of his Law, unless
he reveale them, Eja. 47. 11. The way of the
wicked is as darkness, they know not at what
they stumble. Prov. 4. 19. bowed himselfe
down, on his face] or, to his face; as the
Greeke translateth, hee bowed down to his
face, that is, worshipped the face or person
of the Angel.

Verf. 32. Wherefore hast thou smitten, &c.]
The Angel rebuketh the misusage of his
beast, which ought not to be smitten

without cause, how much lesse the might
he smite innocent man, with the curse of
his tongue! And God, who saveth man and
beast, Psal. 36. 7. & commanded that the
beasts also should rest from their toile on
the sabbath day, Deut. 5. 14. and defendeth
their innocencie against their cruell mas-
ters; will much more defend the cause of
his people, against their wrongfull oppres-
sors. Exod. 22. 23. thy way is perverse]
or, the way which thou goest is perverse;
that is, thy purpose and intent in going
this journey, is contrary to my wil which
I first revealed unto thee, v. 13. The Chal-
dee paraphraseth thus, because it is manifest
before me, that thou wouldest goe in a way a-
gainst me. The Apostle openeth and ap-
plieth it against the Balamites of his
time; in these words; as hast they have exer-
cised with covetous practise, children of the
curse; which have forsaken the right way, and
are gone astray; following the way of Balaam
(the son of Bazar, who loved the wages of un-
righteousnesse; 2. Pet. 2. 14. 15. The Apostle
Jude (in v. 11.) calleth it the error of Ba-
laam.

Verf. 33. turned aside before me] or, at
my face or presence: so after, turned aside from
me, or from my face or presence. I had
saine thee] or, killed thee: in the Angels
former words the justice of his judgment is
implied; for if Balaam did smite his
Ass, for turning aside out of the way, v.
23. and would have killed ther, for falling
down under him, though thereby his life
was saved, v. 29. how much more deserved
he himself to be smitten and killed, for
departing out of the Lords way, and
following his own crooked wayes, with a
purpose to destroy the lives of his peo-
ple Israel. Therefore a woe is pronounced
on those that run greedily after Balaams
error, for reward; Jude v. 11. saved
her alive] as we have an example in the
prophet, who being disobedient unto the
mouth of the Lord, a Lyon met him by the
way, and slew him, but the Asse whereon he
rode, vvay not torne. 1. King. 23. 24. 26. 28.

Verf. 34. I have sinned] this seemeth to be
Ee 3

be acknowledged, for his smiting of the Asse, and his reason following to sheweth: but the sin that lay hid in his heart, his wicked purpose and covetousnesse, he disembles, and profecteth still unto the end.

if it be evil in thine eyes that is, as the Greek translatereth, *if it please thee not*; meaning, that he should goe on his journey. He could not be ignorant, that his evil intent to curse Gods people for his owne promotion, was most evil in the Lords eyes, and the cause why the Angel came out against him: but concealing that, he speaketh of his outward actions, and faintly offereth to turne back, with an *if it were evil*. His love to the wages of unrighteousnesse caused him thus to speake, together with the leave which God had given him, in *vers. 10.* saine hee would goe, but it necessity constrain him he will turne back.

Verf. 35. Go with the men When neither the first words of God, who forbade him, *v. 12.* nor the signes and dangers which met him by the way, could turn his hart, or deliver him from his error: the Lord againe biddeth him go on, fo giving him up to his owne lusts; which hee folowed to his destruction. See the notes on *v. 20.* So *Parich* explaineth these words, *Goe with the men, for thy portion is with them; and thine end, to perish out of the world.*

Verf. 36. he went out to meet him for to welcome him, and intertaine him with honour: as Moses, to like end, went out to meet his father in law, *Exod. 18. 7.* and Ioseph went out to meet Israel his father, *Gen. 46. 29.* and the kings of Sodom and of Salem, to meet Abraham, *Gen. 14. 17. 18. Heb. 7. 1.* It sheweth how greatly Balaam was respected of the king, as false prophets have always been of wicked Rulers, because they serve their lusts. It had been Moabs dutie, to have met their brother Israel with bread and water in the way, when they came out of Egypt: but loe, the king of Moab goeth out (even to the utmost border of his land) to meet this foorthsayer, whom he had hired to

curse Israel; therefore God commandeth his people not to seeke their peace or good for ever. *Deut. 23. 3. 4.* *Amos* the border between Moab and the Amorites, *Num. 21. 13. 26.*

Verf. 37. Did not I sending send that is, earnestly send unto thee. *Am* not able in deed) a vaine boast, and such as had no effect; for he was not able in deed to honour Balaam in the end, but sent him away in wrath, and with disgrace; confessing that the LORD had kept him back from honour, *Num. 24. 10. 11.* But as Satan himselfe proudly offeth the kingdoms and glory of the world to those that will worship him, *Mat. 4. 8. 9.* to those princes doe offer promotion to false prophets and flatterers, which oftentimes God suffereth them not to performe: and they turne the edge of their sword against the Israel of God; which they are often forced to put up empty into the sheath; the Lord turning their intended curse into a blessing.

Verf. 38. am I able at all the word is doubled for more vehemency, *canning can I speak*; that is, surely I cannot in any wise. He speaketh thus to excuse himselfe, signifying his willingness to gratifie the king, as appeared by his coming to him, but shewing withall his inability to doe ought against God or his people. For the LORD their redeemer, he frustrates the tokens of the lyers, and maketh diviners mad; he turneth wife men backward, and maketh their knowledge foolish. *Esa. 44. 25.*

Verf. 39. Kirjath-huzoth which is by interpretation the cite of the utmost parts; of the cite of streets. It is the name of a cite, of the situation in the utmost part of the land; as the Chaldee interpreter it, the cite of the borders; and the old Latine version calleth it, the cite which was in the utmost borders of his kingdom: which some think to be as forementioned in *Num. 21. 28.* called the corner of Moab, in *Ier. 48. 45.* Sol. Iarchi in his annotations on this place, expoundeth it; a cite full of priests, men, and children in the outer parts of it. *Verf.*

Verf. 40. Balak flew oxen either for sacrifice, (as the word is often used for sacrificing,) or for a feast to welcome Balaam, or for both; as the Moabites used such idolatrous feasts whereof the people did eate, *Num. 25. 1. 2.* Thus Balak rejoiced at the coming of his freind, and received him with a Royall solemnity. Wherein as wee see the intertainment that this wicked prophet had, that his honour and good cheere, might make him forget the perils which he had passed, and might againe fall into by the hand of God: so may we observe the contrarie dealing of the LORD, and of this king. The Angel of the Lord, came out as an adversary to withstand him: the king as a friend to welcome him. The King blasphemeth him for coming no sooner: the Angel for going so soone. The Angel met him with a sword, to signifie that he should be his erd, if he went on in his wickednes: the king receiveth him with a banquet, and all honorable intertainment; that by it, and hope of more gaine and preferment, he might be encouraged to go on with his wicked enterprise. Between these two, Balaam chooseth the worse part, for the honour of this world; though even that also was taken away from him. As the Partrich sitteth on eggs, and hatcheth them not: so he that getteth riches and not by right, shall leave them in the midst of his dayes, and at his end shall be a foole. *Ier. 17. 11.*

V. 41. in the morning that is, the next day early, after the feast. Thus Balak delayeth no time, to accomplish his evil purpose, beginning the day with mischief. David was diligent in the mornings, to destroy all the wicked of the land, *Psal. 101. 8.* Balak riseth early, to destroy the people of God; and is of them whose feet run to evil, and they make hast to shed blood. *Prov. 1. 16.* the high places of Baal in Greek, the pillar of Baal; the Chaldee expoundeth it, the high place of his Feare, meaning of his god or idol whom he feared; (as God is called the Feare, in *Psal. 76. 12.*) and

Targum Jonathan nameth it the Feare (or idol) of Peo; whereof see *Num. 25. 3.* Baal; by interpretation a Lord, Master or Patron, is a name given to the idols of many nations, which they used to worship on high places, hills or mountaines, *Deut. 12. 2.* And here doe Balak and Balaam build altars and offer sacrifices, *Numb. 23. 1.* that they might curse Israel; for as God sendeth his people help from his Sanctuary, and supporteth them out of Sion, *Psal. 120. 1.* and cometh unto them to bless them, in all places where he putteth the memorial of his name, *Exod. 10. 24.* the idolaters thought of their high places; that they were the fittest to obteyne their requests in, fro the hand of God, though it were to curse his people. *that he might see* *cr.* and he saw, meaning Balaam: the Greek translatereth, and he (to weete Balak) shewed him a part of the people, to weete, of Israel: whom he would have him to behold, that his curse might be the more powerfull and effectual. See *Numb. 23. 13.*

CHAPTER 23.

1. Balaam and Balak offer sacrifices. 4. God meeteth Balaam, and putteth in his mouth a blessing, which offendeth Balak. 13. They come to an other place to curse the people of the Lord; and there againe they offer sacrifices. 16. God meeteth Balaam, and putteth in his mouth a more ample blessing. 26. Balak being more offended, bringeth Balaam to a third place, where also they sacrifice.

And Balaam sayd, unto Balak; build me here, seven altars: and prepare me here, seven bullocks, and seven rams. And Balak did, as Balaam had spoken: and Balak and Balaam offered, a bullock and a ram, on an altar. And Balaam sayd unto Balak; Stand by thy burnt-offerings and I will goe, peradventure Jehovah wil come to meet me; and what word soever he sheweth me, I will tell thee: and

4 and he went, to an high-place. And God met Balaam : and he sayd unto him, I have prepared seven altars; and I have offered a bullock and a ram, on an altar. And Iehovah put a word, in Balaams mouth: and sayd, Returne unto Balak, & thus thou shalt speak. And he returned unto him; and loe he stood, by his Burnt-offering: he, and all the princes of Moab. And he took-up his parable, and said: Balak the king of Moab, hath brought me from Aram, from the mountaines of the East, (saying:) Come, curse me Iakob; and come, curse Israel. How shall I curse, whom God hath not cursed: and how shall I curse, whom Iehovah hath not defied? For from the top of the rocks, I see him; and from the hills, I behold him: loe the people, shall dwell alone; and shall not be reckoned, among the nations. Who can count, the dust of Iakob; & the number, of the fourth part of Israel? Let my soule dye, the death of the righteous men: and let my last-end be, like his. And Balak sayd, unto Balaam; What hast thou doen unto me? I took thee, to curse mine enemies; and behold, blessing thou hast blessed them. And he answered, and sayd: Must I not take heed to speake that, which Iehovah hath put in my mouth?

13 And Balak sayd unto him; Come I pray thee, with me, unto an other place, that thou mayst see them from thence; thou shalt see but the utmost-part of them, and shalt not see them all: and curse me them, from thence. And he took him, to the field of Zophim; to the top, of Pigah: and hee

built, seven altars; and offered a bullock and a ram, on an altar. And he sayd, unto Balak; Stand here, by thy Burnt-offering: and I, will meete yonder. And Iehovah met Balaam, and put a word in his mouth: and sayd, Returne unto Balak, and thus thou shalt speak. And he came unto him; and loe hee stood by his Burnt-offering; and the princes of Moab with him: and Balak sayd unto him, What hath Iehovah spoken? And hee took-up his parable, and sayd: Rise-up Balak, and heare; hearken unto me, thou son of Zippor. God is not a man, that he should lye; or a son of Adam, that he should repent: hath hee sayd, and shall hee not doe; and hath he spoken, and shall he not confirme it? Behold, I have received to blisse: and he hath blessed, and I can not reverse it. He hath not beheld iniquitie, in Iakob; neither hath he seen perversnes, in Israel: Iehovah his God, is with him; and the shew of a king, is among them. God brought them forth out of Egypt; he hath, as the strengthes of an Vni-corne. Surely there is no enchantment, against Iakob; nor divination against Israel: according to this time, it shall be sayd of Iakob, and of Israel, What hath God wrought? Behold, the people shall rise-up as a courageous-Lyon; and lift-up himselfe, as a renting-lyon: he shall not lye-downe, untill hee eat the prey, and drink the blood of the slaine. And Balak sayd, unto Balaam; Neither cursing curse him, nor blessing bless him. And Balaam answered, & sayd unto Balak: Spake I not unto thee,

thee, saying; All that Iehovah speaketh, that I must doe? And Balak sayd, unto Balaam; Come I pray thee, I will take thee unto an other place: peradventure it will bee right in the eyes of God, that thou shalt curse me them, from thence. And Balak took Balaam; unto the top of Peor, that looketh toward Ieshimon. And Balaam sayd, unto Balak; Build me here, seven altars: and prepare me here, seven bullocks, and seven rammes. And Balak did, as Balaam had sayd: and hee offered, a bullock and a ram, on an altar.

Annotations.

B [Wild mee here] or, Build for mee in this place, seven altars. Balaam here bewrayeth his impietie, when in stead of disswading the king from his evill enterprise, by the word of God who had forbidden him to curse Israel, Num. 22. 12. he attempteth together with him, to effect his wicked purpose; and that (which is worst of all) under the colour of religious actions; building altars, and offering sacrifices to God, hereby to intreat and obtaine leave of him to curse his people. For it was the manner in those dayes, to seek the Lord, and obtaine his favour by sacrifice, Gen. 46. 1. 2. &c. 1. Sam. 13. 9. 12. Hos. 5. Thus Balaam hath soon forgotten the oracle of God, the sword of the Angel, and dangers that he so hardily escaped by the way, and greedily runneth after the error of his evill heart; fulfilling the saying of the prophet, Let favour be shewed to the wicked, yet will he not learn righteousness, Eisa. 26. 10. prepare me for, prepare for me. As Balak sayd, Curse me Iakob, and curse Israel: so Balaam sayth, Build me altars, and prepare me sacrifices; his intent

being, not to honour God, but to curse his people; thus religion is made a cloke of wickednesse. The sacrifice of the wicked is abomination: how much more when he bringeth it with a wicked minde, Prov. 21. 17. God desireth merice and not sacrifice, Hos. 6. 6. But Balaam was of their religion, which thinke that gaine is godlinesse, 1. Tim. 6. 9. and for the wages of iniquity, abuse the ordinances of the blessed God, unto cursing and crueltie. seven bullocks] as bullocks and rammes were sacrifices which God himselfe required in the Law, Levit. 1. and which the Patriarches had learned from God of old, Gen. 15. 9. so seven was a number sanctified of God for many mysteries, (as is noted on Levit. 4. 6.) and particularly in sacrifices, as hee sayd to Iobs friends, Take unto you now seven bullocks, and seven rammes; and goe to my servant Job, and offer up for your selves a Burnt-offering, Job. 42. 8. So at the bringing up of the Ark, David and the Elders of Israel, offered seven bullocks and seven rammes, 1. Chron. 15. 26. and Ezekias with the rulers, brought seven bullocks, and seven rammes, and seven lambs, and seven he-goats for a Sin-offering for the kingdom, Eze. 2. Chron. 29. 21. Wherefore the Aramites, Moabites, and other nations, having learned from their ancessors the manner of sacrificing unto God; reteyned it till Moses time, and long after; though corrupted with their owne superstitions, and abused to much impietie. Hereupon Balaam sacrificeth to the Lord in this sort, to purchase favour of him; and vainly boasteth unto God himselfe of his good works, v. 4. And according to this number, it is seven times sayd of Balaam, that hee took up his parable; Num. 23. 7. 18. & Num 24. 3. 15. 20. 21. 23.

[V. 12 Balak did] Though Chemosh was Balaks God, Num 21. 29. yet now by Balaams counsell hee sacrificeth to Iehovah, the God of Israel, v. 3. 17. as unstable men in hope to obtaine their purposes are easily drawn to communicate with all religions true or false, and to make a foolish mixture of them, 2. King. 17. 28. 29. - 33. E

Exr. 4. 1. *As it is said* 17. 13. on an altar] that is, as the Chaldee explaineth it, on every altar. The altar being an holy ordinance, which sanctified the offering, *Math. 23. 19.* and a figure of Christ, *Heb. 13. 10. John 17. 19.* they (for the more sanctimony) offer their gifts on severall altars. Wherein they adde superstition to the religion received from the fathers: for holy men used one altar in a place, though many sacrifices, *Gen. 8. 10. & 12. 7. & 13. 4. 18. & 26. 25. & 33. 10. & 35. 3. Exod. 17. 15. & 24. 4.* but Idolaters accustomed themselves to many altars, *2 King. 18. 22. Jer. 11. 13. Hos. 10. 1. & 12. 11. Amos. 3. 14. Esai. 17. 8.* such many altars were multiplied to sin, *Hos. 8. 11.*

3 Vers. 3. Stand] or, Present thy selfe, to weat, unto God, here by thy burnt-offering, & go not with me: as they were wont to stand by their sacrifices whiles they burned, & present themselves there unto the Lord, vvhich first had respect unto the offerer, and then unto the gift, *Gen. 4. 4. 5.* so Balak and his princes were to stay there, if perhaps God vould respect their persons. *peradventure Jehovah will come*] or, as the Greek translatheth, if perhaps the Lord will appeare. Balaam vvent now to meet with enchantments, or signes of good luck, *Nam. 24. 1.* vvhich after the manner of false prophets, hee coloureth with the name of the Lord. *what word*] or, what thing soever. *to an high-place*] to a cliffe of the rock: or, solitarie, to a solitarie place: and thus the Chaldee expoundeth it, he went alone. Hee went, as soothsayers were wont, to an high and solitarie place, to make his prayers, & to observe signes, if any should appeare.

4 Vers. 4. God met Balaam] in Greek, God appeared to Balaam: in Chaldee, the word for before the LORD met (or came unto) Balaam: and so againe in v. 16. Though he sought the Lord both by an unlawfull meanes of enchantment, *Nam. 24. 1. Deut. 18. 10.* and to a wicked end, that hee might curse Israel, *Deut. 23. 4. 5.* yet the Lord meeteth with him, and putteth his

word in his mouth, for the good of his people. So when Nebuchadnezzar used divinations, and consulted with Idols, being unresolved whether he should first war against the Iewes or the Ammonites; the Lord so disposed of it, that hee first fell upon the Iewes; and signified the same to his prophet, *Ezek. 21. 19. 23.*

he sayd] that is, as the Greek explaineth it, Balaam sayd. *I have prepared*] or, *I have orde.ed.* He vainly glorieth of his religious wo.kes before God; supposing that he vould be pleased with his many altars and sacrifices wherewith he honoured him; and vvitthall implying his request, that he might have leave to curse Israel: but the Lord would not heare Balaam, *Deut. 23. 5.* for he hath not so great delight in burnt-offerings and sacrifices, as in obedience to his voyce, *1. Sam. 15. 22.* To doe justice and judgment, is more acceptable to the LORD, then sacrifice, *Prov. 21. 3.*

Vers. 5. put a word in Balaams mouth] The Lord giveth no answer to Balaams boasting speech, nor sheweth any regard of his altars and sacrifices, (which were an abomination unto him, *Prov. 15. 8.*) but sendeth him back with a blessing upon his people, contrary to his owne and the kings desire and expectation. The preparations of the heart, in man; and the answer of the tongue, from the LORD. *Prov. 16. 1.*

V. 7. he took up his parable] the parable of his prophesie, sayth Targ. Iona. By taking up, is meant a pronouncing with an high voyce, so God would have the all take knowledge of his word against them, and for his people. By a parable or proverb, is meant a grave speech, which groweth into common use among men. And it is used both in the good part, for excellent matter of doctrine and comfort, as *Iob. 27. 1. & 39. 1. Prov. 1. 1.* and in the evil part, for proverbs of reproch and reprehension, as in *Deut. 28. 37. Esai. 24. 4.* Parables also are opposed to plaine and familiar speeches easie to be understood, *Exr. 20. 49. Iohn. 16. 25.* so now God speaketh by Balaam to the wicked Moabites, but in parables; that

seeing, they might not see; and hearing, they might not understand: as in *Ezek. 8. 10.*

bringeth me from Aram] to weat, from Aram, *Armenia, or Mesopotamia*, as Moises sheweth in *Deut. 23. 4.* and so the Greek here translatheth, *sent for me out of Mesopotamia*: and Targum Ionathan explaineth it, *Armenia, which is by Euphrates*. See the notes on *Gen. 14. 10. & Nam. 22. 5.* of the east] situate eastward from Moabs and Israels laad: that countrie was infamous for forerrie and divination, *Esai. 2. 6.* *defile*] or, *defile*, with angry threats, and hatefull indignation, as the word signifieth in *Dan. 11. 30.* The Greek translatheth it *Stupefaction*.

8 Vers. 8. whom God hath not cursed] Thus the Greek also readeth, adding the word whom: such vvants the scripture somewhat supplyeth; as, *this house is high, 1. King. 9. 8.* for, *this house which is high, 2. Chron. 7. 21.* Otherwise it may be translated, *How shall I curse? God hath not cursed.* Targum Ionathan explaineth it, *How shall I curse, when the word of the Lord blesteth them?* Here God by Balaams owne mouth, reproveth the error of the king, who had sent so farre twice to fetch him, that of himselfe was able to doe nothing in this businesse; and taxeth the vanity of this Art of Magick or divination, which is not able either to helpe or hurt any, without leave from God. So the Babylonian is convicted by the prophet, saying, Stand now with these enchantments, and with the multitude of thy forerries, wherein thou hast laboured for thy youth; if so be thou shalt be able to profit, if so be thou mayst prevaile. Thou art wearied in the multitude of thy counsels; let now the Astrologers, the star-gazers, the monthly prognosticators stand up, and save thee from these things that shall come upon thee. Behold, they shall be as stubble, the fire shall burne them, &c. *Esai. 47. 12. 13. 14.*

9 Vers. 9. For from the top] or, when from the top (Hebr. the head) of the rocks; *I see him*, meaning, the people; spoken of as one body. *I behold him*] in Greek; *I consider him*, speaking againe of the peo-

ple: as Targum Ionathan explaineth it, *I consider the people*. Balak brought him to the mountains, that seeing the people from thence, he might the more easily curse them: but the sight of them did so amaze him as hee blessed them. Thus all occasions and circumstances which the wicked choole for their advantage, God turneth against them, and for the accomplishment of his owne will. *shall dwell alone*] separated from other peoples. And this further signifieth, how they should bee sufficiently provided for of God, having neither need nor feare of other peoples; for so dwelling alone, implieth a security from evil; as in *Jer. 49. 31.* And thus Moises blessing them, sayd, *Israel shall dwell in confident safety alone, Deut. 33. 28.*

shall not be reckoned] or, *shall not reckon themselves*: this respecteth their faith in God, and service of him; whereby they were his peculiar, and separated from other peoples, as *Exod. 19. 5. Levit. 20. 24. 26. Exra. 9. 2.* So Christ hath chosen his Church out of the world, *Ioh. 15. 19. 1.* *Pet. 2. 9.* and this grace the faithful apply unto them selves, as it is sayd, *We know that we are of God, and the whole world lieth in wickednesse, 1. Ioh. 5. 19.*

10 Vers. 10. Who can count] that is, None can count, they are so many. *Heb. Who counteth*; which the Chaldee expoundeth, *who can (or is able to) count.* And thus the scripture sometime explaineth it selfe; as, *Not that which goeth into the mouth, defileth a man, Math. 15. 11.* that is, *can defile him, Mark. 7. 15.* See the annotations on *Gen. 13. 6.* So after in v. 20. *the dust of Iakob*] that is, the children of Iakob; as the Greek translatheth it, *the seed of Iakob*. Here Balaams mouth confirmeth the promise which God made unto Iakob, saying, *Thy seed shall be as the dust of the earth, Gen. 28. 14.* and the like was before unto Abraham, *I will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore, Gen. 22. 17.* And thus the Chaldee here expoundeth it, *Who can count the little one of the house of Iakob, of whom it was sayd,*

said, they shall be multiplied as the dust of the earth.

of the fourth part) or, of a quarter, as the Chaldee explaineth it, of one of the four camps of Israel: for they camped about the Tabernacle in four quarters, Num. 2.

Whereas the promise of the blessing to Abraham consisted of two branches, 1. that God would give the land of Canaan to him and to his seed for ever; 2. and that he would make his seed as the dust of the earth, Gen. 13. 15.

under which, spirituall graces in Christ were also comprehended: the Lord causeth Balaam here to ravish them both, for their dwelling alone in the land, and for their innumerable increase. And whereas Balak envied their multitude, and would therefore have them cursed, that they might be diminished, Num. 22. 3. 5. 6. Balaam is here forced to utter a blessing, for their further increase. Thus God resisteth him in all his counsels and enterprises. *Let my soule dye* that is, *Let me dye*: an Hebrew phrase, whereby the soule is put for the person, I, thou, or he; and death is the departure of the soule from the body, Gen. 35. 18. Then dust returneth unto the earth as it was, and the spirit returneth to God that gave it, Eccles. 12. 7. So Samson sayd, *Let my soule die with the Philistines*, Judg. 16. 30.

the death of the righteous men] the Greek translatheth, with the soules of the just men; meaning the righteous of Israel, as the Chaldee explaineth it, the death of the just men thereof, that is, of that people. Balaam, who lived the life of the wicked, desireth (as many do) to die the death of the righteous: but as he lived, so he died among the enemies of God, by the sword of Israel, Num. 31.

Howbeit he pronounceth here a greater blessing upon Israel, as they that were happy not only in life, but in death. For, righteousness (which is by faith in Christ, Phil. 3. 9.) delivereth from death: but when a wicked man dieth, his expectation perisheth, Prov. 11. 4. Here also Balaam testifieth of the soules immortality, and different case of good and bad: for otherwise what

were the death of the righteous better then of the wicked? *let my last end* or, *let my posterity*. The original word, sometime signifieth the end, opposed to the beginning as in Deut. 11. 12. Prov. 19. 20. and so the Chaldee translatheth it here, *let my end be like theirs*; sometime it is the posterity, or children which come after, as in Dan. 11. 4. Amos 5. 2. Psal. 109. 13. and in this sense the Greek interpreters understand it here, saying, and *let my seed be like their seed*: thus Balaam prophecith a blessing also to the seed of every righteous Israelite, according to the promise made unto Abraham and his seed after him, Gen. 17. 7. And further this word end is often used for reward, which is after labours, Prov. 23. 18. &c. 24. 20. 1. Pet. 1. 9. which also may be implied here, of a blessed reward which the righteous have after this life, in heaven. Mat. 5. 12. But Balaam being a minister of Satan, though transformed as a minister of righteousness, his end was according to his works, as the Apostle telleth us of all such, 2. Cor. 11. 35.

Verf. 11. *I took thee to curse mine enemies* Balak who had before builded altars, and offered sacrifices, as to serve the Lord with great devotion; being now crossed in his purpose, manifesteth his hypocrisie, pride, malice, and notorious profanation of religious exercises; in that he regarded not, nor relied in the answer of God by Balaam, but opposed his owne will; as that which the prophet should have fulfilled, unjustly calleth the Israelites his enemies, who passed by him in peace; & prophecith against their blessing, and blameth the prophet for pronouncing it.

Verf. 12. *Must I not take heed to speake* or, *Shall I not of serve to speake*. Though Balaams will was bent to curse Israel for Balaks wages, yet could he not, because God restrained him: wherefore hee bare his blame at the Kings hand. And now to excuse himselfe, he signifieth not only the necessity layd upon him by the Lord, but a pretended care and observance in himselfe to speake his word only: thus the

the hypocrites mocked one with an other, and he that sitteth in the heavens, laughed; the Lord had them both in derision, Psal. 2. 4.

Verf. 13. *see but the utmost part of them* or, *but a part of him, and shall not see him all*: speaking of Israel, as one body. The king gathered from Balaams words, in v. 9. that by seeing the whole multitude, hee was dismayed; (so looking to the secondary cause, not to God the principall) wherefore though hee failed of his purpose at the first, hee considered it in another place, with hope to prevail, as the Syrians being foiled by Israel in the mountaines, would fight against them in the plaine, hoping there to be stronger then they, 1. King 20. 20. 23. And when he could not have the whole people cursed, hee bringeth Balaam to see a part of them: as when the Dragon could not hurt the Woman (the Church) that escaped his persecution with her Eagles wings; he being wroth, went to make war with the remnant of her seed, Rev. 12. 13. 17. and as Amalek, who smote the hindmost of Israel, even at that were feeble behind them: Deut. 25. 17. 18.

Verf. 14. *field of Zophim* that is by interpretation of the Spies (or Scouts) watches: and the Greek interpreteth it, the Scout-watch of the field: it seemeth to be a place where they kept the watch of the country against enemies: as Sol. Iarchi here sayth, *It was an high place, where the Spies stood to watch whether any forces came against the cite.*

of Pisgab] or, of the hill, which the Chaldee expoundeth of the high place. Such hills and high places, idolaters used to sacrifice upon: Deut. 12. 2. And Balak thought them lucky to achieve his purposes, but all in vaine: as it is written, Truly in vaine is salvation hoped for from the hills, and from the multitude of mountains: truly in liberab our God is the salvation of Israel, Jer. 3. 23. seven altars: so persecuting their wickedness: still, under colour of religion: see the notes on v. 1. 2.

Verf. 15. *I will meet yonder* to weete, with lehevah, and so the Greek explaineth it, I will goe to enquire of God. See before in v. 3. 4. &c.

Verf. 18. *Rise up Balak*] to heare the word of God with reverence; for at even Kings were wont to rise up, when it was spoken: as afterward Eglon king of Moab also did, in Judg. 3. 20. *hearken unto me* that is, as the Chaldee explaineth it, unto my word.

Verf. 19. *God is not a man, &c.*] The Chaldee paraphraseth thus, The word of God is not like the speeches of the sons of man; or the sons of man doe say and lye. By lying is meant failing in the performance of that which is spoken; as in Habak. 2. 3. Psal. 89. 35. 36. 2. King 4. 16. *that hee should repent* The like testimonie Samuel beareth of God, before K. Saul. The strength of Israel will not lye, nor repent, for hee is not a man, that hee should repent; 1. Sam. 15. 25. Though the scripture speaketh sometime of God, that he repenteth, as in Amos 7. 3. 6. Jer. 18. 8, yet that is spoken of him, according to our capacity, because his work is changed, when he himselfe continueth unchangeable, for with him is no variableness, neither shadow of turning, Lam. 3. 17. See the notes on Gen. 6. 6. In this speech of Balaam there is a reproofe of Balaks error, who thought by his induements to turne Gods affection from Israel & therefore relied not in the word before revealed, but struggled against it still, as if God were false or variable.

shall he not confesse it? meaning, he will doubtlesse confirme and stablish it: as the Chaldee expoundeth it, he confirmeth all his words. The Greek translatheth, *shall he speake, and shall he not continue?* that is, constantly perform it? So to confesse a thing, is by the holy Ghost expounded, to continue to doe it, Gal. 3. 10. from Deut. 27. 26.

Verf. 20. *I have received to blisse*] understand, received a commandment to blisse. See the annotative on Gen 24. 33. and *shall I not receive it?* or, *shall not turne it away*; which the Chaldee explaineth and *I shall not turne my blessing from them*. The Greek translatheth, *I shall blisse, and shall not reverse.*

Here Balaam preachteth the stabiensse of Gods love unto his people; and how all powers and potentates, all magicall incantements and divinations, and what things else soever; are not able to separate Gods people from his love and blessing in Christ.

21 Vers. 21. *He hath not beheld* or, *He* (that is, God) *beholdeth not iniquitie*. Here Balaam blesteth Israel the second time, pronouncing first their justification in the sight of God, even that blessednesse which they have, *whose iniquities are forgiven, and whose sins are covered*, Rom. 4. 7. For not to behold, or see iniquitie in sinful men, is (as David speaketh) to hide his face from their sins, and to blot out all their iniquities, *Psal. 51. 11.* the contrary wherof is, when God setteth mens iniquities before him, and to the sight of his face; *Psal. 90. 3. & 109. 14. 15.* And this is opened by the prophet, when the Lord sayeth, *The iniquity of Israel* (shalbe sought for, & there shalbe none; and the finnes of Indah, and they shall not be found: for I will pardon them whom I reserve, *Jer. 50. 20.* iniquity) this word, in Hebrew *Aven*, is of large signification, applied to all kinde of sinne, which causeth paine, sorrow, and misery; and in particular to Idolatry, *1 Sam. 15. 22.* and *Aven* is an idol, in *Esa. 66. 3.* and to this the Chaldee here referreth it, saying, *no servers of Idols in the house of Iakob*; so do h Targum Jonathan likewise; and the old Latine version sayeth, *There is no idol in Iakob*; meaning among the Israelites, the posterity of Iakob. But the word being more generally, implieth this and all other iniquity, originall or actually, all which God in mercy pardoned to his people; that it was no more seen of him, to be imputed unto them. And as iniquity is often used for the punishment of the same, so is this word *Aven* in *Psal. 90. 10.* *Hab. 1. 3.* in which meaning the Greek interpreters translate it here, *There shalbe no painefulnesse, or miserie, in Iakob.* *perver[sus]* or *molestation*: a word which signifieth both sin and affliction for sin, *Psal. 94. 20. & 25.*

18. & 23. 6. The Chaldee saith in the first sense, for them that doe *salvage*; and this is most fit; but the Greek translateth it *paine*. *hu* God is with him; this the Chaldee expoundeth, the word of the LORD *thou God* is for their helpe. Hereby is signified the cause and author of their former blessednesse, to be God himselfe in the midst of them, as Moses sayd, *Let the Lord now goe amongst us; for it is a stiff-necked people; and pardon thou our iniquity and our sin, &c.* *Exod. 34. 9.* And his presence with them, was a signe of their estate in grace, otherwise they could have had no communion with him, *1 Ioh. 1. 6. 7.* as himselfe sayd, whiles they were in their sinnes, *I will not go up in the midst of thee, for thou art a stiff-necked people; lest I consume thee in the way.* *Exod. 33. 3.* and by his being with them, they were secured both from Balaams curse, and from all feare of evil, *Psal. 23. 4. & 91. 15.* the *shout of a King* or the *alarme* (the sounding-shout) of a King, that is, of God. Hee hath reference to the silver trumpets which Israell used in their wars, by the ordinance of God, who also promised, that they should be remembered before the Lord their God, & saved from their enemies, *Num. 10. 9.* Whereupon Abijah sayd, *Behold God is with us for a captain, and his Priests with sounding trumpets to cry alarme against you: O sons of Israel, fight ye not against the LORD the God of your fathers, for ye shall not prosper.* *2 Chron. 13. 12.* So by the shout or alarme of this king among his people, they now were saved from the evils that Balak and Balaam conspired against them. Herein also may be compared the sounding of trumpets & shout at the siege of I-richo, *Jos. 6. 16.* and in the battell of Gedeon, *Judg. 7. 20.* And thus Iesus Christ, the King and defender of the Church, causeth continually joy and triumph in the hearts of his people, justifying, sanctifying, and preserving them in peace with God, who always causeth them to triumph in Christ, *1 Cor. 2. 14* and giveth them salvation from the hands of their enemies. Wherein they rejoyce and say,

say, *Who shall lay any thing to the charge of Gods elect? It is God that justifieth: who is hee that condemneth?* *Rom. 8. 33. 34.* among them) Hebr in him, that is, in Iakob: which phrase may also signifie the faith that his people have in God their King. The Chaldee expoundeth it, *The presence (or habitation) of their King is among them.*

22 V. 22. *God brought them* or, *God the bringer of them*. This answereth Balaaks complaint, there is a people come out of Egypt, *Num. 22. 5.* Balaam telleth him, they came not of themselves, (as he imputed unto the for evil,) but they were brought up of God. So againe in *Num. 24. 8.*

he hath or, *to him is*. It may be understood first of God; and then of Israell, unto whom God giveth strength, *Psal. 68. 36.* the *strengthes of an Unicorn* or, as the Greek translateth it, the *glorie of an Unicorn*. The unicorn is a beast commended to the scripture for the excellencie of his hornes. Whereupon the Prophet sayth, *My horn shalbe exalted as the Unicorne*, *Psal. 92. 11.* and for his strength; as it is sayd, *With thou trust him, because his strength is great* *Iob. 39. 11.* Therefore the prowess of a people against their enemies, is set forth by this similitude; as Moses sayth of Ioseph, *His hornes, the hornes of an Unicorn; with them he shal push the peoples together*, *Deut. 33. 17.* And in this sense Balaam speaketh here of Israell, as in his third blessing he explaineth it, *He hath in the strengthes of an Unicorn; he shal eat up the nations his enemies; and shal break their bones &c.* *Num. 24. 8.* And Christ being delivered from the power of his enemies, sayth, *Thou hast answered me from the hornes of Unicorne*, *Psal. 22. 22.* And God himselfe sheweth the nature of this beast to be such, as he wil not be tamed, or made servicable to man, nor lide by the crib, nor plough, or harrow, or bring home the feed into the barne; *1 Iob. 39. 2. 10. 12.* The original word of *strengthes* here used, (which the Greek translateth *glorie*, the Chaldee, *strength*;) is properly such lustiynes, courage and prowesse, as whereby one indueth labour without weary-

ness or fainting. Hereby then is signified, that as God himselfe is Almighty, so of his grace he communicateth to his people such strength, as whereby they shall vanquish their enemies, but shalbe vanquished of none, for being strong in faith, and the word of God abiding in them, they overcome the world, and the wicked one (Satan), *1 Ioh. 4. 4. & 2. 14.* syn that not have dominion over them, *Rom. 6. 14.* neyther are they the servants of men, *1 Cor. 7. 23.* they renew their strength, they run, and are not wearie; they walk, and faint not, *Esa. 40. 31.*

23 Vers. 23. Surely there is] or, as the Greek & Chaldee interpret it, *For there is* so making this that foloweth, a reason of the former comparison. And whereas humane writers report a speciall vertue to be in the Unicorne's horn, against poison: some apply that to the poison of incantment & divination next spoken of, which could not prevail against Israell, because of the vertue of Gods grace, given to his people. *no incantment*] or, *no observing of fortunes*; a synall art, when by observing the events of things, they gathered signes of good or evil luck, to themselves or others: see the annotations on *Levit. 19. 26. & Deut. 18. 10.*

against Iakob] or, in Iakob: but, is often used for against, as in *Numb. 12. 1.* In this sense, he teacheth that no divilish arts could hurt Gods people, for the gates of hell, shall not prevail against the church of Christ, *Mat. 16. 18.* Although therefore Balak had led him from place to place, to try if one were more lucky for him than another, that Israell might be cursed; and Balaam had now twise gone to meet with incantments, that he might have cursed them, *Numb. 24. 1.* yet all was in vaine, for God would not suffer it. But the Chaldee giveth the latter sense, as if no such incantments were pleasing unto, or in use among this people; being forbidden them of God; *Lev. 19. Deut. 18.*

divination] that is, procuring or foretelling of things to come: see the notes on

on Deut. 18. 10. according to this time] or, even at this time it sh^d be sayd: that is, not heretere onely, but (even now, it shalbe sayd by me, who am to prophesie of this people, what great things God hath wrought and wil work for them. It may also be referred unto time to come, as Chazkuni expoundeth it, The next yere, after they are gone over Jordan, about this time, it shalbe sayd concerning Iakob and Israel, how many (great) works the holy blessed (God) hath wrought for them. See the like phrase in the annotations on Gen. 18. 10. & 25. 31. what hath God wrought!] that is, how wonderful things God hath wrought for them. The Greek translateth it, What God shall performe. He teacheth that all the valiant acts of Israel, should not be doen by themselves, but by God for them, as it is shewed in Psal. 44. 1. 2. &c. Wherefore it is written, Lord thou wilt ordaine peace for us: for thou also hast wrought all our works, in us, Esai. 26. 12. And so the Apollie sayth, Is it God which worketh in you both to wil, and to doe, of his good pleasure, Phil. 2. 13. and, he which hath begun a good worke in you, wil performe it, untill the day of Ies^{us} Christ, Phil. 1. 6.

24 Vers. 24. as a courageous-lion] Of these names of Lyons, see the annotations upon Gen. 49. 9. Of the Lyons nature, Solomon sayth, it is strongest among beasts, and turneth not away for any Prov. 30. 30. Here, the blessing which was specially given to the tribe of Iudah, Gen. 49. is applied to all Israel, which were in Christ the Lyon of the tribe of Iudah, Rev. 5. 5. for, wise men are bold as a Lyon, Prov. 28. 1. lift up himselfe] a signe of stoutnesse, courage, and maiestie. By this, and the former rising up, is meant the valiant onset which they should make upon their enemies the Canaanites, whereof the booke of Iosue is a testimony: and under them, were figured the spirituall enemies of the salvation of Isra^{el}, Satan, syn, the world, &c. which the Church of Christ should resist and overcome by faith, 1. Pet. 5. 9. & 2. 11. 1. Ioh. 5. 4. until he ate the prey] that is, as the

Chaldee, and Targum Ionathan expound it, untill he have killed his enemies. Signifying hereby Israels constant fighting of the Lords battels, not lying downe, or giving themselves rest, till they had gotten a full victory. This was in particular, in the conquest of Canaan; at the end whereof the two tribes and an halfe, returned with much riches, cattell, silver, gold, &c. to divide the spoyle of their enemies, with their brethren; Ios. 22. 4. 8. And when David having fought the battels of the Lord, sang unto his praise, I have pursued mine enemies, and destroyed them; and turned not againe, untill I had consumed them, 2. Sam. 12. 38. But chiefly it is performed by the grace of God in Christ, against the enemies of our soules, whereof it is thus prophesied, And the remnant of Iakob, shall be among the nations, in the midst of many peoples, as a venting-lion among the beasts of the forest, as a yong-lion among the flocks of sheep: who if hee see through, both treadeth downe, and teareth in pieces, and none can deliver, Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. Mic. 5. 8. 9. And this spirituall warfare, is not like the battels of the world, with confused noise, and garments rolled in blood, Esai. 9. 5. but with the sword of the Spirit, which is the word of God, Eph. 6. 17. in much patience, in affliction, in necessity, in distresses, in stripes, in imprisonment, in testings to and fro, in labours, in watchings, in fasting, by purenesse, by knowledge, by long-suffering, by kindness, by the holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, &c. 2. Cor. 6. 4. 7. For even Christ himselfe, when he was called the Lion of the tribe of Iuda, appeared like a Lamb as it had been slain, Rev. 5. 6. and his people for his sake are killed all the day long, are counted as sheep for the slaughter, and yet in all these things, are more than conquerours, through him that loved them, Rom 8. 36. 37.

Vers. 25. Neither cursing curse him] in Greek, Neither curse me him with curses, nei-

ther blessing blesse him: that is, neither curse Israel at all, nor blesse him at all. Here Balaks indignation against Balaam, and sin against God, is increased: rejecting his owne proph^{et}, resisting the word of the Lord now the second time: and when he could doe no evil to Israel, hee would hinder them from good.

37 Vers. 27. peradventure it will be right in the eyes of God] that is, it will please God, as the Chaldee expoundeth it; and so the Greek sayth, if it may please God. This is Balaks third and last attempt against the Church of Christ in another place; as Satan tempted Christ himselfe thrice in three severall places, which not succeeding, he then left him; Mat. 4. 1. — 11. And whereas before, the king supposed that Balaams seeking of the whole multitude, was the let why he did not curse them: he now perceiveth, God to be the cause; and therefore by sacrifices in a place idolatrous, hee seeketh to obtaine his favour.

14 Vers. 28. the top of Peor] the name of a mountain, called in Greek Phogor; and in Chaldee, the top of the high-place of Peor; where the Moabites used to sacrifice unto their idoll, called Baal-peor, Numb. 25. 2. 3. 18. and there they had a temple called Beth-peor, or the house of Peor, Deut. 32. 19. and here it was a citie called Beth-peor, which the Israelites had taken from king Sihon, and it was after given for a possession to the Reubenites; Ios. 13. 15. 20. In this idolatrous mountaine, the king hoping to be heard of God, maketh supplication with new altars and sacrifices: so continuing the abuse of his religion, bent against the will of God, and to the destruction of his people.

CHAPTER 24.

1. Balaam leaving enchantments, prophesied by the spirit of God, the happiness of Israel. 10. Balak is angry dismiseth him. 14. but before his departure he prophesied of the Starr of Iakob, and the destruction of some nations.

1 And Balaam saw, that it was good in the eyes of Iehovah, to blesse Israel; and hee went not as at other times, to meet with enchantments: but he set his face, toward the wilderness. And Balaam lifted up his eyes, and hee saw Israel, abiding in tents, according to their tribes: and the spirit of God, was upon him. And hee tooke-up his parable, and sayd: Balaam the son of Beor, assuredly sayth; and the man, whose eye is open, assuredly sayth. He assuredly sayth, which heard the oracles of God: which saw, the vision of the Almighty, falling and having his eyes uncovered. How goodly are thy tents, ô Iakob: thy tabernacles, ô Israel! As the vallyies are they spread forth; as gardens, by the riverside: as Lign-aloes-trees, which Iehovah hath planted: as Cedar-trees, beside the waters. He shall poure waters, out of his buckets; and his seed, shalbe in many waters: and his king, shalbe higher then Agag; and his kingdom, shalbe exalted. God, brought him forth out of Egypt; he hath as the strengthes of an Vnicorne: hee shall eat-up, the nations his distressers; and shall breake their bones, and pierce them thorow with his arrowes. He couched, he lay-downe as a renting-lion, and as a courageous-lion, who shall stirr-him-up? Blessed be every one of them that blesse thee; and cursed be every one of them that curse thee.

10 And Balaks anger was kindied against Balaam; and hee smote his hands together: and Balak sayd, unto Balaam; I called thee, to curse mine ene-

enemies; and behold, blessing thou hast blessed *them*, these three times.

- 11 And now, flee thou unto thy place: I sayd, honouring I will honour thee; but loe, Iehovah hath kept thee back from honour. And Balaam sayd, unto Balak: Spake I not also to thy messengers, which thou sentest unto me, saying: If Balak would give me his house full, of silver and gold; I cannot goe-beyond the mouth of Iehovah; to doe good, or evil, out of mine *owne* heart: what Iehovah shall speak, that will I speak. And now, behold I go, unto my people: Come, I will counsell thee; what this people shall doe to thy people, in the latter dayes.

- 15 And he took-up his parable, and sayd: Balaam the son of Beor assuredly-sayth; and the man *whose eye is open*, assuredly-sayth. He assuredly-sayth, which heard the oracles of God; and knew, the knowledge of the Most-high: which saw the vision of the Almighty; falling, and having his eyes uncovered. I shall see him, but not now; I shall behold him, but not nigh: There shall proceed a starr, out of Iakob; and a scepter shall rise, out of Israel; and shall smite-through, the corners of Moab; and shall unwall, all the fons of Seth. And Edom shall be a possession, and Seir shall be a possession, for his enemies: and Israel shall doe valiantnes. And he shall have dominion, out of Iakob; and shall destroy him that remaineth, out of the citie.

- 20 And he looked on Amalek; and hee took up his parable, and sayd: Amalek, was the first of the nations; but

his latter-end *shall be*, that he perish for ever.

And he looked on the Kenites; and took-up his parable, & sayd: Strong is thy dwelling-place; and thou puttest thy nest, in a rocke. Nevertheless, Kain shall be wasted: until, Athur shall carie thee away captive.

And hee tooke-up his parable, and sayd: Alas, who shall live, when God doth this? And hipps (*shall come*) from the coast of Kitim; and shall assist Athur, and shall assist Heber: and he also shall perish for ever.

And Balaam rose-up; and went, and returned to his place: and Balak also went to his way.

Annotations.

HE went not *as at other times* [or, not at this time, as the time before, (which the Greek translateth, according to his custome;) to meet with enchantments. This sheweth, that all his former altars and sacrifices, and consultations with the Lord, were by that wicked art of enchantment, or observing of fortunes, such as the prophets and diviners of the nations used, Deut. 18. 10. 14. Which thing he now left, as seeing it not available for his purpose: but that his evil heart was not changed, appeareth by his going with the king to mount Peor, to see if from thence hee might curse Israel; by his commanding of altars and sacrifices as before; Num 23. 27. — 30. and by his pestilent counsell which he gave the king after this, for the destruction of Gods people, Num. 31. 16, Rev. 2. 14. *Is his face toward the wilderness*] where Israel lay encamping, that he might as it were prevent God, and suddenly utter a curse against his people. The Chaldee paraphrasteth, *he set his face towards the Calfe that Israel had made in the wilderness.*

wildernesse, (Exod. 32.) as if, looking vpon their sins, he thought for them he might have cursed Israel: and so in Targum Ierusalem it is explained, *He set his face toward the wilderness, and remembered concerning them the work of the Calfe, and would have cursed Israel.*

Verf. 1. *abiding in tents* [or, dwelling; which the Greek translateth *camping*, or *having their armie, or leger*. The order wherein God had placed the armies of Israel about his sanctuary, Num. 2. they alwayes kept, when they pitched in the wilderness, the sight whereof astonished the enemies, so that he could not curse them as he desired, but blessed them the third time.

the spirit of God was upon him] that is, as the Chaldee explaineth it, the spirit of prophecy from before the Lord rested upon him: and as Sol. Iarchi here noteth, it came into his heart that he should not curse them.

the spirit rested upon them, and they prophesied: and againe in v. 29. would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them. This was Gods powerfull worke, changing Balaams heart when hee intended evil: as when Saul and his messengers went with an evil purpose to have taken David in Naioth, the spirit of God was upon them, and they also prophesied, 1. Sam. 19. 19. 20. — 23.

And when wicked men, being thus over-ruled, uttered divine oracles, as now Balaam did; they spake not of themselves: as it is sayd of the holy prophets, *For prophesie came not at any time by the will of man: but holy men of God spake, being moved (or carried) by the holy Ghost*, 1. Pet. 1. 21.

Verf. 3. *he tooke up his parable*] that is, prophesied; see Num. 23. 7. *assuredly-sayth* or *affirmeth*, averreth: a word appropriate to the oracle of God, which is a faithful saying; 1. Tim. 1. 15. See the annotations on Gen. 22. 16. Here Balaam beginneth his third blessing with a solemn preface, avouching the truth and constancy of it from God: against whose will the more he struggleth, the stronger he is re-

sisted. *the man whose eye is open*] which the Chaldee expoundeth, the man that is faire sighted; that seeth well; the Greeke translateth, the true man: he seemeth hereby to signifie that he was a prophet, who in old time was called a *Seer*, 1. Sam. 9. 9. *Seishum* the originall word, used only here and in v. 15. is of contrary signification to *Sethum*, that is *closed*, or *shut up*: howbeit some take it to be of the same meaning, which may then be explained thus, *The man who had his eye shut*, but now open. And eye is put for eyes, understanding the eyes of his minde opened by the spirit of prophesie: though some of the Hebrewes (as Iarchi here observeth) have from hence conjectured, that Balaam was blinde of one eye.

Verf. 4. *the oracles of God*] or, the sayings of God, as the Chaldee sayth, the word from before God: but the Greeke translateth strong oracles, because God, (in Hebrew *El*) is so named of being strong or mightie.

vision of the Almighty] or, of the Allsufficient, that is, as the Greeke translateth, of God. *falling*] understand, into a trance, or deep sleep; or falling on my face to the ground: for even the holy men of God, when they saw divine visions, used to fall down on their faces, and into deep-sleeps, as dead men. So a deep-sleep (or trance) fell upon Abraham, Gen. 15. 12. and Daniel was afraid, and fell on his face, and was in a deep-sleep on his face toward the ground, Dan. 8. 17. 18. and Iohn fell at his feet as dead, Rev. 1. 17. and Ezekiel fell on his face, Ezek. 1. 28. & 3. 23. & 43. 3. & 44. 4.

Likewise when the spirit of prophesie came upon men, they are sayd to fall, or lye downe, as did Saul, 1. Sam. 19. 24. And in this place of Balaam, the Chaldee translateth *it lying downe*, the Greeke, in a sleep; so after, in v. 16. *eyes uncovered*] or, unveiled, to weete, to see the vision; as the Chaldee sayth, and it was revealed unto him.

Verf. 5. *How goodly*] or, how good! which word implieth profit, pleasure, beauty, joy, delight, &c. See the notes on Gen.

Gen. 1. 4. *thy tents*] in Greek, *thy houses*, or dwellings; but tents are a moveable habitation, fitting the people of God in this world, Heb. 11. 9. and a warlike life, Jer. 6. 3. Afterward the Church is called the *tents of Jakob*, Mal. 2. 12. and the *tents of Judah*, Zach. 12. 7. And Jakob their father is noted to have dwelled in tents, Gen. 28. 27. Moreover, when this people were feated in Canaan, their dwelling places were called their *Tents*, 2. Chron. 10. 16. & 7. 10. So this is meant of the state of the Church, not onely then present, but throughout all ages. *thy tabernacles*] or, *thy habitacles*, dwelling-places; which have their name of vicinitie, or nearnesse together. This therefore noteth the communion of the Church with Christ, and one with another: and is by Targum Jonathan expounded, the *Tabernacle of the congregation which is set among you & your tabernacles which are round about it, o house of Israel.* *o Israel*] that is, *o Israelites*. The Church is named after their father *Jakob* and *Israel*; *Jakob* is their name in respect of their owne infirmities, (whereupon it is sayd, *Fear not, thou worm Jakob*, Esai. 41. 14. and by whom shall *Jakob* arise? for he is small; Amos 7. 2. 5.) but *Israel* is the name of their power and prevailing with God and men. See the annotations on Gen. 32. 28.

6. Vers. 6. *[spread forth]* or *stretched-out*, implying both length and breadth, and large extent of *Israels* habitations; compared therefore to valleys or bournes, which are long, large, pleasant to behold, and watered with rivers, whereby they are fruitful; as Song. 6. 11. *as Gardens*] which are inclosed, set with pleasant and wholesome plants, and by rivers are made alwayes fresh green, and fruitfull. Wherefore the Scripture likenseth the Church to a garden full of pleasant fruits, Song. 4. 12. - 16. Esai. 61. 11. *by the rivers*] in Greek, *by rivers*: whereby the gardens are made green and fruitfull; without which they wither. Therefore when God threatneth judgement to *Israel*, he sayth,

ye shall be as a garden that hath no water, Esai. 1. 30. and promising mercie he sayth, *Thou shalt be like a watered garden*, Esai. 58. 12. Hereby was signified, that river of God full of water, Psal. 65. 9. the river, the fountains wherof make glad the cite of God, Psal. 48. 4. even the Word and Spirit of the Lord, which refresheth and comforteth his people, as it is written, *Their founts shall be as a watered garden, and they shall not sorrow any more at all: Jer. 31. 12. Ligna aloeis-hier*] or, as some think *Santal-trees*, in Hebrew *Abalim*, which hath affinitie with the name of *Aloes* derived of it. The Greeke translatheth it *Tents*; but the Chaldee interprets. The *Ligna-aloes* is a tree growing in Arabia and India, which giveth a sweet odor, and is like the *Thyme* wood mentioned in Rev. 18. 12. and is here used to signifie the good fame of the Church, and report of her graces, which is as a sweet smell.

Jehovah hath planted] this signifieth the excellency of this tree above others, and the growth in the natural place, where it best prospereth: so the *Cedars* are sayd to be planted by him, in Psal. 104. 16. and hee is the planter of his Church, Jer. 2. 21.

Cedars by the waters] The Cedar is one of the goodliest trees, for tallness, bignesse, strength and durance; with the timber of it the Temple was built, 1. King. 6. 9. 10. and by the waters it best flourisheth; and signifieth the glory of the kingdome of *Israel*; as it is written of the kingdome of Assyria, *Behold the Assyrian was a Cedar in Lebanon, with faire branches, and with a shadowing sbroud, and of an high stature, &c. The waters made him great, the deep set him up on high, with her rivers running round about his plants, &c. Ezek. 31. 3. 4. See also Psal. 1. 3.*

7. Vers. 7. *He shall pour waters*] or, *water shall flow out of his buckets*: speaking of *Israel*. This parable is translated by the Greeke interpreters thus; *There shall come forth a man out of his seed, and shall have dominion over many nations; and his kingdome shall be higher then Gog, and his kingdome shall be increased. And by the Chaldee paraphrast thus,*

*this, There shall grow up a King, which shall be as great as his sons, and shall have dominion over many peoples; and his King shall be mightier then Agag, and his kingdome shall be exalted. And Targum Jonathan expoundeth it to the like effect; and the exposition accordeth with other scriptures which speak of the propagation of children, by the similitude of waters, fountains, cisternes, and the like: as, Heave ye up, O house of Jakob, &c. which are come forth out of the waters of Judah: Esai. 48. 1. and yee of the fountain of Israel, Psal. 68. 27. And Solomon speaking of wife and children in the lawfull state of marriage, sayth, Drink waters out of thine own cistene, and running waters out of thine own well. Let thy fountaines be digged abroad, and rivers of waters in the streets; let them be onely thine owne, &c. Prov. 5. 11. - 18. And againe speaking of the harlot, hee sayth, Stollen waters are sweet, Prov. 9. 17. Thus Balaam prophesieth here of *Israels* great increase, and of the glory of their kingdome, in David and Solomon, but chiefly in Christ. Otherweise, by waters may be understood the word and spirit of God, as Job. 3. 5. & 4. 10. & 7. 38. 39. which should plentifully be poured out in the Church; that they might with joy draw water out of the wells of salvation, as Esai. 12. 3. *his seed*, in many waters] this seed may be understood as many of children; and many waters, of many peoples, as in Rev. 17. 15. Esai. 57. 19. Psal. 144. 7. Or seed may mean corn, sowne in watry moist and fruitfull places, to bring forth much increase: as, Blessed are ye that sow beside all waters, that send forth thither, the seed of the Oxe and the Ass, Esai. 31. 20. *higher then Agag*] the king of the Amalekites, whom Saul the king of *Israel* subdued, 1. Sam. 15. 8. and it seemeth this was a common name to all the kings of Amalek, as Pharaoh was to all the kings of Egypt. Spiritually the king of *Israel*, is Christ, Job. 1. 49. & 12. 13. 15. who is *higher then the kings of the earth*, Psal. 89. 28. amongst whom Agag sometime excelled. *his kingdome*] the kingdome of *Israel*,*

exalted by David and Solomon, but above all by Christ, whose Church and kingdome is above all kingdomes, in grace, glory, and incorruption. Esai. 2. 2. Dan. 2. 44. Rev. 11. 15.

8. V. 8. *of an Unicorn*] This similitude is here repeated and enlarged from the former blessing, in Num. 23. 22. *eat up*] that is, consume the nations, as the seven nations in Canaan, Deut. 7. 1. and all other, subdued by faith, as it is sayd, *The nation and kingdome that will not serve thee, shall perish: yea those nations shall bee utterly wasted. Esai. 60. 12. See also Num. 14. 9. break their bones*] in Greek, *unmarrow* (or eat out the marrow of) *their sal bones*. It signifieth an utter weakening of them, that they should never recover their strength. *perce* them] in Greek, *shoot throw the enemy with his arrows. Arrows* are often mentioned among other instruments of warre, Jer. 50. 9. 14. & 51. 11. *Zac. 9. 14. These perce* in warlike, and are figuratively applied to percing words, Esai. 64. 4. and spiritually, to the words of Christ, whose *arrows are sharp, in the heart of the kings enemies*, Psal. 45. 6.

9. Vers. 9. *He couched*] Here Balaam applicth unto *Israel*, that blessing which *Jakob* gave unto his son *Judah*, the father of our Lord Christ, the Lyon of that tribe, Gen. 49. 9. & it signifieth the victory of the Church over their enemies: see also Num. 23. 24. *who shall stir him up*] who dare provoke him; meaning, none. So the victory gotten, shall quietly be held; and the peace of the Church after her warfare, is here foretold: but accomplished in Christ. *Blessed be every one of them*] The conclusion of this blessing, is the same wherewith *Isaac* ended the blessing upon *Jakob* the father of this people, Gen. 27. 29. and like that which God gave unto Abraham, Gen. 12. 3. Thus God continueth his grace to the faithful, and their seed for ever: and here by Balaams own mouth, curseth all this wicked plot and practise of the king and prophets, who had indeavourd with their utmost craft to

curse the people whom God had blessed: and Balaam is condemned of himselfe.

10 Ver. 10. *he smote his hands* or, *clapped the palms of his hands*, a signe of indignation and griefe in the king, with a contempt of the prophet; as elsewhere it is sayd, *Moses shall clap their hands at him, and shall hiss him out of his place*, Job. 37. 23. and, *all that passe by the way, clap their hands at thee, they hiss, and wag their head*, Eccl. 1. 16.

11 Ver. 11. *Flie them* or, *flie for thy selfe*; that is, Get thee gone speedily: for flieing is used for speedy departing, in *Esa. 48. 20. Zec. 1. 6. Job. 9. 25. & 14. 2. Amos 7. 12.* Here Balak being out of hope to effect his purpose, leadeth not Balaam to another place, as he had done before, but turneth him off with ignominie, *unto thy place* thy country Mesopotamia, as the place of the Canaanites, &c. in *Exod. 3. 8.* is their country; and in *Exod. 23. 10.* the place, is in Greece, the land. Or, unto thy citie Pethor; as, unto the place of *Sichem*, Gen. 12. 6. is the citie of Sichem: see *Amos 4. 6.* kept thee back in Greek, *deprived thee of honour.* Here Balaam who ambitiously fought after honour and riches, is sent away with shame, and miseth of the wages of unrighteousnesse which he loved: for, *The wicked worketh a deceitfull worke*; but to him that followeth righteousness, shall be a sure reward, Prov. 11. 18.

13 Ver. 13. *got beyond the mouth* in Greek, transgress the word: see *Num. 22. 18.* out of mine own hart in Greek, of my selfe.

14 Ver. 14. *I will counsell thee, what thy people shall doe* This seemeth to be an unpertect speech, which the Chaldee paraphrast well explaineth thus; *I will counsell thee what thou shalt doe; and I will shew thee what thy people shall doe.* For the Scriptures have many like briefe speeches, as is noted on *Exod. 4. 5. & 13. 8.* And Moses after sheweth, that Balaam gave Balak wicked counsell against Israel, to draw them unto idolatry and fornication, *Num. 31. 16.* and our Saviour calleth it the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things

sacrificed unto idols, and to commit fornication, *Rev. 2. 24.* the history whereof followeth in *Num. 25.* And thus the Hebrews also expound this place: *Chazkuni*, in these words, *I will counsell thee: Moses our Teacher concealeth the counsell, because Balaam joyd a to Balak in secret: but in Num. 31. 16. it is revealed.* To like effect writeth Sol. Iarchi, saying, *This scripture is briefe: I will counsell thee to cause them to stumble (or fall) and I will tell thee what evil they shall doe to Moab in the latter dayes: and Targum Jonathan openeth it by Num. 25. 1. 2. &c. in the latter dayes* that is, the dayes after following: see the like in *Gen. 49. 1.* For the time present, Israel might not meddle with the people of Moab, *Deut. 2. 9.* but after in Davids dayes, hee smote Moab and measured them with a line, casting them downe to the ground: even with two lines measured he to put to death, and with one full line to keep alive; and so the Moabites became Davids servants. *Sam. 8. 2.* Again in *Ier. 48.* there is a large prophesie of Moabs destruction, with a promise of the returning of their captivity in the latter dayes.

Ver. 15. *tooke up his parable* that is, prophesied, but darkly and in parables: see v. 3. whose eye is open in Greek, the true man: see the notes on v. 3.

Ver. 16. *the knowledge of the Moab-high* in Chaldee, knowledge from before the Moab high; that is, made known to him of God. This sentence is here added more then in v. 4. *Baal Hattumim* here noteth, that he sayth this, because he would reveale the dayes of Christ, falling into a trance; the Greeke translateth it in a sleep: see this opened on v. 4.

Ver. 17. *I shall see him* or, *shall see*; meaning the person or thing that now he is to speake of; namely David, and his kingdome, the accomplishment whereof should be in Christ and his Church. Sol. Iarchi explaineth it thus; *I see the praise of Iakob, and their greatness: but it is not now, but after a time.* Chazkuni here sayth, *Hee prophesieth of David,* but not nigh that is, as the Chaldee explaineth it, *he cometh*

is not nigh. This may bee understood of Christ, for of him he after prophesieth; whom Balaam sayth, he shall behold, (for every eye shall see him, and they also which pierced him, *Rev. 1. 7.*) but hee had not faith, to behold him his Redeemer, *Iob. 19. 25. 27.*

shall proceed a barr or, a barr hath proceeded, speaking after the manner of prophesie, of a thing to come, as already done. The Greeke translateth, a barr shall arise: which the Chaldee expoundeth, *I shall arise out of the house of Iakob.* This is to be understood in part of David, and chiefly of Christ our Lord, who thus testifieth of himselfe, *I am the root and the offspring of David,* the bright and morning barr. Thus also the Hebrews understood it of old, for the false Christ that arose unto the Jewes in the dayes of Trajan the Emperour, was called (in allusion to this prophesie) *Bar Cochab*, that is, the son of the barr: but being after slaine in battell, the Jewes seeing themselves deceived, called him *Bar Coriba*, that is, the son of falsehood. Of him there is mention in Talmud B. b. in *Sederin c. Chelek*; and Maimony in treat. of Kings, c. 11. f. 3. sayth of R. Ahiba, who was the armour bearer of Ben Coriba the king, that he sayd of him, he was the King Christ. And he and all the wise men of his age, thought that he was the King Christ, until he was killed for iniquity: when he was killed, they knew hee was not. a scepter or, a rod, a staffe, a signe of kingdome and government: see the notes on *Gen. 49. 10.* The Greeke translateth it, a man shall rise out of Israel: the Chaldee faith, *Messiah* (or Christ) shall be anointed of the house of Israel. As David and other Kings had scepters, so Christ is sayd to have a rod or scepter, as, *The scepter of thy kingdome, is a scepter of righteousness*, *Psa. 45. 7. Heb. 1. 8.* and, *Thou shalt rule them with a rod (or scepter) of yron*, *Psal. 2. 9.* the corners or the sides, (the quarters) of Moab; meaning a conquest of the whole countrie, in every quarter and corner of it. The Greeke interpreters understood it figuratively, the Dukes of Moab; likewise the Chaldee paraphrast, saying, he shall kill the Princes of

Moab. This was literally fulfilled by David, who smote Moab, and cast them downe to the ground &c.: *2 Sam. 8. 2.* Spiritually by Christ, destroying idolaters & Antichristians, in religion like Moabites. *shall unwall* shall cast down the walls, that is, conquer and subdue; which the Greeke expoundeth *shall captive* (or make a prey); the Chaldee, *shall rule, or have dominion.*

the sonns of Seth who was the son of Adam, set in Abels room whom Cain killed, *Gen. 4. 25.* and all Kains race being drowned in the flood, onely Seths posteritie in Noah remayned: so that all the world now, are the sonns of Seth, as of Adam: wherefore the Chaldee explaineth it, *he shall have dominion over all the sonns of men.* So it is a prophesie of Christ, whom all kings should worship, all nations should serve, *Psal. 72. 11.* and the ends of the earth should be his possession, *Psal. 2. 8.* That at the name of Jesus, every knee should bow, *Phil. 2. 10.* And this conquest is gotten by the preaching of the Gospel, as it is written, *The weapons of our warfare, are not carnall, but mightie through God, to the pulling-downe of strong-holds; casting-downe imaginations, and every high thing that exalteth it selfe against the knowledge of God; and bringing into captivity every thought to the obedience of Christ; and having in a readinesse to revenge all disobedience*, *2 Cor. 10. 4. 5. 6.* Some take Seth here to be meant not of a mans name, but to signifie the kinder part, and to meane the peoples then behinde Balaam, as the Ammonites, Midianites, and the like: but besides the Chaldee forementioned, the Greeke also translateth it, all the sonns of Seth: and the Hebrews doe most to expound it, as Sol. Iarchi sayth, all the sonns of Seth, i. all peoples, which doe all come of Seth the son of Adam the first. Maimony in *Mishn. tom. 4. treat. of Kings, c. 11. f. 1.* explaineth Balaams prophesie thus; *I shall see him, but not now: this is David: I shall behold him, but not nigh; this is the King Christ. There shall proceed a barr out of Iakob; this is David: and a scepter shall rise out of Israel: this is the King Christ: and shall smite through*

the corners of Moab; this is David, as it is written (in 2 Sam. 8.1.) And he smote Moab, &c. And he shall unwall all the sons of Seir; this is the King Christ; of whom it is written (in Psal. 72.8.) He shall have dominion from sea to sea. And Edom shall be a possession to David; as it is said, And all they of Edom became David's servants, 2 Sam. 8. 14. And Seir shall be a possession; this is unto the King Christ: as it is said, And Saviours shall come up on mount Sion, to judge the mount of Esau, and the kingdom shall be the Lord's, Hobad. v. 21.

- 18 V. 16. Edom] the Edomites the posteritie of Esau; these became a possession to David, 1 Chron. 18. 13. after that, unto Christ; as it is written, Who is this that cometh from Edom &c. Esai. 63. 1. — 6. Seir] the mountaine where Esau dwelt, Gen. 36. 7. 8. wherefore the Greek, in stead of Seir, nameth Esau, shall doe valiantly; or, doe valiantly, valiant acts: which phrase is sometime understood of wars and victories, as in 1 Sam. 14. 48. sometimes, of getting wealth and riches, as in Ezek. 28. 4. Both may be here meant, and the Chaldee expoundeth it of the latter. And as this was answerable to the name of Israel, which signified his power and prevailing with God and with men, Gen. 32. 28. so David, after he had vanquished the Edomites, celebrated the truth of this promise, saying, Through God we shall doe valiantly; and he wil tread downe our enemies, Psal. 60. 14.

- 19 V. 19. And he shall have dominion] he, that is, one of the house of Jakob, as the Chaldee expreſſeth it. So Targum Jonathan sayth, And a ruler shall rise up out of the house of Jakob. And it may be understood of David first, then and chiefly of Christ. Sol. Larchi openeth it thus, And yet there shall be an other ruler, out of Jakob; and he shall destroy him that remaineth out of the citie. Of the King Christ he speaketh thus, of whom it is said (in Psal. 72.) he shall have dominion from sea to sea out of the citie: that is, of every citie, to weat of the Edomites, as v. 18. or more generally, of all cities, as the Chaldee expoundeth it, the citie of the peo-

ples. Chazkuni referreth it to Iosab David's captain, of whom it is sayd, Six months did Iosab remaine there with all Israel, until he had cut off every male in Edom. 1 King. 11. 16. But it hath reference also to further victories, as is sayd, The house of Jakob shall be a fyre, and the house of Joseph a flame, and the house of Esau for stubble, and they shall bundle in them, and devour them, and there shall not be any remaying of the house of Esau, for the Lord hath spoken it. Hobad. ver. 18. Targum called Ionathans, nameth it Constantinople: by which it is evident, that the author of that work, was not Ionathans Ben Ezrael who paraphrased on the Prophets, and was of the apostles age; but some later Jew, who put forth his work in that Ionathans name.

V. 20. he looked on Amalek] on the countie or people of the Amalekites, the posteritie of Esau, Gen. 36. 12. As the sight of Israel occasioned Balaam to bleſs this, ver. 2. &c. so the beholding of the wicked, occasioned the utterance of their judgment and curse. the first] or the beginning of the nations; meaning eyther the chiefeſt of them; or, as the Chaldee expoundeth it, the first of the that warred against Israel; for which God threatned their ruine before, in Exod. 17. as now he foretelleth it againe by Balaam. As Israel was the Lords first fruits, ver. 2. 3. and therefore by him preserved; so Amalek being the first fruits of the wicked nations, is devoted to destruction; fulfilled in part, by Saul, 1 Sam. 15. and after in Mordacaies time, Est. 7. but spiritually accomplished by Christ. Thus Iericho the first fruits of the Canaanite cities, was also devoted and destroyed, Ios. 6. his last end] or, his posterity; as the Greek translateth his seed: (see Psal. 37. 38. that he perishe for ever) or, unto perdition; which the Greek translateth shall perishe; the Chaldee, shall perishe for ever. So in v. 24.

Ver. 21. the Kenite] that is, the Kenites, or Keneans; these the Chaldee callth Salmans; so that hee tooketh them for those Kenites mentioned in Gen. 15. 19. But Targum

Targum Jonathan expoundeth it of lethe, that became a prophete, Exod. 18. And so in Iudg. 1. 16. it is sayd, the children of the Kenite, Moſes father in law, went up, &c. And these are mentioned here next Amalek, because they dwelt with them; as is written, And Saul sayd unto the Kenites, Goe, depart, get you downe from among the Amalekites, &c. 1 Sam. 15. 6. thou putteth thy nest] Hebr. to put thy nest, of which phrase see the annotations on Gen. 5. 19. And here the Hebrew Ken, which is a nest, hath allusion to the Kenites name: by nest, meaning an habitation, as in Job. 29. 18. a similitude taken from Eagles, which build their nests on high rocks: see Obed. v. 4. Habak. 2. 2. So hereby was signified the secure dwelling of the Kenites by Israel, without disturbance; till the Assyrian wasted all.

- 22 Ver. 22. Ken] that is, the Kenite, who came, as it seemeth, of a man named Ken, and so is by the Chaldee expounded as before, the Salmans. Some thinke it to bee the name of the place where they dwelt. west] or, even up; to weat, by enemies. until Asshur] or, whiles Asshur, the Assyrians, and Babylonians; who carried away captive the ten tribes of Israel, 2 King. 17. 6. and the Lewes into Babylon, 2 King. 25. and so the Kenites with them; as appeareth by this prophesie, and after the returne of the people out of Babylon, there is mention of these Kenites also in Chron. 2. 55.

Ver. 23. Alas, who shall live] the Chaldee explaineth it, Woe to the sinners that shall live, &c. He signifieth here by extraordinary and grievous calamities. doth the] Hebr. putteth, or, disposeth this: to weat, this that followeth. Targum Jonathan explaineth it, When the word of the Lord shall bee revealed, to give a good reward unto the just, and to take vengeance on the wicked, &c.

- 24 Ver. 24. from the coast of Kitim] Hebr. from the hand of Kitim; which the Chaldee expoundeth from the Romanes; the old Latine version, from Italia; the Greek keep

eth the Hebrew phrase, from the hand of the Keneans. Kitim (or Chitim) was one of the sons of Iavan, the son of Iaphet, the son of Noe, Gen. 10. 4. His posterity seated in Cilicia, Macedonia, Cyprus, and Italie also, as Iosephus observeth in Antiqu. l. 4. c. 22. Wherefore Kitim is taken sometime for the one, and sometime for the other. Here it may imply both the troubles that befall the Assyrians and Lewes, by the Greekes and Seleucia, in the troublous dayes of Antiochus, according to that in Dan. 11. 30. For the ships of Kitim shall come against him; and after calamities that befall the Hebrewes, from the Romanes.

shall assault Assur] they, the ships, that is the armies of Kitim shall assault the Assyrians, which come of Assur, the sonne of Sem, the son of Noe, Gen. 10. 22. Hebr. or, Eber; that is Hebers children; as the Greek translateth it the Eberes; of Eber see Gen. 10. 22. 24. All Israel were his posterity, afflicted by Greeks and Romanes. Christ was the chiefeſt of Eber, Luk. 3. 23. 35. hee was killed by Pilate the Romanes Depuie, Since that time, Rome by Antichrist there reigning, hath afflicted Christ in his members. he also] that is, Kitim shall perishe for ever: or, shall goe unto perdition. Thus Balaam, as he began with the blessing of Israel, endeth with the destruction of their enemies: God by his mouth confirming the promises made unto Abraham and to his seed for ever; the accomplishment of all which, is in Christ.

Ver. 25. returned to his place] that is, went away with a purpose to returne home: but was stayed by the Midianites, and among them was killed by the sword of Israel, Num. 31. 8. But this is here so signified, to shew how God disappointed their first plots and practices, that Balaam returned as he came, and could not curse Israel, but denounced woes against their enemies. Things which men purpose and endeavour to doe, are sayd to be done by them; though perhaps not effected, as is noted on Exod. 8. 18. Num. 14. 40. It might

also be, that Balaam indeed returned to his place; and afterward came againe to the Midianites. So Chazkuni (on Num. 31.) sayth, After that he had returned to his place, to Mesopotamia, he came againe to Midian, to receive money of the Elders of Midian, when he heard say of the plague which had been in Israel by his counsel.

CHAPTER 25.

1. Israel at Shittim commit whoredome with the daughters of Moab, and idolatry with Baal-peor. 4. The idolaters are commanded to bee slaine. 6. Phinchas killeth Zimri and Cozbi. 10. God therefore giveth him an everlasting Priesthood. 16. The Midianites are to be vexed for their wiles against Israel.

1. And Israel abode in Shittim: and the people began to commit-whoredome, with the daughters of Moab. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed themselves downe to their gods.
2. And Israel was joynted to Baal-Peor: and the anger of Iehovah was kindled against Israel. And Iehovah sayd unto Moses; Take all the heads of the people, and hang them up before Iehovah, against the Sun: that the fierce anger of Iehovah may be turned away from Israel. And Moses sayd unto the Iudges of Israel: Slay yee every-man his men, that were joynted unto Baal-peor. And behold, a man of the sonns of Israel, came, and brought neer unto his brethren, a Midianitess; in the eyes of Moses, and in the eyes of all the congregation of the sonns of Israel: and they were weeping at the dore of the Tent of the congregation. And Phinchas the son of Eleazar, the son

of Aaron the Priest, saw it: and hee rose-up, from amongst the Congregation, and tooke a javelin, in his hand. And hee went in, after the man of Israel, into the tent; and thrust both of them through; the man of Israel, and the woman, thorough her belly: and the plague was stayed, from the sonns of Israel. And those that died in the plague, were, foure and twenty thousand,

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And Iehovah spake unto Moses, saying: Phinchas the son Eleazar, the son of Aaron the Priest, hath turned my wrath away, from the sonns of Israel; whiles he was zealous with my zeale, among them: that I consumed not the sonns of Israel in my zeale. Therefore, say: Behold I give unto him, my covenant of peace. And there shall be to him, and to his seed after him, the covenant of an everlasting Priesthood: because he was zealous for his God; and made atonement, for the sonns of Israel. And the name of the man of Israel that was smitten, that was smitten with the Midianitess; was Zimri, the son of Salu: a prince of a fathers house, of the Simeonites. And the name of the woman the Midianitess, that was smitten, was Cozbi the daughter of Zur: hee was an head of nations, of a fathers house of Midian.

And Iehovah spake unto Moses, saying. Vexe thou the Midianites; and smite yee them. For they vex you, with their wiles, wherewith they have beguiled you, in the matter of

Peor:

Peor: and in the matter of Cozbi, the daughter of a Prince of Midian their filth; which was smitten in the day of the plague, for Peors sake.

Annotations.

A Bode in Shittim] a place in the wilderness, in the plaines of Moab, nere Iordan, called *Abel Shittim*; in Num. 33. 48. 49. In this place Israel did sit, or abide, untill after Moses death; and from thence Iosua removed them to Iordan, where they passed over to Gilgal, Jos. 2. 1. & 3. 1. Wherefore God after willed the people to remember the things that befell unto them, from Shittim to Gilgal, that they might know the righteousness of the Lord, Mic. 6. 5. And the history now following, sheweth how when Balak, the Princes of Moab and Midian, and Balaam their prophet, had plotted and practised with all their art and might, to withdraw Gods favour and blessing from his people, but prevailed nothing: the prophet gave Balak and the Midianites counsell to put a stumbling-block before the Israelites, to see if they could withdraw the people from the love, feare, and obedience of the Lord their God, that Israel sinning, might fall and bring themselves into the curse, (which Balaam could not bring upon them) and so perish. By this wicked counsell, they prevailed against many, to the death of 24. thousand Israelites: but the state and body of the Church was by Gods grace still preserved, the wicked being taken away by his judgement.

[The people] some of the people of Israel: for they that fell to this wickednes, did all perish; but they that cleaved to the Lord, remained alive: Deut. 4. 3. 4. to commit-whoredome] or, to commit-fornication; which the Chaldee expoundeth, to err (or goe astray) after the daughters of Moab; understanding also, the daughters of Midian, as appeareth by v. 6. 17. 18. This evil they fell into, by the wicked counsell and doctrine of Balaam, who taught Balak to cast a stumbling-block before the sonns of Israel, to eat things sacrificed to Idols, and to commit-fornication, Rev. 2. 14. So Moses likewise sayth, Behold these (women) caused the sonns of Israel, through the word of Balaam, to commit themselves against Iehovah in the matter of Peor, Num. 31. 16. That hypocrite, who had to often blessed Israel, and pronounced those accursed which cursed them, who had heard and uttered the oracles of God, had his eyes opened, had escaped the sword of the Angell, &c. to the end that he should not speake or doe any thing but what the Lord commanded: yet after all this, hee was the author of this mischief; that it might appeare how evil men and seducers waxe worse and worse, deceiving, and being deceived, 2. Tim. 3. 13. and that men might beware of false prophets, which come in sheeps clothing, but inwardly are ravening wolves, Mat. 7. 15.

Verf. 3. they called] that is, the daughters of Moab called, or invited, thus the intended warr of Moab against Israel, was turned to a pretended peace, and feigned amitie: alluring the people by fleshly bayts, to dethle their bodies and soules with whoredome and idolatry. By the women of Moab, and of other strange peoples, Solomon the wile was also drawn into syn, 1. King. 11. 1. 4. sacrifices of their gods] or, of their god; in Greeke and Chaldee, of their idols: meaning of Baal Peor: whereof David speaketh thus, They were joynted unto Baal Peor, and ate the sacrifices of the dead, Psal. 106. 28. By the dead, meaning Idols, unto which the Scriptures doe oppose the living and true God, 1. Thess. 1. 9. 1. Cor. 10. 9. 10. did eat] and to communicate with their idolatry: for they which eat of the sacrifices, are partakers of the Altar: 1. Cor. 10. 8. This sin God in speciall manner had forewarned them of; in Exod. 34. 14. 15. bowed to their gods] in Greeke and Chaldee, to their idols. This people whom God had guided through

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through the wilderness 40. yeares, who had seen Gods workes, and felt his punishments for their owne and their fathers sinns. were delivered from many enemies round about, and now abiding in Sittim, were ready to enter into the promised land: are here prevented and overthrown, through their own corruption.

3 Ver. 3. was yoked] or, was coupled. *was yoked*: unto which word the Apostle seemeth to have respect, when hee sayth, *Be ye not unequally-yoked together with unbelievers*, 2. Cor. 6. 14. *to Baal Peor* which the Chaldee expoundeth, *to them that served Baal Peor*, that was the idol of the Moabites and Midianites, called in Greeke *Belphegor*, *Baal* is by interpretation a Lord or Patron: by which name it is probable that the heathens called the *Sun*, or some star, as is noted on Lev. 18. 21. *Peor* or *Phegor*, was the name of a mountaine, Numb. 23. 28. and of the idoll there worshipped, Numb. 25. 17. Ios. 22. 17. And because *Baal* was a common name to many idols, and much revered of the peoples, through corruption the Israelites called also the LORD, *Baal*, but hee blameth them for it, saying, *Thou shalt call me no more Baal*, Hof. 2. 16. and in detestation of the name, the Prophets put *Boseth*, that is *Shame*, instead of *Baal*, that is *Lord*: as it is written, *They went to Baal Peor, and separated themselves unto that Shame*: Hof. 9. 10. and the Greeke interpreters in 1. King. 18. 25. translate *Baal*, *Shame*: yea and the Hebrew prophets sometime put one for another: as *Ierub Baal* (who was God: on) Iudg. 8. 35. & 9. 1. is called *Ierub-Boseth* 2. Sam. 11. 21. *Esh-Baal*, 1. Chro. 8. 33. is called *Ish-Boseth*, 2. Sam. 2. 10. and *Merib Baal*, 1. Chro. 8. 34. is *Merib-Boseth*, 2. Sam. 9. 10. Hereupon it is sayd, *Ye set up Aars to that Shame*, even *Aars* to *haine incense* unto *Baal*, Ier. 11. 17. *Peor*, hath the signification of opening the mouth; and was the name of this idol, as some thinke of fil-hineffe and fornication committed together with idolatry, (as this history sheweth,) and to see that which in other language was called *Pri-*

pu. But as *Nebo* the god of Babylon hath his name of *Prophefying*, so *Peor* might likewise be so called of opening the mouth in speech and prophefie; as the scripture mentioneth the prophefies of *Baal*, 1. King. 18. 22. and of the prophets that prophefied by *Baal*, Ier. 2. 8. & 23. 13. the anger of *Iehovah* They provoked him to indignation by their actions, and the plague brake in upon them, Psal. 106. 29. Thus Balaam by his counsell brought them into sin, and so under wrath and curse through their owne default: which hee could not obtaine of God otherwise against them by any means.

Verf. 4. the heads] that is, as the Greeke translatheth, the captaines of the people, such as were chiefe in the transgression. *hang them up* the Greeke translatheth it, *Make them a publick example*: the Chaldee, *Judge and kill him that is worthy to be killed*; but Targum Jonathan expoundeth it, *hang them*. The Law after sayth, *he that is hanged is the curse of God*, that is, *accursed of God*, Deut. 21. 23. so the sinners brought the curse upon themselves. before *Iehovah* or, for, or unto *Iehovah*, to his honour, in doing vengeance on his enemies. Both these phrases are used as one, in 1. Sam. 31. *we will hang them up unto Iehovah*, v. 6. and *they hanged them before Iehovah*, v. 9. *the fierce anger* or, as the Greeke translatheth, *and the fierce anger* (or heat of the anger) of the Lord shall be turned away. Signifying that the rooting out of sinners, turneth away Gods anger from a people: for, *to doe justice and judgement, is more acceptable to the Lord then sacrifice*, Pro. 21. 3.

Verf. 5. *hu men*] the men under his government, as they were distributed in Exod. 18. 25. Although the Midianites were the beginners of this mischief, yet God first punisheth and purgeth his Church, and after he giveth order to destroy the Midianites, v. 17. Num. 31. 1. for judgement must begin at the house of God, 1. Pet. 4. 17. *Exek. 9. 6.* Compare herewith *the judgement inflicted for the golden Calf*, Exek. 32. 17. &c.

Verf.

6 Verf. 6. *brought neere*] this word signifieth a bringing to commit fornication; as in Gen. 20. 4. *Asimelech had not come-neere unto her*. See the notes on Lev. 18. 6. they were weeping] these circumstances shew the sin to be done with an high hand, in contempt of Moses, of the congregation, of God himselfe and his iudgements (for which the people now wept,) and so of all religion: and with a purpose to stir up the people unto open rebellion.

8 Verf. 8. *into the tent*] The original word used here for a tent, is not the ordinarie name, but such as signifieth a cave, or hollow place; and is thought to meane such a tent as was made for fornication: and so it more sheweth the height of his impiety, that erected such a place of wickednesse. *her belly*] in Chaldee, *her bowels*, in Greeke, *her wombe* (or *marriage*).

the plague was stayed] or, *was restrained*: this plague, which the Chaldee calleth *death*, seemeth to be a pestilence which God sent among the people; as the like speech elsewhere sheweth, Num. 16. 50. 1. Chro. 21. 22. as also in that David sayth, *the plague brake in upon them*, Psal. 106. 29. Howbeit the word is sometime used for slaughter by the sword, as in 1. Sam. 4. 17.

9 Verf. 9. *thousand*] all the men that had followed *Baal Peor*, the Lord destroyed them from among his people; Deut. 4. 3. The Apostle speaking hercof, sayth, *Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand*; 1. Cor. 10. 8. It seemeth that one thousand were slaine by the Iudges, v. 1. and 23. thousand by the hand of God of which latter number the Apostle speaketh: or one thousand of the chiefe were hanged, and the rest slaine by the sword.

Here the Hebrews begin the 41 Section, or Lecture of the Law, which they call *Phinehas*.

11 Verf. 11. *hath turned away*] in Greeke, *hath caused my wrath to cease*. The fact of *Phinehas*, who was but a priests son, no ordinary Magistrate, and who proceeded

not with the malefactors judicially, but carried with zeale of God, thrust them through suddenly, might seeme blame-worthy in the eyes of men, and might procure him much ill will, considering the persons whom he killed, the man being a Prince in Israel, and the woman a Princes daughter of Midian: therefore God here justifieth and rewardeth his work done by the motion of his Spirit.

he was zealous with my zeale] or, *hee was zealous with my zealousie*, for Gods cause, not his owne. The Apostle hath a like speech, *I am zealous over you with zealousie of God*, that is, *with godly zealousie*. *Zeale* or *zealousie* (both which are signified by one word in the Hebrew) meaneth both a fervent indignation against the sinners, and a fervent love unto the Lord. shewed in his former act, as Targum Jonathan addeth for explanation; *and hee killed the guiltie among them*. *in my zeale*] or, *in my zealousie*; it is the word before used, and applied here to God, as in Exod. 20. 5. and often.

12 Verf. 12. *I give*] in Chaldee, *I decree*. of peace] understand, *my covenant*. (the covenant of) peace: so God sayth of Levi, *my covenant was with him*, (the covenant of) life and peace; and I gave them unto him, for the feare, wherewith hee feared me, &c. Mal. 2. 5. So in this place Targum Jonathan paraphraseth, *B. hold I decree unto him my covenant of peace, and I will make him the messenger of my covenant, and hee shall live for ever, to preach the Gospel of redemption in the end of dayes*. By which words, *Phinehas* in this covenant was a figure of Christ, who is called the messenger of the covenant, Mal. 3. 1. and hath an everlasting priesthood, after the power of an endless life, Heb. 7. 16. 17. and hath both wrought and preached redemption in these latter dayes, Heb. 1. 1. 2. 3.

13 Verf. 13. of an everlasting Priesthood] meaning untill Christs coming, to whom the Priesthood of Aaron was to give place, Heb. 7. 11. &c. *Phinehas* himselfe lived to a great old age; as appeareth by

Ph 3

Judg. 10. 18. his sons successively were high Priests till the captivity of Babylon, 1. Chron. 8. 4. — 15. and at the returne out of captivity, Ezra the great Priest and Scribe, was of his line, Ezra 7. 1. — 5. And God, by his prophet, promisth, that David shal never want a man to sit upon the throne of the house of Israel: neither shal the Priests the Levites want a man before me, to offer burnt-offerings, and to kindle meat offerings, and to doe sacrifice continually, Jer. 33. 17. 18. 21. 22. Both which are accomplished in Christ, Luk. 1. 32. 33. Heb. 3. 1. & 9. 1. — 5. & 8. 1. 2. 3. &c. zealous for his God] or, zealous for his God; that is, for the dishonour doen unto his God; as God himselfe is sayd to bee zealous for Jerusalem, when hee was fore displeased with the heathens that afflicted it, Zach. 1. 14. 15. It is good to be zealously-afflicted alwayes in a good-thing, Gal. 4. 18. that God sheweth here, in rewarding Phineas zeale, who stood up, and executed judgement, and the plague was stayed: and it was counted to him for justice, to generation and generation for ever, Psal. 106. 30. 31. The Hebrewes in ages following, mentioned his glory; as Ben Sirach sayth, because hee had zeale in the feare of the Lord, and stood up with good courage of hart, when the people were returned backe, and made atonement for Israel; therefore was there a covensent of peace made with him; that he should be the chiefe of the Sanctuarie, and of his people, and that he and his posteritie should have the dignity of the Priesthood for ever, Eccles. 45. 23. 24. The scripture noteth the contrary of Eli (who came of Ithamar the brother of Eleazar) for when his owne sonnes committed whoredome with the women of Israel, that assembled at the dore of the Tabernacle of the congregation, and made themselves vile, hee restrained them not, but honoured his sonnes above the Lord: therefore God threatened to cut off his arme, and the arme of his fathers house, that there should not be an old man in his house for ever. And he sware unto the house of Eli, that the iniquity of Eliezer house should not bee purged with sacrifice, nor offering for ever, 1. Sam. 2. 22. 29. 31. &

3. 13. 14. made atonement] or, made reconciliation, pacified Gods wrath, through faith: this word used for atonement by sacrifice, is here applied to the executing of judgement upon the malefactors, whereupon God stayed the plague, which had begun upon the congregation. As oftentimes for the sin of some, God is wrath with the whole congregation, Is. 7. 1. 12. & 22. 17. 18. so here for the just fact of Phineas, his wrath was turned away, v. 11. and atonement is made. So the proverb was fulfilled, The Kings wrath is as messengers of death; but a wise man will pacify it, Prov. 16. 14. Thus David also made atonement, by doing justice on Sauls house, 1. Sam. 21. 3. &c.

Verf. 14. smitten] that is, killed, as the Chaldee explaineth it: so in v. 15. & 17. Zimri] in Greeke, Zambri son of Salo; the notation of his name agreeth with him; for Zimri signifieth cutting-off, as perfidious boughes are pruned, or cut off from the vine: Salo signifieth treading under foot; so as a fruitlesse branch hee was cut off from the vine of Israel, and troden down of God and men. As it is written, Thou hast troden down all them that goe ashy from thy statutes; for their deceit is falsehood, Psal. 119. 118. among the Simeonites] in Chaldee, of the tribe of Simon. And being a Prince, and bringing that harlot with his brethren, v. 6. it is likely that many of that Tribe took part with him, and perished in the plague aforesayd. For whereas that tribe at the former muster, had 59. thousand and three hundred men of warre among them, Numb. 1. 22. 23. they were diminished now after this plague, 37. thousand, and one hundred, that were remained at the next muster, but 22. thousand and two hundred men, Num. 26. 1. 14.

Verf. 15. Cozbi] in Greeke, Chafbi daughter of Sour. Cozbi signifieth lying, or falsehood; Zur, is a Rock. an head of nation] that is, a governeur of peoples, for hee was a Prince of Midian, v. 17. and afterward he is sayd to be one of the five Kings of Midian, Numb. 31. 8. And as Balaam with his wicked

wicked counsell and doctrine, is named as a figure of Antichristian seducers, corrupting the Christian Church with fornication and idolatry, Rev. 2. 14. so in this Prince of Midian, and the harlot his daughter, we may behold the type of Antichrist, who by the spirit and doctrine of Balaam hath drawn the Church unto fornication and idolatry with false gods, and heresies. His false Prophets, like the daughters of Moab, allure men unto those abominations: for as the wisdom of God is (in Christ) sendeth forth her maidens, to invite the simple to come and eate of her bread, and drinke of the wine that shee hath mingled, Prov. 9. 1. — 5. so the foolish woman, (or whore of Babylon, Rev. 17. 1. 5.) hath also her col-guests, the spirits of Devils working miracles, which goe forth unto the Kings of the earth, &c. Rev. 16. 13. 14. and shee calleth passengers, who goe right on their wayes, to partake of her stollen waters which are sweet, and bread in secret, which is pleasant: and many do follow her pernicious wayes, yea many strong men have beene slaine by her, Prov. 9. 13. — 18. & 7. 26. 2. Pet. 2. 1. 2. The kings also of the earth have committed fornication with her, Rev. 18. 3. and brought her by their lawes unto their brethren and subjects. And as the harlots name was Cozbi, that is, a Lye, or falsehood, the daughter of Zur, that is, a Rock, a Prince of Midian, of Abrahams degenerate children, Gen. 25. 1. 2. so is the Church of Antichrist, false and deceitfull, yet the pretended daughter of the Rock, which Christ hath promised to build his Church upon, Math. 16. 18. though being departed from the true faith of Christ, as the Midianites were from the faith of their father Abraham. For those Antichristian idolatries, God sendeth forth his plagues, Rev. 16. But when with the sword of the Spirit, (which is the vvord of God, Eph. 6. 17.) these abominations are cut off, and the authors of them thrust through, as in Zach. 13. 2. 3. the vvrathe of God which now is kindled against the sinners, shall be turned away. of a fa-

thers house] Sol. Iarchi here noteth from Gen. 25. 4. that Midian had five fathers houses, Ephah, and Ephraim, and Henoch, and Abida, and Eldaah: and this man was king of one of them.

V. 17. Vex the Midianites] or, Distresse, that is, warr against the Midianites; as the Greeke translate it Vse enmitie against them: Hebr. To vex, or To distresse, of which phrase see the notes on Exod. 13. 3. God who had first punished his owne people for their synns, doth now decree vengeance against their enemies, which was doen by Moses before his death, Numb. 31. 2. For as God sayth to the nations, Let ye begin to bring evil on the cite, upon which my name is called: and should ye be utterly unpunished? ye shall not be unpunished; Lev. 25. 29. He speaketh this against the Midianites, rather then against the Moabites (whom he had forbidden Israel to vex or distress, Deut. 2. 9.) because they were chiefe in the mischief. For though Balaam gave the counsel to the king of Moab, Rev. 2. 14. & the Moabitish women were prostitute also unto whoredome, Numb. 25. 1. yet Balaam at first did not much regard that counsel, but turned Balaam away with shame, Numb. 24. 11. 25. but the Midianites reneyed him, and amongst them he was slayn, Num. 31. 8. And Cozbi a kings daughter of Midian, was a principal instrument of evil unto Israel, as God sheweth in v. 18. therefore the Midianites were first in the punishment. smite ye them] that is, as the Chaldee expoundeth it, kill ye them.

V. 18. For they vex you] or, distress you: not with warre, but with wiles and deceyt. So God sayth of Babylon, Reward her even as she hath rewarded you, Rev. 18. 6. The reward of unrighteous works, is righteous judgment. their wiles] or, their guiles, deccets, craftes. beguiled you] or, dealt wilyly and craftily with you; as the Egyptians when they thought to deale wilyly for the suppressing of Israel, Exod. 1. 10. are sayd to deal-craftily, Psal. 105. 25. and Iosephs brethren, when they craftily conspi-

conspired his death, *Gen. 37. 18.* By this it appeareth, that the amitie of the Midianites was but feigned; and that they plotted the destruction of Israel.

matter Hebr. word of Peor; the idolawie with Baal Peor, which Israel was drawn unto, *vers. 2. 3.* So the *matter* (or word) of Cozbi, is meant the fornication with her, *vers. 6.* for Peori (ake) Hebr. for the word of Peor; that is, which plague came on Israel for Peors sake, or cause.

CHAPTER 26.

1. *The summe of all the men of Israel from twenty yeres old and upward, is taken in the plaines of Moab.* 5. *The families and numbers of Reuben, 12. Simeon, 15. Gad, 19. Iudah, 23. Issachar, 26. Zabulon, 29. Manasseh, 35. Ephraim, 38. Benjamin, 41. Dan, 44. Aser, 48. Naphtali.* 51. *The summe of them all.* 52. *The law of dividing among them the inheritance of the land.* 57. *The families and number of the Levites.* 61. *The cause why they were not numbered among the Israelites.* 63. *None were left of them which were numbered at Sinai, but Caleb and Josua.*

1 **A**ND it was, after the plague; that Iehovah sayd unto Moses, and unto Eleazar, the son of Aaron the Priest, saying. Take ye the summe, of all the congregation of the sonns of Israel; from twenty yeres old, and upward, according to the house of their fathers: every one that goeth forth with the armie, in Israel. And Moses and Eleazar the priest, spake with them, in the plaines of Moab: by Iordan near Jericho, saying. From twenty yeres old, and upward: as Iehovah commanded Moses, and the sonns of Israel; which went forth, out of the land of Egypt.

5 Reuben, the first borne of Israel: the sonns of Reuben; of Enoch, the

famile of the Enochites; of Phallu, the famile of the Phalluites. Of Hezro, the famile of the Hezronites: of Carmi, the famile of the Carminites: and they that were mustered of them, were three and fourtie thousand, and seven hundred, and thirtie. And the sonns of Phailu, Eliab. And the sonns of Eliab, Nemuel, and Dathan & Abiram: this is that Dathan, who strove against Moses and against Aaron, in the congregation of Korah; when they strove, against Iehovah. And the earth opened her mouth, and swallowed up them, and Korah, when the congregation dyed: when the fire devoured two hundred and fiftie men; and they were for a signe. But the sonns of Korah, died not.

The sonns of Simeon, according to their families: of Nemuel, the famile of the Nemuelites; of Iamin, the famile of the Iaminites: of Iachin, the famile of the Iachinites. Of Zerah, the famile of the Zarhites: of Saul, the famile of the Saulites. These are the families of the Simeonites: two and twenty thousand, and two hundred.

The sonns of Gad, according to their families: of Zephon, the famile of the Zephonites; of Haggi, the famile of the Haggites: of Suni, the famile of the Sunites. Of Ozni, the famile of the Oznites: of Eri, the famile of the Erites. Of Atod, the famile of the Arodites: of Areli, the famile of the Arelites. These are the families of the sonns of Gad, according to those

those that were mustered of them: fourtie thousand, and five hundred.

19 The sonns of Iudah were Er and Onan: and Er and Onan died, in the land of Canaan. And the sonns of Iudah, according to their families, were: of Selah, the famile of the Selanites; of Pharez, the famile of the Pharizites: of Zarah, the famile of the Zarhites. And the sonns of Pharez, were; of H. zron, the famile of the Hezronites: of Hamul, the famile of the Hamulites. These, are the families of Iudah, according to those that were mustered of them: seventie and sixe thousand, and five hundred.

23 The sonns of Issachar, according to their families: of Thola, the famile of the Tholaites: of Phuva, the famile of the Phunites. Of Iasub, the famile of the Iasubites: of Simron, the famile of the Simronites. These, are the families of Issachar, according to those that were mustered of them: sixtie and foure thousand, and three hundred.

26 The sonns of Zabulon, according to their families: of Sered, the famile of the Sardites; of Elon, the famile of the Elonites: of Iahleel, the famile of the Iahleelites. These, are the families of the Zabulonites, according to those that were mustered of them: sixtie thousand, and five hundred.

29 The sonns of Ioseph, according to their families, were Manasses, and Ephraim. The sonns of Manasses; of Machir, the famile of the Machirites; and Machir begat Gilead: of Gilead, the famile of the Gileadites. 30 These, are the sonns of Gilead; of Iee-

zer, the famile of the Ieezerites: of Helek, the famile of the Hekkites. And of Asriel the famile of the Asrielites: and of Shechem, the famile of the Shechemites. And of Shemida, the famile of the Shemidaites: and of Hephher, the famile of the Hephherites. And Zelophehad the son of Hephher, had no sonns, but daughters: and the names of the daughters of Zelophehad, were Machlah, & Noah, Hoglah, Milcah, and Tirzah. These, are the families of Manasses: and those that were mustered of them, two and fiftie thousand, and seven hundred.

35 These are the sonns of Ephraim, according to their families: of Shuthelah, the famile of the Shuthalhites; of Becher, the famile of the Bachrites: of Tahan, the famile of the Tahanites. And these, are the sonns of Shuthelah: of Eran, the famile of the Eranites. These are the families of the sonns of Ephraim, according to those that were mustered of them; two and thirtie thousand, and five hundred: these are the sonns of Ioseph, according to their families.

The sonns of Benjamin, according to their families: of Bela, the famile of the Belaites; of Ashbel, the famile of the Ashbelites: of Ahram, the famile of the Ahiramites. Of Shephupham, the famile of the Shuphamites: of Hupham, the famile of the Huphamites. And the sonns of Bela, were Ard and Naaman: the famile of the Ardites; of Naaman, the famile of the Naamites. These, are the sonns of Benjamin, according to their families: and those that were mustered

mustered of them; five and fourtie thousand, and sixe hundred.

42 These are the sonns of Dan, according to their families; of Shuham, the familie of the Shuhamites: these are the families of Dan, according to their families. All the families of the Shuhamites, according to those that were mustered of them: sixtie and foure thousand, and foure hundred.

44 The sonns of Aser, according to their families: of Limnah, the familie of the limnaites; of Iisvi, the familie of the Iisvites; of Beriath, the familie of the Beriathites. Of the sonns of Beriath; of Cheber, the familie of the Cheberites; of Malchiel, the familie of the Malchielites. And the name of the daughter of Aser, was Serah. These are the families of the sonns of Aser, according to those that were mustered of them: three and fiftie thousand, and foure hundred.

48 The sonns of Naphtali, according to their families; of Iachzeel, the familie of the Iachzeelites: of Guni, the familie of the Gunites. Of Iezer, the familie of the Iizarites: of Sillem, the familie of the Sillemites. These are the families of Naphtali, according to their families: and they that were mustered of them; five and fourtie thousand, and foure hundred.

51 These were the mustered of the sonns of Israel; six hundred thousand, and a thousand, seven hundred, and thirtie.

52 And Iehovah spake unto Moses saying. Vnto these, the land shall be divided, for an inheritance, according to the number of names. To the many, thou shalt give them the more

inheritance; and to the few thou shalt give them the lesse inheritance: to every-man, according to those that were mustered of him, shall his inheritance be given. Notwithstanding, the land shall be divided by lot: according to the names of the tribes of their fathers, they shall inherit. According to the lot, shall the inheritance thereof be divided between many and few.

And these are they that were mustered of the Levites, according to their families: of Gershon, the familie of the Gershonites; of Kohath, the familie of the Kohathites; of Merari, the familie of the Merarites. These are the families of the Levites; the familie of the Libnites, the familie of the Hebronites, the familie of the Mahlites, the familie of the Mushites; the familie of the Korachites: and Kohath begate Amram. And the name of Amrams wife was Lochebed, the daughter of Levi, whom she bare to Levi in Egypt: and she bare unto Amram, Aaron and Moses, and Mary their sister. And unto Aaron was borne Nadab, and Abihu: Eleazar and Ithamar. And Nadab and Abihu died; when they offered strange fire before Iehovah. And those that were mustered of them, were, three and twentie thousand; all males, from a month old and upward: for they were not mustered among the sonns of Israel; because there was no inheritance given to them, among the sonns of Israel.

These are they that were mustered by Moses and Eleazar the Priest: who mustered the sonns of Israel, in the

plaines

64 plaines of Moab; by Jordan, near Iericho. And among these, there was not a man, of those that were mustered by Moses, and Aaroa the Priest, who mustered the sonns of Israel in the wilderness of Sinai. For Iehovah had sayd of them, Dying they shall die, in the wilderness: and there was not left a man of them, save Caleb the son of Iephunnah, and Ioshua the son of Nun.

Annotations.

1 A *Fier the plague*] after the death of the 24. thousand that perished for the sin of Proor (Num. 25. 9.) the Lord commanded the people to be numbered, which thoult have inheritance in his land: to signify his love and care of those that cleaved unto him, Dent. 4. 3. 4. The Hebrews explaine it by the similitude of a shepherd, who when Wolves have gotten among his flocke, and worried some of them, he counteth them, to know the number of those that are left. Again; As when they came out of Egypt, and were delivered to Moses, they were delivered him by tale, (Exod. 38. 26.) so now when Moses was ready to dye, and to deliver his flocke againe, he delivered them by tale. Sol. Iarchi on Num. 26. Eleazar] who now was high Priest, after the death of Aaron his father, who had before numbered them with Moses, Num. 1. 3. And this Eleazar was he, who after with Iosua divid. d the land of Canaan to this people, Ios. 14. 1. &c.

2 Ver. 2. *the summe*] Hebr. the head; which the Chaldee expoundeth the count, or summe, see Exod. 20. 12. This was the third time that Israel was numbered, for to fight the Lords battels against the Canaanites, and to receive their land for an inheritance. See the annotations on Num. 1. 2. 20. years old] Hebr. son of twenty years, see Num. 1. 3. house] that is, as the

Greek explaineth it, houses of their fathers. Iarchi sayth, they were reckoned by the tribe of the father, and not after the mother: So in Num. 1. 2. goeth forth with the armies] able to go out to warr, the warfare of the Lord: see the notes on Num. 1. 3.

Ver. 3. *spake with them*] in Chaldee, spake, and sayd to number them; but Targum Iosar. addeth *spake with the Prince, and sayd to number them*. So it accordeth with Num. 1. 4. plaines] or, champion countrie of Moab: see Num. 22. 1.

Ver. 4. *From 20. yeares old*] Hebr. From a son of 20. yeares. As v. 2. and here is to bee understood, the people are to be numbered, or the like.

Ver. 5. *the first borne*] Reuben for this cause is here first numbered, as also in Num. 1. 5. 20. though hee lost his dignity by his sin, 1. Chron. 5. 1. and was put down to the second quarter, as they encamped about the Sanctuary, and marched towards Canaan, Num. 2. 10. 16. Enoch] in Hebr. Chanoch: see Gen. 4. 18. & 46. 9. of the Enochites] Hebr. of the Enochite, (or Chanochite) the singular number put for the plural: so after throughout this chapter. See the annotations on Gen. 10. 16. And here Reuben hath foure families, according to Gen. 46. 9. & 1. Chron. 5. 2.

Ver. 7. *mustered*] or numbered; Hebr. visited: see the notes on Num. 1. 3.

43. thousand, &c.] at the former muster, they were 46. thousand, and five hundred, Num. 1. 21. so they increased not, but decreased whilst they travelled in the wilderness.

Ver. 9. *the called*] that is, renowned, famous: see Num. 1. 16 & 15. 1. 2. &c. *move*] in Greeke, made insurrection; in Chaldee, gathered themselves together. This mutinie stirred by the chief of the tribe, seemeth to be one cause of their destruction, by the hand of God against them.

Ver. 10. and Korah] that is, the men and goods that pertained unto Korah, as Num. 16. 32. the congregation died] in Greek, his congregation, meaning Korahs, as Num. 16. 40. 250. men] that offered in-

cenise.

cenſe, Num. 16. 35. for a ſigne] or, for an enſigne, a banner, the Greeke and Chaldeean tranſlate it a ſigne: whereby God ſignified his anger to be diſtained againſt all that ſhould rebell in like manner. In Num. 16. 40. it is called A menſuall unto the ſons of Iſrael, that no ſtranger, &c. come neere to offer incenſe before Jehovah, that hee be not a Korah, &c. Of ſuch things the Apoſtles ſayth, they were our examples, 1. Cor. 10. 6.

Verſ. 11. died not] to weat, either by that fire, or by the ſwallowing up of the earth, Num. 16. 32. 33. It ſeemeth they conſented not to their fathers rebellion, or at leaſt repented at the warning given by Moſes Num. 15. 1. &c. The ſons of Korah were Aſſir, and Elkana, & Abiſaph, Exod. 6. 24. theſe and their poſteritie lived and kept their office in Iſrael, for their genealogie is reckoned in 1. Chron. 6. 23. - 38. and they were appoynted by David to bee ſingers in the houſe of the Lord, 1. Chron. 6. 31. 32. and of them came Samuel the prophet, 1. Chron. 6. 33. 34 compared with 1. Sam. 1. 1. 20. and Hemi, who with his off ſpring were ſingers. 1. Chron. 6. 33. & 25. 4. 5. 6. And many Priſtes have in their titles, To the ſons of Korah, as Pſal. 42. & 43. & 45. & 46. & 47. & 48. & 49. & 84. & 85. & 87. & 88.

Verſ. 12. Nemuel] called alſo Iemuel, in Gen. 46. 10. and Exod. 6. 15. in Greeke here Namuel: ſo in 1. Chron. 4. 24. Iachin] in Greeke Achin: he is called Iarib, in 1. Chron. 4. 24.

Verſ. 13. Zerab] in Greeke Zara, ſo in 1. Chron. 4. 24. elſewhere called Zohar, Gen. 46. 10. Exod. 6. 15. Saul] the ſon of a Canaaniteſſe, Gen. 46. 10.

Verſ. 14. Theſe are the families] to weat which remained: for there was one family more of Obad, Gen. 46. 10. Exod. 6. 15. but that was extinct in the wildeſneſſe; and therefore omitted here and in 1. Chron. 4. 24. 2200. and 100] their number was greatly diminiſhed; for at the former muſter, they were 59. thouſand and 300. Num. 1. 21. Among other ſins, that were mentioned in Num. 25. 14. ſeemeth to be a

ſpeciall cauſe hereof. And Moſes bleſſeth all the other tribes before his death, maketh no expreſſe mention of Simeon, in Deut. 33.

Verſ. 15. Gad] though he was not the next borne to Simeon, nor of that mother, yet is he muſtered in the third place, becauſe he was joynd with Reuben and Simeon in the fourth quarter, as they encamped about the Sanctuary, Num. 2. 10. 14. Zaphon] in Greeke Zaphon, he was called alſo Ziphon, in Gen. 46. 16.

Verſ. 16. Ozai] in Greeke Azorin, Gen. 46. 16. he is named Ezor.

Verſ. 17. Aroli] in Greeke Aroth, and in Gen. 46. 16. Aroli.

Verſ. 18. and five hundred] ſo this tribe had fewer now by five hundred one hundred and ſittie men, then at the former muſter, Num. 2. 15.

V. 19. and Onan died] both of them died without iſſue, God did cut them off for their wickedneſſe, in their youth, Gen. 38. 7. 10.

Verſ. 20. Selab] in Greeke Selon.

Verſ. 21. of Pharez] The ſons of Iſadah, were five in all, Gen. 38. ſo noted by the holy Ghoſt, in 1. Chron. 2. 4. they were all to have been heads of families; but two dying childleſſe, here are taken two of his ſons ſons (Haron and Hamu) in their ſted; and theſe were of Pharez, (the ſecond brother of the twins, Gen. 38. 28. 29.) of whom our Lord Chriſt came according to the fleſh, Math. 1. So Iudah hath five families continued, according to the number of his five ſons.

Verſ. 22. and ſix thouſand] at the firſt muſter he had but 74. thouſand and ſix hundred, Num. 2. 4. now hee is increaſed nineteene hundred mee: and as he, ſo all the tribes under his ſtandard were increaſed alſo; whereas in Reubens they were all diminiſhed. For Iudah prevailed above his brethren, for the honour of Chriſt who was to come of his ſtocke: ſee 1. Chron. 5. 2. Gen. 49. 8. - 10. Heb. 7. 14.

Verſ. 23. Iſſachar] he is numbred next Iudah, for hee was next him under his ſtandard.

ſtandard, Num. 2. 5. next him graved on the high Priests breait-plate, Exod. 28. borne next of the ſame mother Leah, Gen. 30. 17. 18. O him and his ſoure families here reckned, ſee the notes on Gen. 46. 13. Phuvah] called alſo Phuah in 1. Chron. 7. 1. and ſo here in Greeke Phoa.

Verſ. 24. Zebulon] hee is called Zeb, in Gen. 46. 13.

Verſ. 25. 64. thouſand] he had before but 54. thouſand, and ſoure hundred, Num. 2. 6. ſo that his tribe is increaſed nine thouſand and nine hundred men of warre.

Verſ. 26. Zebulon] or Zebulun; he was next brother to Iſſachar, Gen. 30. 19. 20. next him on Aarons breait-plate, Exod. 28. and next him in marching and camping about the Tabernacle, Num. 2. His three families continue here, as they were in Gen. 46. 14.

Verſ. 27. ſixtie thouſand, &c.] who were before 57. thouſand and ſoure hundred, Num. 2. 8. ſo they are increaſed three thouſand and one hundred men.

Verſ. 28. Iſſeph] of him came two tribes, for he had the firſt birthright, a double portion, 1. Chron. 5. 2. Gen. 48. 1. 5.

Verſ. 29. Manafſer] he, though the elder brother, was put down to the ſecond place, by Iakobs prophetic, Gen. 48. 14. 19. 20. and by Gods diſpoſition of the tribes, Num. 2. 18. 10. yet here he is muſtered before Ephraim the ſtandard bearer; as his armie was increaſed in the wildeſneſſe, when Ephraims was diminiſhed, which after doib appeare.

Man] hee was the ſonne of Maniſſes by the concubine an Aramiteſſe, 1. Chron. 7. 14. Gilead] in Greeke Galaad. There was alſo a place called Gilead, which the ſons of this Machir conquered, and had it for their poſſeſſion, Num. 32. 37. 40. Iſſ. 17. 1.

Verſ. 30. Iſſachar] in Greeke Achiz: in Iſ. 17. 2. Achiz. Here not only the ſons ſonne (as was noted before of Iudah, v. 21.) but the ſons ſonne ſonne, are made heads of families in the tribe of Manafſer, the like whereof is not in any

other tribe. This honour hath Iſeph above his brethren: who alſo whiles hee lived, ſaw unto Ephraim ſons of the third generation: alſo the ſons of Machir, ſon of Manafſer, were borne upon Iſephſ knees, Gen. 50. 23. And Manafſer here hath eight families, when no other tribe hath ſo many.

Verſ. 33. Zelophehad] or, Zelophchad] in Greeke Salpaad. the names] Hebr. the name. Machib] in Greeke their names are written Maſia, Nova, Aſia, Mikha, and Theſa: Of theſe daughters ſee Num. 27. 1. &c. Num. 36. 2. 11. Iſ. 17. 3.

Verſ. 34. 52. thouſand, &c.] he had before but 32. thouſand and 200. Num. 2. 21. ſo that now he was increaſed 20. thouſand and five hundred men of war: none of all the other tribes had halfe ſo much increaſe. Thus Iakobs prophetic is fulfilled, Iſeph ſhall be the ſon of a fruitful vine, Gen. 49. 22.

Verſ. 35. Shubelah] in Greeke Southala. Bcher] this ſome thinke to be hee which is called Bereid, in 1. Chron. 7. 20. Tahan] or Tachan, in Greeke Tanach, by tranſpoſition of letters.

Verſ. 36. Erai] in 1. Chron. 7. 26. called Edan (or Laadan) ſo the Greeke here writeeth him Eden: for the likenesse of the Hebrew letters, whereſee the annotations on Gen. 4. 18. & Num. 2. 14. Of this Erai (or Edan) came Iſua the ſon of Nun, 1. Chron. 7. 26. 27. And here Ephraims ſons ſon, is head of a family, as was before in Iudahs tribe, v. 21.

Verſ. 37. 32. thouſand, &c.] he had before 40. thouſand, Num. 2. 19. ſo eight thouſand of this tribe are now diminiſhed.

V. 38. Bela] in Greeke Bale: he was Benjamin ſon borne, 1. Chron. 8. 1.

Alſoi] called Iſuaei, 1. Chron. 7. 6. Benjamin ſecond ſon, 1. Chron. 8. 1. The Greeke here write him Aſubier, or as ſome copies have it Aſubel. Aſubier] or Aſubier, in Greeke Achiran: elſewhere he is named Aſub, Gen. 46. 22. and Achirah the third ſon of Benjamin, 1. Chron. 8. 1.

Verſ. 39. Shephuphan] in Greeke Shephan.

in 1. Chron. 7. 12. he is called *Shupim*; in Gen. 46. 22. *Mupim*. *Hupham* otherwise *Hupim*, Gen. 46. 22. 1. Chron. 7. 12.

40 Verſ. 40. *Aſer* in Greeke *Aſer*: ſo in 1. Chron. 8. 3. the Hebrew writeth him *Aſer*. the familie] underſtand (as the Greeke alſo ſupplieſh) of *Aſer* the familie of the *Aſerites*. Here Benjamin hath but ſeven families, who in Gen. 46. 21. had ten.

41 Verſ. 41. 45. *thouſand*, &c.] he had before but 35. *thouſand* and 400. Numb. 2. 23. now his number is increaſed ten thouſand and two hundred: that though his families were diminished, yet he had the greateſt increaſe of men of warre, amongſt all the Tribes, ſave *Manaſſeh* and *Aſer*.

42 Verſ. 42. *Shubam*] or *Shucham*; called by tranſplacing of letters *Huſhim* (or *Chuſhim*) in Gen. 46. 23. in Greeke *Same*.

43 Verſ. 43. 64. *thouſand*, &c.] of one family of Dan, there ſprang ſo many thouſand men, that none of all the tribes ſave *Iudah*, have the like multitude: and hee is increaſed 17. hundred men more then at the former numbring, Num. 2. 26.

44 Verſ. 44. *ſimnah*] in Greeke *Iamcin*. *Iſvi*] in Greeke *Iſſoui*. Betweene theſe there was another called *Iſſah*, Gen. 46. 17. whole familie here omitted, ſeemeth to be periſhed.

45 Verſ. 45. *Cheber*] or *Heber*, in Greeke *Chober*: of his poſterity ſee 1. Chron. 7. 32. Here *Aſer* ſonns ſonns, are alſo heads of families; as were before in *Iudah* and *Ephraim*, v. 21. & 36.

46 Verſ. 46. *Serach*] or *Serach*, in Greeke *Sara*: mentioned alſo in Gen. 46. 17. 1. Chron. 7. 30.

47 Verſ. 47. 53. *thouſand*, &c.] when before hee had but 41. *thouſand* and five hundred, Num. 2. 28. that his increaſe in the wilderneſſe was eleven thouſand and nine hundred men of warre: none but *Manaſſeh* as before him.

48 Verſ. 48. *Naphthali*] in Greeke *Naphthalim*. *ſachiel*] in Greeke *Aſiel*. The ſoure families of *Naphthali* continue as in Gen. 46. 24.

V. 50. 45. *thouſand*, &c.] whereas before hee had been 53. *thouſand* and four hundred, Num. 2. 30. ſo that eight thouſand fewer are at the laſt, then at the firſt.

Verſ. 51. and a *thouſand*, &c.] The number of all, at the former count, was 600. *thouſand*, and three *thouſand*, and 550. Numb. 2. 32. ſo that now in the whole ſumme, the hoſt of *Iſrael* is decreaſed in their 38. yeares travell, eighteen hundred and twenty men: exempting the Levites, which were numbred a part. Wherein Gods worke for them all in general, and for the tribes and families in particular, is to be regarded. When they were under bondage and affliction in Egypt, they multiplied like fiſh, and filled the land, Exod. 1. (for outward perfection increaſeth the Church, and leſſeneth it not:) but when they were come out from that yron furnace, and carried of God, as on Eagles wings, through the wilderneſſe in ſafety; they ſo provoked him by their murmurings, rebellions, and idolatries, that hee conſumed their *golden* vanity, and their yeeres in haſty-terror, Pſal. 78. 17. — 33. And though amongſt other bleſſings, God gave them his Lawes to direct them, Exod. 20. &c. and his good ſpirit to inſtruſt them, Nehem. 9. 20. and led them like a flock, by the hand of *Moſes* and *Aaron*, Pſal. 77. 21. yet learned they not obedience, but mount *Sinai* gendered to bondage, Gal. 4. 24. and the Law wrought wrath, Rom. 4. 15. and *Moſes* their Law-giver could not bring them into the promiſed land, but left that unto his ſucceſſor *Ieſus* the ſon of *Nun*, who figured *Ieſus* the ſon of God, by whom cometh grace and truth, and the inheritance of the kingdom of heaven, Deut. 31. 1. 24. Job. 1. 17. Rom. 6. 23.

The ſpeciall hard of God touching the tribes, and the mothers that bare them, and the families and perſons that proceeded of them, may thus be viewed.

Seven of the twelve tribes did increaſe in multitude as they travelled beſides the tribe of *Levi*, which alſo was 21. thouſand

at the laſt numbring, more then at the firſt. verſ. 62.

1. *Iudah* increaſed 1900.
2. *Iſſachar* 9900.
3. *Zabulon* 3100.
4. *Manaſſeh* 20500.
5. *Benjamin* 10200.
6. *Dan* 1700.
7. *Aſer* 11900.

The ſumme of all increaſed was nine & ſixtie thouſand and two hundred. Beſides the thouſand Levites. Notwithſtanding the decreaſe of the five tribes was more: for,

1. *Reuben* decreaſed 1700.
2. *Simcon* — 37100.
3. *Gad* — 1150.
4. *Ephraim* — 8000.
5. *Naphthali* — 8000.

So the ſumme of all that were diminished, was one and ſixtie thouſand, and twentie men.

Obeſerve alſo the work of God in reſp. & of *Jakobs* wives, the four mothers of the tribes, *Leah*, *Rachel*, *Zilpah*, and *Bilhah*, whom the holy Ghoſt mentioneth in Gen. 46. 25. 18. 19. 25.

1. *Leah* was multiplied — in *Iudah*, 1900.
in *Iſſachar* 9000.
in *Zabulon* 3100.

So the fruit of *Leahs* bodie increaſed in the wilderneſſe, fourteen thouſand & nine hundred; beſides the thouſand of *Levi*.

2. *Rachel* was multiplied — in *Manaſſeh* 20500.
in *Benjamin* 10200.

So *Rachels* increaſe was thirtie thouſand and five hundred.

3. *Zilpah* *Leahs* handmayd, increaſed in her ſon *Aſer*, eleven thouſand and nine hundred.

4. *Bilhah* *Rachels* handmayd was multiplied in her ſon *Dan*, ſeventeen hundred. Thus God imparted his bleſſing among them all; but chiefly to *Rachel*, whom *Iakob* loved: for her increaſe was more then of all the other three.

They were likewiſe all of them par-

takers of his chaſtiſements, in their poſteritie: for

1. *Leah* was diminished in *Reuben*, 1770. in *Simcon*, 37100. ſo the loſt of her increaſe, in the wilderneſſe, nine and thirtie thouſand, eight hundred and ſeventie men.

2. *Rachel* was diminished in *Ephraim*, eight thouſand.

3. *Zilpah* loſt in *Gad* her ſon, five thouſand one hundred and ſixtie.

4. *Bilhah* loſt in *Naphthali*, eight thouſand men.

So the ſarr greateſt loſs was *Leahs*, who now might weep for her children, becauſe they were not; as long after beſtall ſhe to *Rachel*, Mat. 2. 18.

Again, as the twelve tribes camped in four quarters about the *Tabernacle*, Num. 2. ſo the hand of God for the increaſe and diminishing of their camps, may be ſeen, thus.

In the firſt and chiefeſt quarter Eaſtward, were *IUDAH*, *Iſſachar*, and *Zabulon* all increaſed. *Iudah* was the father and figure of *Chriſt*; under whoſe ſtandard, all that campe and march, are bleſſed.

In the ſecond quarter Southward, were *REUBEN*, *Simcon* and *Gad*: who were all diminished: as *Reuben* for his fin loſt all his honour and birth-right, 1. Chron. 5. 1. ſo his ionnes rebelled, Numb. 16. and *Simcon* ſinned with an high hand, Num. 25.

In the third quarter Weſtward, were *EPHRAIM*, *Manaſſeh*, and *Benjamin*: of whom, the firſt was diminished, the other two increaſed.

In the fourth quarter Northward, were *DAN*, *Aſer*, and *Naphthali*: of whom, the two former were multiplied, the third and laſt diminished.

Concerning the families of the tribes, (excepting *Levi*) they are 57 in all. For here are families

1. Of *Manaſſeh* 8.
2. Of *Benjamin* 7.
3. Of *Gad* 7.
4. Of *Simcon* 5.

15. Of Judah, 4.
16. Of Aser, 5.
17. Of Reuben, 4.
18. Of Issachar, 4.
19. Of Ephraim, 4.
20. Of Naphtali, 4.
21. Of Zabulon, 3.
22. Of Dan, 1.

The summe of all the families is 57. to whom if we adde the twelve tribes, and Iakob himselfe the father of them all, the whole number is Seventie: which was the number of the soules of Iakobs house that went into Egypt, Gen. 46. 27. But comparing these now with the heads of families named in Gen. 46. we shall see five families rooted out; one of Simcon, Leahs sonne; one of Aser, the son of Leahs hand-mayd; and three of Benjamin, Rachels son, whose ten families are decayed unto seven. In these numbers, increase and decrease of the tribes and families of Israel, we may behold that which Iob sayth of Gods workes; *Who knoweth not in all these, that the hand of the Lord hath wrought this? In whose hand is the soule of every living thing: and the breath of all flesh of man. Behold hee breaketh downe, and it cannot be built againe: hee smiteth up a man, and there can bee no opening. Hee increaseth the nations, and destroyeth them: hee enlargeth the nations, and straiteneth them.* Job. 12. 9. 10. 14. 13.

53. Vers. 53. *Unto these the land shall bee divided* So the natural sons of Israel onely, had inheritance; but under the Gospell it is prophesied, that the strangers also should have inheritance among the tribes; Ezek. 47. 21. 22. By this also it appeareth, that the tribes diminished, had a double punishment, losse of men, and a lesser inheritance in the holy land: both which are opposed to the covenant and promise made to their fathers, which stood on these two branches, multitude of children, and inheritance of the land. Gen. 11. 2. 7. & 13. 15. 16. & 15. 5. 18. & 17. 2. 6. 7. & 22. 17. & 26. 3. 4. & 28. 13. 14. & 35. 11. 12. Sol. Iarchi here sayth, *To these, and not to them that are left then twenty*

years old, although they came to full number before the division of the land. For he that was seven years in conquering, &c. yet more had portion in the land, but these six thousand, and one thousand: and if one of them had six sons, they received but their fathers portion onely. But Chazkuni referreth it to the families, saying: *To these, the 57 families reckoned here, shall the land bee divided for inheritance, by the number of names, 57. portions according to the 57. heads of families.* Some written in Numb. 33. 54. *Ye shall divide the land by lot, for an inheritance among your families.* This figured, that onely such shall have their part in the kingdoms of heaven, as are chosen and called of God, and have their names written in the Lambes booke of life, Rom. 8. 28. 29. 30. 1. Pet. 1. 3. 4. 5. Rev. 21. 27.

Vers. 54. *To the many* To the tribed family, which hath many persons in it. Thou shalt give them the more (Hebr. thou shalt multiply his) inheritance. So the portions were not all equal in quantitie, but proportioned to the multitude of men in the tribes and families. To the tribes which had the greater multitudes, they gave the greater portion, though the portions were not equal for lot every tribe had his portion according to his multitude, sayth Sol. Iarchi on Numb. 26. Hereupon the sons of Ioseph complained of their small portion in respect of their great multitude, Job. 17. 14.

V. 55. *by lot* Although Eleazar the high Priest, Iosua the governour, and princes of the tribes, (appointed of God, Numb. 34. 17. 18. &c.) were to divide the land: yet to cut off contention, and to shew the providence and disposition of God according to the purpose of his will, he commandeth lots to be cast; for, *The lot causeth contention to cease; and paceth between the mightie,* Prov. 18. 18. and, *The lot is cast into the lap; but the whole disposing thereof is of the LORD,* Prov. 16. 33. And the Hebrew doctors say, *The portions were not made but by lot, and the lot was by the mouth of the holy Ghost.* Sol. Iarchi on Numb. 26. The manner of doing it was thus, first the land was by

men divided into parts, according to the number of the tribes; as Iosua sent men to divide the land which remayned into seven parts; and to describe it according to the inheritance of them, and so to bring the description unto him; that he might cast lots for them before the Lord. And they described it by cities, into seven parts, in a book, and brought it to Iosua, who cast lots for them in Shiloh, before the Lord; and to every tribe received as their lot came up, according to their families; Job. 18. 4. — 11. &c. More- over, in the Hebrew records it is sayd, that it was not divided but by *Urim and Thummim*. [which was the high Preist, Exo. 28. Numb. 27. 1.] as it is sayd (in Numb. 26. 55.) *According to (or At the mouth of) the lot.* When Eleazar was clothed with Urim and Thummim, and Iosua and all Israel stood before him: there was a *Kalphi* [a vessel wherein the lots were put, whereof see the annotations on Levit. 16. 8.] of the Tribes names, and a *Kalphi* of the names of the limits (or bounds of the countries) set before him: and hee being directed by the holy Ghost, sayd; *Naphtali cometh up, the limit Gadareth cometh up: hee took out of the Kalphi of the tribes, and Naphtali came up in his hand, out of the Kalphi of the limits, and the limit Gadareth came up in his hand. And so for every tribe.* Talmud Bab. in Baba bathra, chap. 8. in Gemara, and Sol. Iarchi on Numb. 34. But observe, that the land within Iordan was divided onely to nine tribes and an half, because two tribes and an half had their portion on the outside of Iordan, Numb. 34. 13. 14. 15. By reason of this dividing the land by lot, the Scripture calleth inheritances by the name of *Lots*; as, *Come up with me into my lot,* Judg. 1. 3. And not lands onely, but whatsoever befallt unto men from the hand of God, is called a lot; as, *This is the portion of them that I spyle us, and the lot of them that rob us,* Ezech. 17. 14. and, *Thou hast neither part nor lot in this matter,* Act. 8. 21. and, *That they may receive forgiveness of sins, and a lot (that is inheritance) among them which are sanctified*

by faith, &c. Act. 26. 18. and, *The part of the lot, (that is, of the inheritance) of the Saints, in light,* Coloss. 1. 12. So that in the Greeke, used by the Apostles, Clerges a lot, and *Cleronomia* a division by lot, is the common name of an inheritance, 1. Pet. 5. 3. Ephes. 1. 14. 18.

Vers. 56. *According to the lot* H. br. At (or Upon) the mouth of the lot: as the lot (wherein the name of the tribe or of the inheritance is written) shall speake. This lot being of the Lord, figured the diversities of gifts in the Church, when the Spirit of God divideth to every man severally as he will, 1. Cor. 12. 4. — 11. as also the dispensation of his graces concerning our heavenly inheritance, which the Election onely obtaineth; that the purpose of God according to election might stand, not of works, but of him that calleth, Rom. 11. 7. & 9. 11.

Vers. 57. of the Levites] who though they had no inheritance in the land, yet were they to have 48 cities, and their suburbs, for their habitation, Numb. 35. which also fell unto them by lot, Job. 21. 4. &c.

Vers. 58. *Korathites* or *Korathites*, of Korah the son of Izhar, the son of Kohath, the son of Levi, Numb. 16. 1. Korah himselfe died in the rebellion, but his sons died not, Numb. 25. 11. therefore they are reckoned here for a family in the fourth generation from Levi, which is one degree further then the other families. And whereas in Exod. 6. 16. &c. there are reckoned or *Gershon* two sons, *Libni* and *Shimei*; here the familie of the *Libnites* is multered, but Shimeil left out. There Kohath had foure sons, *Amram* and *Ischhar*, and *Hebron*, and *Phizzei*; here *Phizzei* is omitted; neither is *Ischhar* named, but in his sons the Korhites.

V. 59. *she bare to Levi* by she understand Levies wife, or Lechebeds mother: Sol. Iarchi expoundeth it, *his wife bare her in Egypt.* she bare to *Amram*; that is, *Lechebed* Amrams wife, (who was also his aunt) bare to *Amram*, Exod. 6. 20. *Miriam* Hebr. *Miriam*: she was a prophetess: see Exod. 15. 20. Numb. 12. 1.

60 V. 60. *unto Aaron was born* Here Moses children, Gershon and Eliezer, are again omitted: see the notes on *Numb. 3. 38.*

61 Verſ. 61. *and Abihu died* and they had no sons; *Numb. 3. 4.* See the historie in *Levit. 10.*

62 Verſ. 62. *23 thousand* who at the former numbering were but *22 thousand*, *Numb. 3. 39.* So they increased in the wilderness a thousand miles.

65 Verſ. 65. *dying they shall dye* i. they shall surely dye: this was threatened for their rebellion, and refusing to goe into the promised land, *Numb. 14.* and the fulfilling of Gods judgement is here shewed.

and Ioshua in Greek, *Jesus* the son of Nave: these two survived, because they faithfully followed the Lord, *Numb. 14. 24. 38.* See the annotations there. In that all the rest were dead save these two; it sheweth that all the 600. thousand men now mustered, which should conquer Canaan, were a valiant company, between 20. and 60. yeares of age, (none being above 60. but Caleb and Ioshua.) and as they were in body, so in minde; being trained up these 38. yeares in the study of the Law and ordinances of God, and beholding his workes, having Moses and Aaron for their leaders, and Gods good spirit for their instructor. *Nehem. 9. 20.*

CHAPTER 27.

1. The daughters of Zelophehad sue for an inheritance. 5. Moses bringeth their cause before the Lord, who graciously heareth their request. 8. The Law of inheritance, when a man dieth without a son. 12. Moses is bidden to go up and see the land, and to tell of his death for his trespass. 15. He requesteth of the Lord that a man may be set to govern him in his place. 18. The Lord appointeth Iosua to succeed him. 22. and Moses by imposition of hands, ordaineth him to his office.

1 **T**hen came the daughters of Zelophehad, the son of Hephher, the

son of Gilead, the son of Machir, the son of Manasse, of the families of Manasse the sonne of Joseph: and these are the names of his daughters: Machlah, Noah, and Hoglah, and Milcah, and Tirzah. And they stood before Moses, and before Eleazar the Priest, and before the Princes, and all the Congregation: at the dore of the Tent of the congregation, saying. Our father, died in the wilderness: and he, was not among the congregation, of them that gathered themselves together against Iehovah, in the congregation of Korah: but in his sin he died, and hee had no sonns. Why should the name of our father bee doo-away from among his family; because hee hath no son? Give unto us a possession, among the brethren of our father. And Moses brought their cause before Iehovah.

And Iehovah, sayd unto Moses, saying. The daughters of Zelophehad, speake right: giving thou shalt give them, a possession of an inheritance, among the brethren of their father: and thou shalt cause the inheritance of their father to passe unto them. And thou shalt speake unto the sonns of Israel, saying: If a man dye, and hee have no son; then yee shall cause his inheritance to passe unto his daughter. And if hee have no daughter: then yee shall give his inheritance unto his brethren. And if he have no brethren: then ye shall give his inheritance unto the brethren of his father. And if his father have no brethren: then yee shall give his inheritance unto his kind-

man

Ioshua is

man that is next to him, of his family, and hee shall inherit it: and it shall be unto the sonns of Israel, for a statute of judgement; as Iehovah commanded Moses.

12 And Iehovah sayd unto Moses; Goe thou up into this mountaine of Abarim: and see the land, which I have given to the sonns of Israel. And thou shalt see it, and thou also shalt be gathered unto thy peoples: as Aaron thy brother was gathered. 13 For yee rebelled against my mouth, in the wilderness of Zin, in the strife of the congregation, to sanctifie me at the water, before their eyes: that is the water of Meribah of Kadesh, in the wilderness of Zin.

And Moses spake unto Iehovah, saying. Let Iehovah, the God of the spirits, of all flesh; set a man over the congregation: Which may goe out before them, and which may goe in before them; and which may lead them out, and which may bring them in: that the congregation of Iehovah be not, as sheep which have no shepherd. And Iehovah sayd unto Moses; Take unto thee, Ioshua the son of Nun; a man, in whom is the spirit: and lay thine hand upon him. And cause him to stand before Eleazar the Priest, and before all the congregation: and charge thou him, before their eyes. And thou shalt give of thine honour upon him: that all the congregation of the sonns of Israel may heare. And hee shall stand before Eleazar the Priest; and hee shall ask (counsel) for him, by the judgement of Urim, before Iehovah: at his mouth shall they goe-out, and

at his mouth shall they come-in; hee, and all the sonns of Israel with him, and all the congregation. And Moses did, as Iehovah commanded him: and he took Ioshua, and caused him to stand before Eleazar the Priest, and before all the congregation. And hee layd his hands upon him, and charged him: as Iehovah spake, by the hand of Moses.

Annotations.

1 **T**hen came] Hebr. *And they came-neere* (or approached) to sweet unto Moses, &c. v. 1. Targum Jonathan sayth, they came to the place of judgement. Zelophehad] or Zelophchad; in Greek Sa pad [son of Opher, son of Galad, &c. See *Numb. 26. 33.*

of the families] or *tribes* (among) the families of Manasse; as comming before, when all the other families came to bee mustered, *chap. 26.* but the Greek translateth, of the familie of Manasse. of Joseph] what needeth he to be named here? Sol Iarchi answereth, because Joseph layd the land, as it is sayd (in *Gen. 50. 25.*) and yee shall carry up my bones from hence: and his daughters loved the land, as it is sayd (in *Numb. 27. 4.*) Give unto us a possession, &c. Machlah] or Machlah, Nogaah, Choglah, &c. in Greek, Maala, Noua, Agila, &c. the scripture nameth them foure times, here, and in *Chap. 26. 33. & 36. 11. & Ios. 17. 5.* The order of their names is altered in *Numb. 36. 11. Machlah, Tirzah, and Hoglah, &c.* whereupon Iarchi here saith, They were all of like of seeme one as another, therefore the order of them is changed.

Verſ. 3. of Korah] who was a rebell, *Numb. 16.* Zelophehad was not among the Rebels, whereby he and his posteritie might be deprived of his inheritance.

in his sin] in (or for) his own sin, as other men did in the wilderness; and he had not been a mean to draw other men into

k k 2

into

into sin, as did Korah, and other rebellious persons.

4 Verl. g. *Why should the name of our father be doct away for be diminished; that is, let not his name be doct away, as the Greek translateth, Let not our fathers name be blotted out: see the notes on Exod. 32. 11. It was esteemed as a curse to have their fathers name abolished; as it is written, In the generation following, let his name be blotted out, Psa. 109. 13. Give unto us a*

fifteen. These daughters, as they honour
 their father deceased, in seeking to have
 his name continued, so they seek faith
 in God, believing that the land should be
 given them for inheritance, which
 the men of Israel before believed not,
 and therefore could not com: into it, but
 it was promised to their children, *Numb.*
 14. And though these were women, no
 warriors, not mustered among the armie,
Numb. 26. yet believed they the promise
 to belong unto them; as the inheritance
 was given to Abraham by promise, not by
 the Law; *Gal.* 3. 18. Wherefore in claim-
 ing right in the holy land, they figurative-
 ly claimed inheritance in the kingdom of
 heaven: which shall be given to them
 which worke not, but believe in him
 which quickeneth the ungodly, *Rom.* 4. 5, 6. &c.
 So these five virgins may be considered
 as the five wise virgins, which took oyl:
 in their vessels with their lamps, that they
 might be ready to goe in with the bride-
 groom: to the marriage, *Mat.* 25. 1-10.
 & they are our examples, that we shoud
 seek comfort and assurance (in the wil-
 dernesse of this world, where we are
 weak and orphans,) of our inheritance
 with ihu, that are sanctified by faith in
 Christ: and to claime this portion in the
 land of the living, without respecting ei-
 ther our works or weaknesse, by vertue
 of the covenant of grace confirmed by
 Christ, in whom there is neither law nor
 Genile, but no free, male nor female;
 but all are one: and who/soever are Christ,
 are so sanctified, and heires according to
 the promise, *Gal.* 3. 18. 29. Their names also

8 Verſ 8. If a man] or, Any man, when hee
dies, and have no ſon: here God paſſeth
from the ſpecial caſe of theſe virgins, and
giveth a generall law for inheritance,
that they ſhould paſſe to the female, if the
father died without male iſſue: but o-
therwiſe the daughters had no part in
the inheritance with the ſonns.

11 Veit. 11. *auto hu kinman*] or, *auto hu*
er-er-ki, of which word (see the notes on
Lev. 16. 6. From this word, and that which
followeth, next to him, Sol. Iarchi notes, that
he should be of the family; and none is called
a family, but on the fathers side. Touching
the right of inheritance, the Hebrew
Canon lay it do thus: *Whoso dyeth*
his children are inheritors that which is his: and
they are before all others. And the males are
before the females. But the female never inheri-
th with the male. If he have no children, his
father shall be his heir; or if it be a mother, she
a heiress be children; and this thing is by tradi-
tion. And whosoever is first for inheritance, is
often that first come out of the womb (that is,
are botten first.) Therefore whoso dyeth,
be it man or woman, if they leave a son, he inheri-
th all; if he have no son, and die, they look next
unto the seed of that son. If any of his seed be
found, whether males or females, though it be
the scant daughters daughters daughter to the
end of the world, she inheriteth all. If he have
no male issue, they turn to the daughters. If he
have a daughter, The inheriteth all. If his
daughter be not found in the world, they look
unto the daughters sons; which if any be found,

live; and the one son leave three sons, and the other son leave one daughter: afterward when the old man dyeth, the three sons of his son shall inherit the base of his heritage, and the daughter of his (other) son, shall inherit the (other) base: for each of them was to inherit a portion of his father: and after this manner doe the sons of brethren divide, and the sons of the fathers brother, unto the beginning of the generations. The familie of the mother is not called a familie: neither is there inheritance but to the familie of the father: therefore brethren by the mother, are not heires one of another: but brethren by the father, are heires one of another: and this, whether it be his brother by his father only, or his brother by his father and his mother. All that are neere (in blood) by transgression, doe inherit, as they which are lawfully begotten: as if one have a bastard son, or a bastard brother, hee take as other sons and as other brethren for inheritance. But the sons of a bond-woman, or of a strange woman, is not counted a son for any matter, neither is he an heire at all. Maimony tom. 4. in Nabaloth (or treat. of Inheritances) chap. 1. f. 13-7. As the sons had their fathers inheritance divided among them, (the first borne having a double portion, Deut. 21. 17.) so for reliefe of the widow, and of the daughters, the Hebrews had these lawes. A widow is to be sustained by the goods of the heires, all the time of her widowhood, untill shee receive her dowrie: and after shee hath received her dowrie in the judgement Hall, shee hath not that sustenance. As they susteine her (with food) after her husbands death, with his goods: so they give her raiment, and house hold stuff, and dwelling: or shee remaineth in the dwelling which shee had whilst her husb. lived, if the widow dye, her husb. heires are bound to bury her. Our wise men have commanded that a man should give a little of his goods to his daughter, &c. If a father dye, and leave a daughter: they measure his purpose, how much was in his heart to give unto her for her livelihood, and they give it her: and his acquaintance, are they that measure his purpose. If they know it is not the Maasr. its rate, and give her a tenth part of his good, for her livelihood. If he leave many daughters, even

ry one of them when she cometh to be married, hath a tenth of his goods. And shee which is after her, hath a tenth part of that which remaineth of the first: and she which is after her, hath a tenth of that which is left of the second. And if they come all to bee married at once, the first receiveth a tenth part, and the second a tenth part of that which remaineth of the first: and the third, a tenth of that which remaineth of the second: and so (the rest) though they be ten, &c. and the residue of the goods, are the brethren. If the brethren have sold or mortgaged their fathers lands: the daughter taketh her livelihood from the purchasers, even as a creditor taketh his debt of the purchaser. Who so commandeth at his death, that they should give his daughters no livelihood of his goods: they doe hearken unto him: for this is not of the name of a dowrie. Maimony tom. 2. treat. of Wives, c. 18 f. 1. &c. & c. 20 f. 1. &c.

Vers. 12. this mountaine of Abarim. There were many mountaines of Abarim, Numb. 33. 47. by this mountaine therefore it meant one speciall, which was called Nebo, which was in the land of Moab over against Jericho, Deut. 32. 49. And they were called Abarim, of the toords or passages which were by them over Jordan into the land of Canaan. Wherefore the Greeke version sayth, Goe thou up into the mountaine which is on this side (Jordan) of mount Natan, (or this mount Natan.) And Mos. Grandis, explaineth it thus, The mountaine of Abarim, is mount Nebo, as is expounded in Deut. 32. and is so called, because it is by the fowles of Jordan, where they passe over into the land of Canaan.

[see the land] the land of Canaan, sayth the Greeke: and so Moses expr. f. 11. in Deut. 32. 49. Though this were some comfort unto Moses, to see the land a farre off, and salute the same (as the faithfull fathers are sayd to do the promises, which they received not, Heb. 11. 13.) yet his desire and earnest suite unto the Lord, was that he might have gone over and seen it: but hee would not grant it him, because hee had sinned, and God had denounced his death before, Deut. 32. 49-16. Numb. 20. 12. See the annotations on Deut.

34. where his viewing of the land is described.

13. Vers. 13. be gathered unto thy people: the Greeke, be added unto thy people: meaning, that he should dye there, and be buried, Deut. 32. 50 & 34. 5-6. and his soule should be gathered unto his godly forefathers: see Numb. 20. 24.

14. Vers. 14. For ye rebelled &c. Forasmuch as ye rebelled against my mouth, that is, as the Greeke and Chaldee expound it, against my word: so in Numb. 20. 24. to sanctifie me: that is, which word and commendement of mine was, that ye by faith should sanctifie me, but ye sanctified me not. Wherefore the Greeke here translateth, ye sanctified me not: & so it is explained in Deut. 32. 11. because ye sanctified me not. Meribah of Kadesh, or sinne of Kadesh: as the Greeke translateth it of the contradiction of Kadesh, & the Chaldee, the first of Rekam by this name Kadesh it is distinguished from the other Meribah spok a o: in Exod. 17. 7. So in Deut. 32. 51.

16. Vers. 15. of the spirits of all flesh] the Greeke translateth, of the spirits, and of all flesh: so before in Numb. 16. 22. It meaneth, that God is both the creator of all these soules or spirits, Eccles. 12. 7. Zach. 12. 1. and he that giveth them spirituall gifts, of wisdom, knowledge, grace, &c. as spirits are used for spirituall gifts, in 1. Cor. 14. 12. spirit or wits, that is, provide and continue for Bishop or overseer: who therefore is called in v. 17. a Shepherd, or Pastor. Though for the peoples sake like the Lord was angry with Mos, and would not let him goe into the good land, Deut. 4. 21. yet such was Moses love unto them, and care for their welfare, that he procured what in him lieth their good after his decease, by having a faithful governour set over them of God: which is a blessing unto a land or people; Eccles. 10. 17.

17. Vers. 17. goe out before them] by this phrase of going out, and coming in, and that which followeth, leading out and bringing in, is signified the administration of the

officer, and government of his people, both in time of peace and of warre: wherefore when Moses was old, and the time of his administration expired, hee sayd, I can no more goe out and come in, Deut. 31. 2. So the Priests administration in the Lords house, is called a going in thereto, 1. Chron. 24. 19. The similitude is taken from a Shepherds, whose dute is to goe before the sheep, and to lead them out, that by his guidance they may goe in and out, and finde pasture, as is spoken of our great Shepherd, the Lord Iesus, whom this Iesus the successor of Moses prefigured; Job. 10. 34. 9. which have no Shepherd: or, no Pastor: which estate is universal, as is noted of our Saviour, that when hee saw the multitude, hee was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no Shepherd, Math. 9. 36.

Vers. 18. Iesus the son of Nave] in the Greeke, Iesus the son of Nave: so in the new Testament he is called Iesus, Act. 7. 45. Heb. 4. 8.

the spirit] to weet, the spirit of God; meaning the gifts and graces of the Spirit, as wisdom, Deut. 34. 9. and the like. The Chaldee expoundeth it, the spirit of prophesie; and Targ. Jonat. sayth, the spirit of prophesie from before the Lord, remaineth upon him: which accordeth with Num. 11. 24. But whether in prophesie or other graces, he was but a shadow of Iesus the son of God, to whom he gave not the spirit by measure, Job. 3. 34. lay thine hand] or, impose thine hand, that is, thine hands, as the Greeke translateth, and as Moses after the death in v. 23. which was a signe of his calling and ordination to his office, as in Numb. 8. 10. with which also, it seemeth, he received a greater measure of the Spirit: as it is sayd, And Iesus the son of Nave was full of the spirit of wisdom, for Moses had layd his hands upon him, Deut. 34. 9.

Vers. 19. charge thou him] or, command him, give him a charge for the faithful executing of his office: such as we read of in Deut. 31. 7. 8. B. sides that which was now done by Moses, God himselfe did after

after give him a charge in the Tabernacle, Deut. 31. 14. 15.

20 *Verf. 10. give of thine honour*] or, *give* (that is part) of thy glory, or of thy majesty: whereby the gift fitting the government of Israel, seem to be meant, as wisdom; according to Deut. 34. 9. or some other exterior signe of his calling from God, whereby the people might be obedient to him. As it is said of Solomon, when he sat on the throne of the Lord, and all Israel obeyed him, that the Lord magnified Solomon exceedingly before the eyes of all Israel, and gave upon him the honour of the kingdom, (or royal majesty) such as had not been on any king before him in Israel, 1 Chron. 29. 23. 25. And the contrary is spoken of Antiochus, that vile person, they shall not give upon him the honour of the kingdom; but he shall come in peaceably, and obteine the kingdom by flatteries, Dan. 11. 21. The Chaldee translate, thou shalt give of thy brightness (in Greek thy glory) upon him: as referring it to the shining of Moses face, spoken of in Exod. 34. 30. 35. and so other Hebrews expound it; as Sol-farchi here sayth, *This is the shining of the skin of his face*; and R. Menachem from the judgement of former Doctors, sayth thus, *of thine honour, and not all thine honour*: Hereupon they say, *The face of Moses was like the face of the Sun, the face of Joshua like the face of the Moone*. Though Joshua had not all the honour of Moses, for There arose not a prophet since in Israel, like unto Moses, Deut. 34. 10. yet Iesus Christ was counted worthy of more glory, then Moses, Heb. 3. 3. *may heare* that is, *heare him*, as the Greek translate, and so obey his authority. Thus it is opened in Deut. 34. 9. *Moses had layd his hands upon him, and the sons of Israel hearkned unto him*, that is, obeyed him: which is further manifested by their words unto him, in Jos. 1. 16. 17. 18. Herein Iesus the son of Nun was a figure of Iesus the son of God, of whom it is written, We were eye-witnesses of his Majesty, for he received from God the Father, honour and glory; when there came such a voyce to him from the excellent glory, *This is my be-*

ved Son, in whom I am well pleased, H. E. L. A. R. YE HIM. 2 Pet. 1. 16. 17. Math. 17. 1.

Verf. 21. and he shall ask for him] that is, Eleazar shall ask counsel of God for Joshua, in all doubtful cases, in all their wars &c. Or, and he shall ask of him, that is, Joshua shall ask of Eleazar: thus the Greek favoureth, translating, and they shall ask of him the judgement of him (or of his consultations.) by the judgement of him by the breastplate of judgement, wherein were *Vim and Thummim*, whereof see the annotations on Exod. 28. 30. Thus Saul inquired of the Lord by *Vim*, but he answered him not, 1 Sam. 28. 6. at his month in Chaldee, at his word, by his understanding Gods mouth, or Eleazars mouth, speaking from the Lord: so in Targum Jonathan it is expounded, *At the word of Eleazar the Priest, they shall goe out*. But then is implied the Lords word, by which the Priest was to give answer: for it is a rule among the Hebrew Doctors, *Every Priest that speaketh not by the Holy Ghost, and the divine Majesty residing on him; they ask him* (counsel) by him. Talmud Bab. in *Joma*, c. 1. in Gemara. For in such consultations, though they enquired by the Priest, yet the answer came from the Lord; as there is an example in David, 1 Sam. 23. 9. 10. 11. 12. *Shall they goe out*; out to wait, and in againe from the same; and so in all weightie affaires which were extraordinary. Wherefore it was an over-sight in Joshua and Israel that they made peace with the Gibeonites, and asked not (counsel at) the mouth of the Lord, Jos. 9. 14. 15. be] that is Iesus himselfe, and all the people. Whereas the high Priest with *Vim and Thummim*, Lights and Perfections, was a figure of Christ, (as is shewed on Exod. 28. 30.) the Lord by this ordinance signified, that all governors and people should have their administrations directed by the mouth of Christ: For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Iesus Christ, 2 Cor. 4. 6.

CHAP.

The offerings daily,

CHAPTER 28.

1. The Lords oblations are commanded to be offered in the time appointed. 3. The continual Burnt-offerings every day, with their Meat and Drink-offings. 9. The offerings in the Sabbath: 11. in the beginnings of the months: 16. at the Passover: 26. and in the day of Fullness, or Pentecost.

1 **A**N Iehovah spake unto Moses, saying. Command the sons of Israel, and say unto them: Mine oblation, my bread for my Fyre-offering, the favour of my rest, ye shall observe, to offer unto me, in his appointed-time. And thou shalt say unto them; This is the Fyre-offering, which yee shall offer unto Iehovah: 2 Two hee-lambes of the first yeare, perfect, day by day, for a continuall Burnt-offering. The one lamb, thou shalt make ready in the morning; and the other lamb, thou shalt make ready between the two-evenings. And a tenth part of an Ephah of fine flour, for a Meat-offering: mingled with the fourth part of an Hin of beaten oyle. The continuall Burnt-offering: which was made in mount Sinai, for a favour of rest, a Fyre-offering unto Iehovah. 3 And the Drink offering thereof, shall be the fourth part of an Hin, for the one lamb: in the holy-place shalt thou cause to bee poured-out, a drinke-offering of strong-wine, unto Iehovah. 4 And the other lamb, thou shalt make ready between the two-evenings: as the Meat-offering of the morning, and as the Drink-offering thereof, thou shalt make ready; a Fyre-offering, a favour of rest, unto Iehovah.

5 And in the Sabbath day, two- hee-

lambes of the first yeare, perfect: and two tenth parts of fine flour for a Meat-offering, mingled with oyle, and the Drinke-offering thereof. The Burnt-offering of the Sabbath, in his Sabbath: beside the continuall Burnt-offering, and his Drink-offering.

6 And in the beginnings of your months, ye shall offer a Burnt-offering unto Iehovah: Two bullockes younglings of the herd, and one ram; seven he-lambes of the first yeare, perfect. And three tenth parts of fine flour for a Meat-offering, mingled with oyle, for one bullock: and two tenth parts of flour for a Meat-offering, mingled with oyle, for one ramme. And a severall tenth part of fine flour, for a Meat-offering, mingled with oyle, for one lambe: for a Burnt-offering, a favour of rest; a Fyre-offering unto Iehovah. And their Drinke-offings; halfe an Hin of wine, shall bee for a bullock; and the third part of an Hin for a ramme; and the fourth part of an Hin for a lamb: This is the Burnt-offering of the month, in his month; throughout the month of the year. And one goat-buck of the goats, for a Syn-offering unto Iehovah: it shall be made ready beside the continuall Burnt-offering, and his Drink-offering.

7 And in the first month, in the fourteenth day of the month: shall be the Passover unto Iehovah. And in the fifteenth day of this month, shall be the feast: seven dayes, shall unleavened cakes be eaten. In the first day, shall be a convocation of holynesse: yee shall not doe any servile worke. But yee shall offer a Fyre-

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offering

offering for a Burnt-offering, unto Iehovah; two bullocks, yonglings of the herd, and one ram: and seven hee lambs of the first yeare, perfect that they be unto you. And their Meat-offering; fine-floure, mingled with oyle: three tenth parts, that ye make ready, for a bullock; and two tenth parts, for a ram. A severall tenth part that thou make ready, for one lamb: throughout the seven lambs. And one goat-buck, for a Syn-offering: to make atonement for you. Beside the Burnt-offering of the morning, which is for a continual Burnt-offering: that make ready these. After this manner ye shall make ready for every day, seven dayes; the bread of the Fire-offering of a favour (rest) unto Iehovah: it shall be made ready, beside the continual Burnt-offering, and his Drink-offering. And in the seventh day, ye shall have a convocation of holiness: ye shall not doe any servile worke.

And in the day of the Firstfruits, when ye offer a new Meat-offering unto Iehovah, after your weekes: ye shall have a convocation of holiness; ye shall not doe any servile worke. And ye shall offer a Burnt-offering, for a favour of rest, unto Iehovah; two bullocks, yonglings of the herd, one ram: seven hee-lambs, of the first yeare. And their Meat-offering; fine-floure, mingled with oyle: three tenth parts, for one bullock; two tenth parts, for one ram. A severall tenth part, for one lamb: throughout the seven lambs. One goat-buck of the goats; to make atonement for you. Ye shall make

them ready, beside the continual Burnt-offering, and his Meat-offering: that they be unto you, and their Drink-offerings.

Annotations.

Command the sons of Israel After that God had numbered the people, and appointed them their inheritance; he now re-appeareth and explaineth former lawes concerning his service which they should doe unto him in that their inheritance, daily, weekly, monthly, and at their solemne feasts as they fell every yeare: for he therefore would give unto them the lands of the beehives; and they should inherit the labour of the people; that they might observe his statutes, and keep his lawes; Psal. 105. 44. 45. And because they had omitted the solemnizing of these feasts now 38. yeares, (from the keeping of the Passover in the wilderness in the second yeare, Num. 9. until the consecration and Passover at Gilgal, Jos. 5.) therefore left the ordinances formerly given should be forgotten or neglected, and the people continue to doe as now they did, every man whatsoever was right in his own eyes, Deut. 32. 8. the Lord cauleth the law of sacrificing to be againe commanded. Which sacrifices being all figures of Christ, and our service of God by him, (as hath been shewed in the book of Leviticus) teach us to serve the Lord under the Gospell of his Son, in spirit and truth: for thereof was the Law-gifted a figure; Psal. 68. 25. Zech. 14. 16-19. 1 Cor. 5. 7. 8. Col. 2. 16. 7. Heb. 13. 15. Mat. 23. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

NOTES

notes on Levit. 1. 2. my bread for my Fire offering; (see Chaldee expound. that the bread ordained for my oblations. Under the name of bread all food is implied, and the name of sacrifice, as is shewed in Levit. 3. 11. the favour of my offering the favour or odour of sacrifices which may quiet or pacify my spirit and anger, and mak you and your service, pleasing and acceptable to me. The Greek translatereth it, for a favour of favour. (see the Chaldee, to be accepted with favour. See Lev. 1. 9. in his appointed time) every one in the time appointed therefore of God: the Greek sayeth, in my faith; for the same word which signifieth an appointed time, is also used for a solemn feast appointed of God, Lev. 23. 2. Hereby God loveth every sacrifice to his proper day and time: which if it were less, that oblation might not be offered in another day or time. This is further manifested in v. 10. where he sayeth, The Burnt-offering of the Sabbath, in his Sabbath: which the Hebrews expound thus, and not the Burnt-offering of one Sabbath in an other Sabbath, Maimony tom 3. in Talmidin, c. 1. f. 7. And it is a common proverb among them, Gnabar zeman, gnabar Korban; If the time be past, the oblation is past: and it is prophesied of Antiochus the wicked, that he should think to change the times, and the Lawes, Dan. 7. 25. And Ieroboam king of Israel, who kept the feast of the seventh month, in the eighth month, is taxed for it in the scripture, which calleth it the month which hee had devised of his own heart, 1 King. 12. 32. 33. Vers 3. the Fire offering; the sacrifices to be burned with fire unto the Lord: which Fire signified both the worke of Gods spirit, and the fiery trials and afflictions through which Christ and his children should be consecrated unto God, Mat. 3. 11. Heb. 9. 14. 1. Pet. 4. 12. 13. 14. of the first yeare) Hebr. son of the year: so after often, in this and the next chapter: of which phrase see the annotations on Exod. 12. 5. perfect) that is, perfect lambs, without blemish or corrup-

tion, what this meant is shewed on Lev. 1. 3 & 22. 21. day by day) or for a day, that is, daily. a continual Burnt-offering) which should be offered without intermission. See the notes on Exod. 29. 42 & Lev. 1.

Vers 4. make ready) or so, that is, kill, sprinkle the blood, cut in pieces, burn on the Altar, and all other rites pertaining to sacrificing, shewed in Lev. 1. between the two evenings) that is in the afternoon: of which phrase, see the annotations on Exod. 12. 6. God setteth no hours for the morning or evening sacrifices, because they might occasionally be changed. By the Hebrew Canons, the ordinary time of killing the morning sacrifice, was before Sun-rising, after that the face of all the East was enlightened, that is, between day breaking and Sun rising. The time of killing the evening sacrifice, though it might be all the afternoon, yet they used not to kill it till half an hour after two of the clock: and this they did by reason of the sacrifices of particular persons, or of the congregation: because it was unlawful to offer any oblation at all, before the continuall Burnt-offering of the morning: neither killed they any oblation after the continuall evening sacrifice, save the oblation of the Passover only: for it was impossible for all to offer their Passovers in two houses. So they killed not the Passover, but after the day evening sacrifice, Maimony in Talmidin, c. 1. f. 3. 4. By this daily sacrifice morning and evening, was signified the reconciliation of the church unto God by faith in Christ; notwithstanding their continuall infirmities which they fell into night and day: (as one end of the Burnt-offering was to make atonement for sinns, Lev. 1. 5) and that being reconciled, they should both shew their thankfulness for it unto God, and expect from him a blessing upon them, their labours and their rest. Wherefore at such times, speciall favours were shewed of God unto his people: as, in the morning, when the Meat-offering was offered, the countrey was miraculously filled with water, for

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for Israel, when they were in distress, 2. *King*, 3. 9. 10. 10. And about the time of the evening oblation, God answered unto Daniel's prayers, by sending the Angel Gabriel unto him, who foretold him when Christ should come, for the salvation of his people, *Dan*, 9. 10. 21. 22. &c. See also the notes on *Exod*. 29. 39.

Verf. s. a tenth part] that is, an omer; for that was the tenth deal of an Ephah or Bushell, as is shewed in Exod. 16. 36.

fine flour] meaning wheaten flour, as Ex-
od. 29 2 So Chazkuni here sayth, *u* the flour
spoken of in the consecration (of the Priests)
was of wheat: so all flour spoken of in the Law,
is of wheat. the fourth part] that was

of wheat, the fourth part) that was
somewhat less than a quart of oyle : for
an *Hin* contained twelve Logs ; and a Log
held as much as fixe egges : see the anno-
tations on *Exod.* 30. 24. and *Levit.* 14. 10.
When God shewed un-0 Ez-kiel, the
spirituall Temple which Christ should
build, and the service therein, (declared
after the similitude of the Legall service
of Moses,) hee saith, that every Lamb
should have for the Meate-offering, the six
part of an *Ephah*, and the third part of an *Hin*
of oyle ; *Ezek.* 46. 13. 14. where the quanti-
ty is increased more then was offered un-
der Moses : to reach, that as Gods grace
and blessing aboundeth towards us in
Christ : so should our thankfulness againe
towards him, abound more then under
the Law ; by a more cheerfull obedience
un-0 him, and more ample fruits of the
spirit, sowed by the *floure* and oyle.

brain-eyel] orie signified grace, beating
of it signified afflictions, whereby the
grace of God is more perfected in us,
2. Cor. 1. 21. & 12. 9. 10. *The oyle was beaten
in a mortar, and they strained it out with hands,
and pressed it not out in an (oyle) presse, to the
end there might be found no dreggs in it, sayth
Chazbuni on Numb. 28.*

Verf. s. *which was made*] that is, *which* (or *such as*) *was offered*: as in Targum Jonathan it is expounded, *such as was offered at the mount of Sinai*. Or, by *made*, understand *ordained* of God: having reference to the

ordinance in Exod. 29.38.—41. Thus God calleth them throughout their generations, unto his first institution; which they were to keep, till he him self made a change of the Law. And here observe, that the Lamb, the floure, and the oyle, are all of them together called a *Bronne*, as also in Exek. 46. 15. because the Meat-offering with the oyle, was all burned on the Altar, as was the lamb: and so differed from the Meat-offering in Lev. 2. whereof an handfull only was burned.

Verf. 7. *Drinke-offring*] so named
pouring out upon the Altar, as is noted on
Numb. 15. 5. in the holy place] the
Court of the Sanctuary; Hebr. in the Holy-
ness. *(strong wine)* in Hebrew the

by *nyssa*. *strong wine*) in Hebrew *Sikera*, which name the Greek retained, calling it *Sikera*, and so in the Evangelist writing, *Luk. i. 15*. It is generally used for all strong drink, which cauteh much ill-
ness; and (if it be taken excessively) drunken-
ness: see the notes on *Gen. 41: 34*. The
Chaldee here tranſlateth it, *old wine*: and
that is better then *new*, *Luk. 5: 39*. Thus
God required the best liquour, wine; and
the best sort of wine to be given with his
sacrifice: which was a figure, not only
of the blood of Christ, (the memorial
whereof he hath left unto his Church
in wine, *Matth. 26: 27, 28, 29*.) but of the
blood also of his servants, poured out in
martyrdom, upon the sacrifice and service
of the faith (as in the holy place) *Phil. 2: 17*.
See the annotations on *Num. 15: 12*.

Verf. 9. the Sabbath day) Hebr. the day of Sabbath, that is, of Rest; which the Greek expresseth in the forme plurall, the day of Sabbaths, and so in the new Testament, Luk. 4. 16. Mat. 13. 14. & 16. 13.

two *hee* lambs:] understand, as the
Greeke version addeth, *ye shall bring two*
hee-lambs: these were over and beside the
daily sacrifices forementioned, v. 10. The
Sabbath was a remembrance of the crea-
tion of the world, Exod. 20. 11. of Israel
coming out of Egypt, Deut. 5. 15. 2 figure
of their sanctification by the Lord, Exod.

20. 12. and a figure of grace & rest which should come by faith in Christ, Heb. 4. As therefore this day was a figure of more than ordinary favours from the Lord, for he required greater testimonies of their thankfulness and sanctification. And Ezekiel prophesying of the Churches service under the gospel, under the figure of these legal ordinances, he saith, And the burnt-offering that the Prince shall offer unto the LORD in the Sabbath day, shall be six lambs perfect, and a ram, perfect: and the Meat-offering shall be an Ephah for a ram; and the Meat-offering for the lambs, shall be the gift of an ephah, and an Hin of oyle to an Ephah, Ezek. 45. 4. signifying that the service of God now in spirit and truth, should exceed the legal services of old.

V. 10. in his Sabbath; the Chaldee ex-
poundeth it, that shall be done in the Sabbath
it meaneth, that on the Sabbath it should
be offered, and not deferred till another
day or week; as is before noted vers.
The like is for the month in v. 14.

11 The like is for the new-moones:
Verf. 11. the beginnings of your month
that is, as the Greeke translatheth it, *the*
new-moones; for in Iſrael they began to
new-mooneth with the new moon: and it was
proclaimed by the Synedion, or Magi-
ſtrates, as Maſmomy ſheweth in *Kidduſh*
bachod. ch. 1. Theſe new-moones were
days ſanctified to the ſervice of God,
ſpecial ſacrifices appointed, as after
loweth; then did they ſlow with the
ver trump: is in the Sanctuary, *Numb.*
10. and for Burnt-offings on the Sabbath
to theſe New-moones, and ſecond ſea-

and comforts to come by Christ, whereof these and other holy days were a shadow, Col. 2. 16. 17. And in Christ we spiritually keep this ten feast (as the Apostle speaketh of the Passover, 1. Cor. 5. 7. 8.) for so it is prophesied, *From one New-moon to another, and from one Sabbath to another, shall all flesh come to worship before me, sayth the LORD.* Esai. 66. 23. Not that wee are now bound to observe *dayes*, and *moneths*, and *years*, Gal. 4. 10. but are taught by those figurative speeches in the Propets, to worship the Father in spirit and in truth, Joh. 4. 21. 23. who will accept of our service performed in Christ in every place, as he did at I. rusalem, Malac. 1. 11. and at all times, as hee did at the 11. moone feasts of Israel. The renewing of the Moone, (which borroweth her light of the Sun) might figure the renewing of the Church (sayd to be faire as the Moone, Song. 6. 10.) by Christ the Sun of righteousness, Mal. 4. 2. whyles her light and joy is by him increased and continued; as it is written, *Thy Sun shall no more goe downe, neither shall thy Moone withdraw it selfe: for the LORD shall be thine ever-lasting light, and the dayes of thy mourning shall be ended.* Esai. 60. 20. And Ezekiel (prophesying of the dayes of Christ) sayth of the gate of the inner Court of the Sanctuary, that looketh toward the East, which should be *shut nine six working dayes*, that in the Sabbath, and in the day of the New-moone, it should be *open and*; Ezek. 46. 1. The Hebrewes say, *As the beginnings of the month: are sanctified and renewed in this world, so shall Israel be sanctified and renewed, in time to come.* Pirke R. Eliezer. per. 54. 1. *Sanctified in this world, and renewed in the*

two bullocks (v. 1). The service at the New-moon was much more than in the Sabbath, for that was but two lambs, v. 9. but this at the New-moon, is two bullocks, one ram, and seven lambs, all Burnt-offrings; and one goat-buck, for a Syn-offering, v. 11, 13. These sacrifices were offered, beside the daily Burnt-offering, and after the same; but Ezekiel foretelleth a Mixture of this service, speaking but of one bullock, six lambs, and a ram, which was the service of the Sabbath, when the Prince

Prince should offer, Ezek. 46. 6.

12 Ver. 12. *three tenth parts*] of an Ephah or Bushel, as in v. 1. that is, three Omer's. The like quantity was prescribed in Numb. 15. 9. and for two Omers for a ram, Numb. 15. 6. But in Ex. 46. 7. the Meat-offering is increased; an Ephah for a bullock, and an Ephah for a ram, and for the lambs, according as his hand shall attain unto. See before on v. 9.

13 Ver. 13. *a several tenth part*] Hebr. 4. *tenth part a tenth part*, that is, for every one a tenth part; or, (as Moses explaineth it in Numb. 29. 4.) *one tenth part for one lamb*. So after in v. 21. & 29. & chap. 29. v. 10. 15. with oyle] with the fourth part of an Hin of beaten oyle, as was declared in v. 5. But when there was an Ephah of flour for a Meat-offering, there was an Hin of oyle to an Ephah, Ezek. 46. 5. 7. 11.

15 Ver. 15. *for a Syn-offering*] in Greeke, for syn, this was to make atonement for them, v. 22. the law for syn-offerings was given in Levit. 4. And whereas some Syn-offerings were eaten by the Priests, and other some (whose blood was carried into the Holy place) were not eaten, but burnt without the camp, Levit. 6. 26. 30. of this the Hebrews say, *The offering (or doing) of the Syn-offerings at the beginnings of the months, and at the solemn feasts, is like the offering of the Syn-offering that is eaten*. Maimony in Tamin, c. 7. f. 2.

16 Ver. 16. *the first month*] called of the Hebrews *Abib*, and *Nisan*; it answereth in part to that which we call *March*: see the notes on Exod. 12. 2. & Levit. 23. 5.

17 Ver. 17. *the feast*] of unleavened cakes: as is expressed in Levit. 23. 6. The Passover was a figure of Christ our Passover to be sacrificed for us: the unleavened cakes, signified sincerity and truth, with which we should keep the feast, 1 Cor. 5. 7. 8. See the annotations on Exod. 12. 15.

18 Ver. 18. *any servile work*] Hebr. *any work of service*; it meaneth any work save about that which men should rate; *the only* was to be done of them, Exod. 12. 16. See the notes there, and on Levit. 23. 7.

Ver. 19. *two bullocks, &c.*] the same sacrifices, and so many as were offered at the New moones, v. 11. The Meat and Drink offerings also were the same, v. 12. 13. 20. 21. But Ez. 46. 11. prophetically a change, how at the Passover on the fourteenth day, the Prince should prepare for himselfe, and for all the people of the land, a bullock for a Syn-offering. And the seven dayes of the feast (of unleavened cakes) he should prepare a Burnt-offering to the LORD from bullocks, and seven rams perfect, dayes seven dayes: and for a Syn-offering, a goat buck of the goats dayly. The Meat offerings also should be increased; an Ephah for a bullock, and an Ephah for a ram, and an Hin of oyle for an Ephah, Ezek. 45. 22. 23. 24.

Ver. 22. *a Syn-offering*] of it the Hebrews say, *it was eaten in the second day of the Passover, which was the sixteenth day of (the first month) Nisan*: Maim. in Tamin, ch. 7. f. 5. See before, on vers. 15.

V. 23. *Beside the Burnt-offering*] the daily sacrifice, appointed in v. 3. unto which these sacrifices forementioned were added. And beside all these, there was the Lamb for a Burnt-offering, which was sacrificed with the wave Shraf for Omer; as was commanded in Levit. 23. 10. - 13.

V. 25. *the seventh day*] which was the last day of the feast of unleavened cakes: in this day it is layd, there should be a feast to Jehovah, Exod. 13. 6. called here a convocation of holynes, or holy assemblie. So in Exod. 12. 16. and Levit. 23. 8.

V. 26. *day of the Possimus*] called Pentecost, Act. 2. 1. *the feast of harvest*, Exod. 13. 16. *the feast of Weeks, of the first-fruits of wheat harvest*, Exod. 34. 22. *a new Meat-offering*] called so, in respect of the former used at the Passover: the law for this, was given in Lev. 23. 16. after your weeks]

after the seven weeks, or sabbath dayes, which the Israelites were commanded to number unto them, from the Passover, Levit. 23. 15. 16. The Hebrew which usually signifieth in your weeks, is here to be interpreted after: see the annotations on Exod. 2. 23.

V. 27.

The offerings

17 V. 27. *two bullocks*] these and the rest following, are here added to the feast, over and beside those seven lambs, one bullock, & two rams, which were offered with the first-fruits, Levit. 23. 18. as is shewed in the annotations there; and beside the continual Burnt-offering, or daily sacrifice, as after followeth, in vers. 31.

V. 31. *and their drink-offering*] This feast, with to be referred not only to the former, ye shall make them ready; but also to the latter, they shall be perfect: that as the herbs, flower and oyle, were to be perfect unleavened, sound and sweet; so the wine for drink-offerings should likewise be perfect, (as he called it strong wine, in vers. 1.) not dead, pure, mixed with dreggs or lees, or other ways corrupted. See the annotations on Gen. 4. 4.

CHAPTER 29.

1. The offerings at the feast of Trumpets on the first day of the seventh month; 7. at the day of assailing their fowles, which was the tenth day of the seventh month; 12. and on the eight dayes of the feast of Tabernacles, which began on the fifteenth day of the seventh month.

1 And in the seventh month, in the first day of the month, ye shall have a convocation of holynes; ye shall not doe any servile work: it is a day of blowing of trumpets, shall it be unto you. And ye shall make ready a Burnt-offering, for a favour of rest unto Jehovah; one bullock, a youngling of the herd; one ram; seven hee-lambs of the first yere, perfect. And their Meat-offering, shall be of fine-floure, mingled with oile: three tenth parts, for a bullock; two tenth parts, for a ram. And one tenth part, for one lamb, throughout the seven lambs. And one goat-buck of the

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goats, for a Syn-offering: to make atonement for you. Beside the Burnt-offering of the month, and his Meat-offering; and the continual Burnt-offering, and his Meat-offering; and their Drink-offerings, according to their manner: for a favour of rest; a Pyre-offering, unto Jehovah.

7 And in the tenth day of this seventh month, ye shall have a convocation of holynes; and ye shall afflict your souls: ye shall not doe any work. And ye shall offer a Burnt-offering unto Jehovah, for a favour of rest; one bullock, a youngling of the herd; one ram; seven hee-lambs, of the first yere; perfect shall they be unto you. And their Meat-offering, shall be of fine-floure, mingled with oile: three tenth parts, for a bullock; two tenth parts, for one ram. A several tenth part, for one lamb: throughout the seven lambs. One goat-buck of the goats, for a Syn-offering: beside the Syn-offering of atonements, and the continual Burnt-offering; and the Meat-offering of it, and their Drink-offerings.

12 And in the fifteenth day of the seventh month, ye shall have a convocation of holynes; ye shall not doe any servile work: and ye shall festively keep a fast unto Jehovah, seven dayes. And ye shall offer a Burnt-offering, a Pyre-offering for a favour of rest, unto Jehovah; thirteen bullocks younglings of the herd, two rams: fourteen hee-lambs of the first yere, they shall be perfect. And their Meat-offering, shall be of fine-floure, mingled with oile: three tenth parts, for one bullock, throughout the thirteen

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teen bullocks; two tenth parts for each ramm, of the two rammes. And a several tenth part, for one lamb: throughout the fourteen lambs. And one goat-buck of the goats, for a Syn-offring: beside the continual Burnt-offring; his Meat-offring, and his Drink-offring.

And in the second day; twelve bullocks yonglings of the herd, two rammes: fourteen hee-lambs of the first yere, perfect. And their Meat-offring and their Drink-offrings, for the bullocks, for the rammes, and for the lambs, by the number of them, according to the manner. And one goat-buck of the goats, for a Syn-offring: beside the continual Burnt-offring; and the Meat-offring therof, & their Drink-offrings.

And in the third day, eleven bullocks, two rammes: fourteen hee-lambs of the first yere, perfect. And their Meat-offring and their Drink-offrings; for the bullocks, for the rammes, and for the lambs, by the number of them, according to the manner. And one goat-buck for a Syn-offring: beside the continual Burnt-offring; and his Meat-offring, and his Drink-offring.

And in the fourth day, ten bullocks, two rammes: fourteen hee-lambs of the first yere, perfect. Their Meat-offring & their Drink-offrings, for the bullocks, for the rammes, and for the lambs, by the number of them, according to the manner. And one goat-buck of the goats, for a Syn-offring: beside the continual Burnt-offring; his Meat-offring, & his Drink-offring.

And in the fifth day, nine bullocks, two rammes; fourteen hee-lambs of the first yere, perfect. And their Meat-offring, & their Drink-offrings, for the bullocks, for the rammes, and for the lambs, by the number of them, according to the manner. And one goat-buck, for a Syn-offring: beside the continual Burnt-offring; and his Meat-offring, and his Drink-offring.

And in the sixth day, eight bullocks, two rammes; fourteen hee-lambs of the first yere, perfect. And their Meat-offring, & their Drink-offrings, for the bullocks, for the rammes, and for the lambs, by the number of them, according to the manner. And one goat-buck, for a Syn-offring: beside the continual Burnt-offring; his Meat-offring, and his Drink-offring.

And in the seventh day, seven bullocks, two rammes; fourteen hee-lambs of the first yere, perfect. And their Meat-offring, and their Drink-offrings, for the bullocks, for the rammes, and for the lambs, by the number of them, according to the manner. And one goat-buck, for a Syn-offring: beside the continual Burnt-offring; his Meat-offring, and his Drink-offring.

In the eighth day, yee shall have a solemn assembly: yee shall not doe any servile worke. And yee shall offer a Burnt-offring, a Fyre-offring, for a favour of rest unto Iehovah; one bullock, one ramm: seven hee-lambs of the first yere, perfect. Their Meat-offring & their Drink-offrings, for the bullock, for the ramm, and for the lambs, by the number of them, according to the manner. And

one goat-buck, for a Syn-offring: beside the continual Burnt-offring; and his Meat-offring, and his Drink-offring. These things yee shall doe unto Iehovah, in your solemn feasts: beside your voices, and your voluntary-offrings, for your Burnt-offrings, and for your Meat-offrings, and for your Drink-offrings, and for your Peace-offrings. And Moses spake unto the sons of Israel: according to all that Iehovah commanded Moses.

Annotations.

THE seventh month] called in 1. King. 8. 2. the month Ethanim, of the Hebrewes commonly Tisri; of us, September. This month was the going-out of the year, Exod. 23. 16. and the revelation of the year, Exod. 34. 22. for then the old year went out, and the new began, as touching the jubilees, Levit. 25. 9. 10. and other civil affairs: but by reason of Israel's coming out of Egypt in Abib, or March, that month was made unto them the first of the months of the year, Exod. 12. 2. So the Ecclesiasticall feasts were reckned after this order: and that which had been the first month, is here and usually called the seventh. the first day] Hebr. the day; of which phrase see Gen. 1. 5. blowing of trumpets] of this rite, see Levit. 23. 24. and the annotations there.

Verse 1. favour of rest] which the Greek translates of sweet smell; the Chaldees, to be accepted with favour before the LORD. See Gen. 8. 21. one bullock] at every new-moon they were to offer: two bullocks, one ram, and seven lambs, Num. 28. 11. the same were to be offered at this New-moon; and this one bullocke, one ramm, and seven lambs, &c. here mentioned, were added over and beside the Burnt-offring of the month, as is after expressed in

vs. 6. So this day, they sacrificed three bullocks, two rammes, and fourteen lambs, for Burnt-offrings, and two goats: or Syn, besides the two lambs for the daily oblation. For as the solemnity was greater, by reason of the blowing of the trumpets, (which figured the preaching of repentance and believe in Christ, Eph. 58. 1. Mar. 1. 1. 2. 3. 4.) for their service & thankfulness unto God was to be testified by the more sacrifices. And if this new-moon fell to be on the Sabbath, then besides all the former oblations; they offered also the two lambs, which were added for the Sabbath, Numb. 28. 9. 10. The order of offering is sayd to be thus: After the daily morning sacrifice was offered, the addition of the new-moon; and after it, the addition of this good day (or feast) Maimony in Tamin, c. 9. f. 3.

Verse 6. their manner] Hebr. their judgement that is, the law and ordinance prescribed of God. So in v. 18. 21. 24. &c. Under this word manner, or judgement, the Hebrewes understand the order also here set downe: for whereas sometimes the Syn-offring was offered first, before the Burnt-offring, Levit. 17. 8. 10. in the oblations of the feast (they say) it was not so, but they offered according to the order that is written, as it is sayd, According to their manner. At, first, the Bullocks; and after them the Rammes, and after them the Lambs; and after them the Goat-bucks, although the Goat-bucks were Syn-offrings, and all those before them were Burnt-offrings. Maimony in Tamin, c. 9. f. 7.

Verse 7. the tenth day] which was, the day of Atonement, Levit. 23. 27. called the Fast, Act. 27. 9. The manner of Atonement, and the service on that day, is described at large in Levit. 16. At, your souls] with fasting and abstinence see the annotations on Lev. 16. 29.

Verse 11. beside the Syn-offring of Atonement] that Goat-buck, whose blood was carried into the holy place, and the body burned without the camp, Lev. 16. 9. 29. besides it, this sacrifice here down-

manded, was to be offered, and besides the daily Burnt-offering. On Atonement day, they offer an addition according to the addition of the beginning of the year [which was the first day of the seventh month, forementioned in v. 1. a bullock and a ram: and the ram is called the peoples ram; and seven lambs, all of them for Burnt-offerings: and a goat buck for a Syn-offering, and that was eaten at evening. Moreover the congregation offered a goat-buck for a Syn-offering, which was burnt; the fellow whereof was sent away for a Scape-goat, (Lev. 16. 9. 10.) Maim. in Tamid. c. 10. f. 1. 2. This Atonement, was a lively figure of our reconciliation unto God, by the death of Christ, (as is shewed on Lev. 16.) the afflicting of their soules, figured repentance and humiliation for sin, with our fellowship in the afflictions of Christ, Rom. 6. 3. 4. 6. 1. Pet. 2. 21. The sacrifices added here, signified the faith that Gods people should have in Christ sacrificed, and thankfulness unto God therefore, 1. Joh. 2. 1. 2. Heb. 10. 10. 19. 22. &c. Rom. 12. 1. 2.

12 Vers. 12. the fifteenth day] when the feast of Boethes, or of Tabernacles did begin, which lasted seven dayes, Levit. 23. 34. 35. 36. &c. the signification of which feast, is shewed in the annotations on that place.

13 Vers. 13. thirteen bullockes] Whereas at the other feasts forementioned, they offered but two bullockes, one ram, and seven lambs in a day; at this, they were to offer thirteen bullockes, two rams, and fourteene lambs; both because the solemnity was greater, and at this time they had gathered in their corne and wine, and had seen the blessing of God in all their increase, and in all the workes of their hands, Deut. 16. 13. 15. therefore the Lord required more sacrifices, in signe of thankfulness. But Ezekiel prophesying of the dayes of Christ (under whom were keepe this feast in spirit and truth, Zab. 14. 16. — 19.) appointeth like sacrifices as were to be offered at the Passover; as that the Prince should prepare seven bullockes

and seven rams daily, for a Burnt-offering, &c. Ezek. 45. 23. 25.

Vers. 17. twelve bullockes] in every of the seven dayes of this feast, one bullock is abated, as on the second day twelve, on the third day eleven, v. 10. on the fourth day ten, v. 23. and so forward, till on the seventh day they were to offer seven bullockes, v. 32. (all which, in seven dayes, mounted to severie bullockes;) but the rams and lambs, were every day alike. By this diminishing of one bullock every day, the Holy Ghost might teach their dutie to grow in grace, and increase in sanctification: that their sins decreasing, the number of their sacrifices (whereby Atonement was made for their sins) should also decrease daily. Or it might signifie a diminishing and wearing away of the legall offerings, to lead them unto the spirituall and reasonable service, by presenting their owne bodies a living sacrifice, holy, acceptable unto God, Rom. 12. 1.

Vers. 18. and for the lambs] The Hebrews say, that the Meat and Drink-offerings of these severall sacrifices, were never to be mixed together, but the Meat and Drink-offerings of the Bullockes, by themselves; and the Meat and Drink-offerings of the rams, by themselves; and of the lambs, by themselves; whether they were the oblations of the congregation, or the oblations of a particular person. Maimony in Tamid. c. 10. f. 15.

Vers. 35. In the eight day] Chalkeus here observeth, that it is not sayd (as was of the former dayes) And in the eight day: to teach that it was a good day (or rather) a seise, a solemn assembly; or, generally assembly: see the notes on Levit. 23. 36.

Vers. 36. one bullock] though this was the last, and the great day of the feast, Job. 7. 37. yet were the sacrifices fewer then on any other day: as if God would call them from the multitude of outward oblations, to his spirituall worship, as is noted en v. 17. And our Saviour on that day, called the people from their many carnal oblations (some where of are noted on

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Levit. 23. 40.) unto himselfe to drinke the waters of his Spirit, Job. 7. 38. 39.

Vers. 39. beside your vows, &c.] of the difference between Vowes and Voluntary-offerings, see the annotations on Levit. 7. 16. The sacrifices forementioned, the congregation of Israel was bound to offer, every thing in his day: but all men as they had either vowed, or voluntarily would, brought their sacrifices at the feasts, (especially Peace-offerings, which the owners did eat before the Lord;) that according to the blessing of God upon them, they, their children and their servants, the Levites, the stranger, the fatherlesse and the widow with them, might eat and drinke, and rejoyce before the Lord, Deut. 16. 10. 11. 14. 15. The truth and complement of all which solemnities, are now fulfilled unto us by Christ: who by once offering of himselfe, hath reconciled us unto God, and wrought our eternal redemption; and hath given us of his Spirit, whereby we know that hee abideth in us; and hath placed in us the kingdom of God, which consisteth in righteousness and peace, and joy in the holy Ghost. That by him we should offer the sacrifice of praise to God continually; that is, the fruit of our lips, confessing to his Name: and should not forget to doe good, and to communicate for with such sacrifices God is well pleased. Coloss. 1. 16. 17. Heb. 9. 12. 26. 28. 1. Joh. 3. 24. Rom. 14. 17. Heb. 13. 15. 16.

CHAPTER 30.

1. The Lord commandeth that mens vowes or oaths be not prophaned, but kept. 3. A mayd in her fathers house, the father hath power to establish her vow, or to disannul it. 6. Likewise a married woman in her husbands power, hee may confirme or disannul her vow, in the day that he heareth it. 9. But the vowes of a widow, or divorced woman, are to stand. 10. An explanation of the case between man and wife, concerning vowes or oaths.

1 **A**ND Moses spake unto the heads of the tribes, concerning the thing, which Iehovah commanded. 2 A man, when he shall vow a vow unto Iehovah; or swear an oath, to binde a bond upon his soule; he shall not prophane his word: he shall doe according to all that proceedeth out of his mouth. 3 And a woman, when she shall vow a vow unto Iehovah; and bind a bond; in her fathers house, in her youth: 4 And her father heare her vow; and her bond, which the hath bound upon her soule; and her father shall hold his peace at her: then all her vowes shall stand; and every bond which she hath bound upon her soule, shall stand. 5 But if her father disallow her, in the day that he heareth; 6 or any of her vowes, or of her bonds, which she hath bound upon her soule, shall stand: and Iehovah will mercifully forgive her, because her father disallowed her. 7 And if having she have an husband, and her vowes be upon her: or the utterance of her lips, which she hath bound upon her soule; 8 And her husband heare, and hold his peace at her in the day that he heareth: then her vowes shall stand; and her bonds, which she hath bound upon her soule, shall stand. 9 But if in the day that her husband heareth, he disallow that her husband heareth, he disallow her; then he shall make voyd her vow which is upon her; and the utterance of her lips, which the hath bound upon her soule: and Iehovah will mercifully forgive her. 10 But the vow

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of a widow, and of her ^{that} is put away : whatsoever she hath bound upon her soule, shall stand upon her. And if shee vowed ⁱⁿ her husbands house; or bound a band upon her soule, with an oath : And her husband heard, and held-his-peace at her, and disallowed her not : then all her vowes shall stand; and every bond, which shee hath bound upon her soule, shall stand. But if her husband hath utterly made-them voyd, in the day ^{that} he heard : whatsoever proceeded out of her lips, concerning her vowes, or concerning the bond of her soule, shall not stand : her husband hath made them voyd, and Iehovah will mercifully forgive her. Every vow, and every oath of bond to afflict the soule : her husband may establish it, and her husband may make it voyd. But if her husband altogether hold-his-peace at her from day to day; then hee establisheth all her vowes, or all her bonds, which ^{are} upon her : he establisheth them, because hee held-his-peace at her, in the day that he heard ^{them}. But if he shall utterly make them voyd, after ^{that} hee hath heard them : then he shall beare her iniquitie. These ^{are} the statutes, which Iehovah commanded Moses, between a man and his wife : between a father and his daughter, in her youth, in her fathers house.

Annotations.

¶ H. he beginneth the 42. Lecture of the Law (see Gen. 6. 9.)

THE heads] that is, as the Greeke translateth, the rulers (or Princes) of the Tribes. In the two former chapters were lawes for necessary duties commanded : here followeth the law for voluntary things, which people having by vow or oath taken upon them, were bound to performe. ^{concerning the law for} ^{to the fathers of Israel; or as the Greeke interpreteth it with the former, the Princes of the Tribes of the sons of Israel.} It was spoken by Moses to the Princes, that by them it might be orderly communicated unto the people; as in Exod. 12. 3. 21. & 4. 13. also that the Governours should look unto the people for the performance of their religious promises. ^{the thing]} Hebr. the word,

Verf. 2. a vow] a religious promise to the Lord. Of a vow, and how it differed from a voluntary gift, see the annotations on Levit. 27. 2. and 7. 16. and of an oath, see the notes on Lev. 5. 1. 4. And that lawes promised for the poore, is comprehended also under the name of vowes, is shewed on Deut. 23. 21. a bond upon his soule] that is, to binde his soule (or himselfe) with a bond. Hereupon (at that manner of speech, Thy vowes are upon me, & God : Psal. 56. 12. not prophane the word) not violate or breake his promise, but shall have an holy care to keep it. A like phrase is of prophaning a covenant, in Psal. 55. 20. & 89. 34. And as vowes might not be broken, so neither might they be delayed, Deut. 23. 21. ^{all that proceedeth out of his mouth]} that is, every word of his; as the phrase is opened in Luke 4. 4. from Deut. 8. 3. This is to be understood of good and lawfull vowes, and such as are in a mans power to performe : for impossible vowes are to be repented of, and wicked vowes or oathes are not to keep but broken. Mat. 23. 21. &c.

Verf. 3. and binde a bond] to weete upon her soule, as in v. 4. that is, bound herself with a band. And, may here be used for Or (as it is often, and as the Greeke here translateth, or determine a determination) to imply either

either a vow to sanctifie any thing to the Lord, or a bond to restrayne herselfe from something, as by afflicting her soule, or abstinence, as in v. 13. in her fathers house] the abiding there, and being under his power. The Hebrewes (as Sol. Iarchi on this place) by house, doe understand the power, saying, under the power of her fathers power, she be not in his house. in her youth] though she be not in his house. ye shall differeth from childhood, for in her youth she understandeth what a vow is, whereof in childhood shee is ignorant. The Hebrew Canons have limited the time both for men and women, thus. A young man that is a son of twelve yeares and one day, and a young woman that is a daughter of eleven yeares and one day, which doe sweare or vow, either vowes of binding (or restraint,) or vowes of sanctifying (any thing to the Lord,) they doe examine them, and ask questions of them. If they know to whose name they have vowed, &c. then their vowes are established: but if they know not, then there nothing in their vowes or words. And this examination is necessary all that yeare, which is the twelfth yeare for a young mayd, and the thirteenth yeare for a young man. Before this time, although they say, we know to whose name wee have vowed, their vowes are no vowes. But after this time, when the son is a son of thirteen yeares and one day, and the daughter is a daughter of twelve yeares and one day; although they say, we know not to whose name we have vowed, their words are established, and their vowes are vowes, &c. And this is the time of vowes, spoken of in every place : forasmuch as they are come to the yeares of great (or aged) persons, their vowes are established. Maimonij tom. 3. treat. of Vowes, c. 11. f. 13. 4.

Verf. 4. hold his peace at her] or, keep silence at it : though he doe not by words approve, yet by silence hee seemeth to consent, therefore her vow standeth firme. shall stand] that is, shall be stable, firme and sure : as the field which Abraham bought, was sayd to stand, when by sale it was made sure. Gen. 21. 17. 20. So ones counsell or word is sayd to stand, when it standeth firme, Prov. 19. 21. Esai. 14. 24. &c.

40. 8. Jerem. 44. 29.

Verf. 5. disallow her] or, disallow (nullify) it, to weete, her vow : so after. the day that he heareth] whether it be in the day that the vowed, or many dayes after that her father heareth of it. If she vow and weete many dayes, and afterward her father or her husband heare of it, then he may break it in the day that he heareth, &c. as it is sayd, In the day that he heareth, and not in the day that she voweth onely. Maim. in Vowes, c. 12. f. 16.

will mercifully forgive her] in Greek, will purge (or cleanse) her : her syn in vowing, (when she was not in her own power but in her fathers) shall be forgiven : but she may not performe her vow, which by her fathers authority is disannulled. So for her husband in like sort v. 12.

V. 6. if having shee have a husband] Hebr. if having she be to a man; that is, if she be all married. or the utterance of her lips] or pronunciation; that which the hath pronounced, or distinctly uttered, to weete, by oath, as appeareth by the word Or, which distinguisheth it from her vowes; and by that which followeth, which shee hath bound upon her soule, that is by oath, as in v. 2. & 10. So the pronouncing with the lips, is joynt with swearing, in Levit. 5. 4. and Chazkum here sayth, the pronunciation is not (meant) but of an oath.

Verf. 8. he disallow her] or, disallow it : that is, signifie his disallowance of her vow or oath. The Hebrewes say, A man maketh voyd, or establisheth the words of his wife, or of his daughter, in any language, although she know it not : for it is not of necessity that the woman should heare the making voyd, or the establishment, &c. He that maketh voyd the words of his daughter, or of his wife, it is necessary that he utter it with his lips : and if he make it voyd in his heart (only) hee doth not make it voyd : Maim. in Vowes, c. 13. f. 1. 7.

Verf. 9. put away] to weete, from her husband, as is expressed in Levit. 21. 7. that is, divorced. shall stand] the is to performe her vow : and this (as the Hebrewes thinke) though she be afterward married. As, A woman which hath no husband.

Maim.

band, and which is not under her fathers power, if she say, Loe (suck) I sh be unlawful to me after 30. dayes, and she be married within 30. dayes: although at the time when the vow beginneth, she be under the power of an husband, he cannot make it voyd: because at the time of the vow (making) she was not under his power. And of this it is sayd (in Num 30. 9.) But the vow of a vvidow, and of her that is put away, &c. Maim. in Powers, c. 13. §. 16.

10 Vers. 10. in her husbands house [after that she is married, and in her husbands power. But what if they were betrothed onely, and remained yet in her fathers house?] Of this case, the Hebrewes say, A maid that is betrothed, none can make her vow voyd, but her father and her husband jointly together. And if she one of them alone do make it voyd, it is not made voyd. If her espoused husband dye: she returneth into the power of her father: and whosoever before her death, her father may make voyd, as before her espousals. If her father dye after that she is betrothed, and she make a vow after his death, her husband cannot make it voyd: for an husband maketh not the vows of his wife voyd, untill shee bee come into the wedding chamber, (or married.) Maim. in Powers, c. 11. §. 9. 10.

11 Vers. 11. shall stand [she is to keep her vow, though after her husbands death. A young woman whom her father hath given in marriage, if shee become a vvidow, or be divorced after marriage: loe she is as an Ophan, whilst her father liveth; and her father cannot make her vows of none effect, although shee bee yet but a young woman. Maim. ibidem. §. 15.]

12 Vers. 12. hath utterly made them voyd [or, hath any wayes made them voyd; Hebr. making voyd hath made them voyd: so in v. 15.]

13 Vers. 13. oath of bond [that is, binding oath; or bond confirmed with an oath. to affect the soule] by abstinence, fasting, &c. See the notes on Levit. 16. 29. This seemeth to be added for amplification, rather then limitation or restraint: how be it, the Hebrewes from hence gather, that although the father may disannul all his daughters vows, of what sort soever, yet the husband hath not power to dis-

annul the vows of his wife, unless they be of this sort, to weete, vows or bonds to afflict the soule, &c. Sol. Tarchi on Num. 30. and Maimony in Powers, c. 12. §. 1. may establish it [or, may make it stand; shall confirm it. Some understand these words to be a commandement, & translate thus, Let her husband establish it, or let her husband make it voyd; to weete, out of hand, and let him not deferre it till afterward.]

Vers. 14. altogether hold his peace [Hebr. holding his peace shall hold his peace, (or keep silence.) from day to day] and doe not disannul it the same day that he heareth it.

Vers. 15. shall utterly make them voyd [or, shall any wayes make them of none effect: let this phrase in v. 12. shall beare interpretation] that is, shall beare the punishment of her iniquitie; God will require her sin at his hand. From hence we learne (sayth Sol. Tarchi) that he which is a cause of scandal (or offence) unto his neighbour, shall live in his sin unto all punishments.

CHAPTER 31.

1. The Israelites are commanded to take vengeance on the Midianites. 5. Twelve thousand of the tribes of Israel, with Phineas the Priest, are sent to warre. 7. They slay all the males, and the five kings of Midian, at Balaam the son of Beor. 9. They take the women and children captives, and the spoyle of their goods and cattell, and burne their cities.

13. Moses is yvrosht with the Officers for leaving the women alive. 19. How the soldiers with their captives and spoyle, are to be punished. 25. The proportion whereby the prey is to be divided. 28. The tribute levied unto the Lord of the divided prey, and given to the Priests and Levites. 48. The captives of Israel numbing their soldiers, misse not a man, and therefore give a voluntary oblation unto the Treasury of the Lord.

And Iehovah spake unto Moses, saying, Avenge the vengeance of

Midian vanquished.

The prey cleaned.

of the sonns of Israel, upon the Midianites: afterward, thalt thou bee gathered unto thy peoples. And Moses spake unto the people, saying;

Arme yee some men of your selves, unto the warre: and let them be against Midian, to render the vengeance of Iehovah, vpon Midian. A thousand of a tribe, a thousand of a tribe:

of all the tribes of Israel, shall ye send to the war. So there were delivered of the thousands of Israel, a thousand

of a tribe: twelve thousand armed for warre. And Moses sent them, a thousand of a tribe, to the warre:

them, and Phineas the son of Eleazar the Priest, to the warre; and the holy instruments, and the trumpets of alarme, in his hand. And they warred against Midian, as Iehovah commanded Moses: and they killed every male. And they killed the kings of Midian, beside those that were

slaine of them; Evi. and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor, they killed with the sword.

9 And the sonns of Israel took the women of Midian captives, and their litle ones: and took the prey of all their cattell, and all their flocks, and all their goods. And they burnt all their cities in their habitations,

10 and all their castles, with fire. And they tooke all the spoyle, and all the booty of men, & of beasts. And they brought the captivitie, and the booty, and the spoyle, unto Moses, and unto Eleazar the priest, and unto the congregation of the sonns of Israel, unto the camp: unto the plaines of Moab, which are by Jordan, near

11 Iericho. And Moses and Eleazar the Priest, and all the Princes of the Congregation, went forth to meet them, without the camp. And Moses was wroth with the Officers of the host; the captaines of thousands, and the captaines of hundreds, which came from the battell of the warre. And Moses sayd unto them: have yee saved alive all the females? Behold, these were to the sonns of Israel, through the word of Balaam (a cause) to commit trespass against Iehovah: to commit trespass against Iehovah: in the matter of Peor: and there was a plague, among the Congregation of Iehovah. Now therefore, kill every male, among the litle ones: and kill every woman, that hath known man, by lying with a male. But all the litle ones among the women, that have not known the lying with a male, keep alive, for your selves. And you, encamp ye without the camp, seven dayes: whosoever hath killed any soule, and whosoever hath touched any slain, purifie your selves and your captivitie, in the third day, and in the seventh day. And purifie every garment, and every instrument of skin, and every work of goats (hairs,) and every instrument of wood.

And Eleazar the Priest sayd unto the men of the Armie, which went to the warre: This is the ordinance of the Law, which Iehovah commanded Moses. Onely the gold, and the silver, the brasie, the iron, the tinne, and the lead; Every thing that goeth through the fire, ye shall make it pass through the fire, and

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And Eleazar the Priest sayd unto the men of the Armie, which went to the warre: This is the ordinance of the Law, which Iehovah commanded Moses. Onely the gold, and the silver, the brasie, the iron, the tinne, and the lead; Every thing that goeth through the fire, ye shall make it pass through the fire, and

and it shalbe cleane; nevertheless, it shalbe purifi'd, with the water of separation: and every thing, that goerh not through the fyre, ye shall make-passe through the water. And ye shall wash your clothes, in the seventh day, and ye shalbe cleane: and afterward, ye shal come into the camp.

And Iehovah spake, unto Moses, saying. Take thou, the summe of the bootie, of the captivtie; of man, and of beast: thou, and Eleazar the Priest, and the heads of the fathers of the Congregation. And divide the bootie into two parts, between them that took-upon-them the warre, who went-out to battel: and between all the Congregation. And levie a tribute unto Iehovah, of the men of warre, which went-out to battel; one soule, of five hundred: of the men, & of the beeves, and of the asses, and of the sheep. Of their half, shal ye take it: and thou shalt give it unto Eleazar the Priest, for an heave-offring of Iehovah. And of the sonns of Israels half, thou shalt take one portion of fiftie, of the men, of the beeves, of the asses, & of the sheep, of all beasts: and thou shalt give them, unto the Levites; which keep the charge, of the Tabernacle of Iehovah. And Moses and Eleazar the priest, did, as Iehovah commanded Moses. And the bootie, the residue of the prey, which the people of the armie had made prey of, was; six hundred thousand, and seven hundred, and five hundred sheep. And seven hundred and two thousand beeves. And sixtie and one thousand asses. And soules of mankinde, of the women, which

had not knowen the lying with man: all the soules were, two and thirtie thousand. And the half, which was the portiō of them that went-out to warre, was; the number of sheep, three hundred thousand, and thirtie thousand, and seven hundred, and five hundred. And Iehovahs tribute of the sheep, was; six hundred, seven-tie and five. And the beeves were, six and thirtie thousand: and Iehovahs tribute of them, was seven-tie and two. And the asses were, thirtie thousand and five hundred: and Iehovahs tribute of them, was sixtie and one. And the soules of mankinde, were sixteen thousand: and Iehovahs tribute of them, was two and thirtie soules. And Moses gave the tribute, the heave-offring of Iehovah, unto Eleazar the priest: as Iehovah commanded Moses. And of the sonns of Israels half, which Moses divided, from the men that warred. (Now the Congregations half was, of the sheep; three hundred thousand, and thirtie thousand, seven thousand, and five hundred. And beeves; six and thirtie thousand. And asses; thirtie thousand, and five hundred. And soules of mankinde, sixteen thousand.) And Moses took, of the sonns of Israels half, one portion of fiftie, of man and of beast: and gave them unto the Levites, which kept the charge of the Tabernacle of Iehovah; as Iehovah commanded Moses. And the officers, which were over the thousands of the host, the captaines of thousands, and captaines of hundreds, came-neer unto Moyses. And they sayd unto Moyses; Thy servants

have taken the summe of the men of warre, which were in our hand: and there lacketh not a man of us. Therefore we have brought an oblation for Iehovah, what every man hath found of Iehovah, what every man hath found of jewels of gold, chaines, and bracelets; jewels of gold, chaines, and bracelets; rings, ear-rings, and tablers: to make-ament for our souls, before Iehovah. And Moses, and Eleazar the Priest, took the gold of them: every of the heave-offring, that they offered up to Iehovah; was sixteen thousand, seven hundred, and fiftie shekels: of the captaines of thousands, and of the captaines of hundreds. The men of the armie had taken-spoyle, every man for himselfe. And Moses and Eleazar the Priest, took the gold; of the captaines of thousands, and of hundreds: and brought it into the Tent of the congregation; for a memorial for the sonns of Israel, before Iehovah.

Annotations.

Avenge the vengeance] or, Revenge the revengement of the sonns of Israel; that is, take vengeance for the Israelites wrong and injurie, upon the Midianites, who vexed Israel with their wiles, and beguiled them in the matter of Peor, Numb. 25. 17. 18. The Lord, to whom vengeance and recompence belongeth, Deut. 32. 35. (and would not therefore have men avenge themselves, Rem. 12. 19.) commanded this vengeance for his peoples sake, many of whom hee had formerly slaine for sinning with the Midianites, Numb. 25. 9. and now turneth his hand against their enemies: because he is the a-

venger of all such, 1. Thes. 4. 6. Therefore hee calleth it here, the vengeance of the sonns of Israel; but Moses call. th it the vengeance of Iehovah, v. 3. And the commandment is given to Moses the Magistrate, the minister of God, a revenger to execute wrath upon evil do. rs, Rem. 13. 4. Midianites] in Greek Midianites, the posterity of Midian the son of Abraham by his wife Keturah, Gen. 25. 1. 2. Why the were now punished rather then the Moabites (their partners in sin,) is touched on Num. 25. 17. gathered unto thy peoples] that is, dye and be buried: see the annotations on Num. 10. 24. & Gen. 25. 8.

Verf. 3. to render] or, to give the vengeance of Iehovah; which phrase the Apostle useth in 2. Thes. 1. 8. giving, (or rendering) vengeance on them that know not God. That which in v. 2. was called the vengeance of the sonns of Israel, is here named the vengeance of the Lord, as being executed by his word, and for the injurie doon unto him; for hee that toucheth his people, toucheth the apple of his eye, Zach. 2. 8. The Chaldee here expoundeth it, the vengeance of the people of the LORD.

Verf. 4. A thousand of a tribe a thousand] that is, of every tribe a thousand; in all twelve thousand, v. 5. which was but a small company in respect both of the six hundred thousands of Israel, Num. 26. 51. and of the nation of the Midianites, as given by five kings, v. 8. But there is no reference to the Lord, to save by many, or by few, 1. Sam. 14. 6. And this small number was chosen, that the victory might be acknowledged the Lords; as after this hee sayd unto Gideon, The people that are with thee, are too many for me to give the Midianites into their hands: lest Israel vaunt themselves against me, saying; Mine owne hand hath saved mee, Judg. 7. 2.

Verf. 5. there were delivered] in Chaldee, there were chosen; in Greeke, they numbered.

Verf. 6. Phinehas] the zealous Priest, who had formerly slaine Cozbi the Princess daughter of Midian, Num. 25. 7. — 15.

in Num. 19.9. which was to be sprinkled upon the vessels, with eizop, Num. 19.18. after they had passed through the fire.

after they had passed through the fire [*goe't not through the fire*] that will not abide the fire : or, *commit not in the fire*. This latter, some of the Hebrew expositors (as *Iarchi*, and *Targum Jonathan*) doe follow, and use further by things that come in the fire, such vessels and instruments as are used at the fire, kettles, spits, and the like : and by things that come not in the fire, they understand cups, platters, and such like. But the former is much best. *through the water*] to be washed therewith, and not sprinkled onely with that water of separation, *Num.* 19. By this passing through fire and water, the vessels had a legal purification from their ceremonial uncleanness ; to signifie that the creatures are sanctified unto our use, by the word of God and prayer, *1. Tim.* 4. 4, 5. And sometime by vessels, the scripture signifieth men and by their passing through fire and water, their cleansing from corruption by afflictions, and through the grace and spirit of Christ : *as, I will gather you into the middell of Jerusalem, as they gather shever and brasse, and yron, and lead, and tinne, into the middell of the furnace, to blow the fire upon it, to melt it, so will I gather you in mine anger, &c.* *Ezek.* 22. 19. — 21. And, in a great house, there are not onely vessels of gold & silver, but also of wood and of earth; & some to honor, and some to dishonor. If a man therefore purge himself fro these, he shall be a vessel unto honor, sanctified, and meet for the masters use, *2. Tim.* 2. 20, 21. Again, Thou hast tried us as silver is tried, &c. we went through fire, and through water : *Psal.* 66. 10. 12. See also *Zach.* 13. 9. *Mat.* 3. 3.

26 Verſ. 26. *the ſumme*] Hebr. *the head* :
that is, the ſumme, or count, as the Greek
and Chaldee expound it : ſee *Numb.* 1. 2.
So after in v. 49.

27 Verſ. 27. *into two parts*] or into halves :
Hebr. *divide (or halfe) the bootie*. The
warre and victory being the Lords, hee
divideth the prey at his pleaſure, halfe to
the 12. thouſand Souldiers, and halfe to

the congregation, who went not out to warre. So David made it an ordinance in Israel, *As his part is that goeth down in the battell, so shall his part be that carrieth by the staffe: they shall part alike: 1 Sam. 30. 24. 25.* And to the warriors of the two tribes and the halfe, that fought against the Canaanites, Iohua sayd, *Divide the spoyle of your enemies, with your brethren, Jos. 22. 8.*

Vers. 23. And leave or, And beare up: which the Greeke and Chaldee translate, *And separate a tribute to the Lord:* by this homage and tribute, they were to acknowledge the victory to be of God, and to shew their thankfullnesse for his salvation. So David dedicated unto the Lord, silver and gold, of all nations which hee had subdued; 2 Sam. 8. 11. 12. And Elias prophesieth, *In that time shall a prelude be brought unto the LORD of hosts, of a people scattered and peeled, Eccl. 1. 18.* [a foule of 500.] by foule is here meant persons of mankind, and living body of beasts, as after is explained. And as the 15000. fouldiers had much more of the spoyle, considering their small number, then the other many thousands of the congregation: so their tribute to the Lord, was much lesse by proportion, they giving but the five hundredth part, when the congregation gave the fiftieth, 30 God requirerh lesse of them, as their labour, service, and jeopardizing of their lives, had been greater then their brethrens.

Verf. 29. unto Eleazar.] The Lord, who was the inheritance of the Priests and Levites, *Deut.* 18. 1, 2. and had given them the ordinary heave-offerings which the Israelites offered unto him, *Nom.* 18. 9. giveth them also this extraordinary tribute which was levied for him. So Abram gave to Melchisedek the Priest, the tithes of the Spoyle which hee had gotten in warre: *Gen.* 14. 20. And as the Levites had the tithes in Israel, and the Priests had but a tenth of those tithes, *Numb.* 18. 21, 24, 26. &c. so is there here a like proportion allotted; whilst the Levites had the fiftieth part, *v.* 30. and the Priests but the

the five hundredth.

Verf. 30. one portion of beasts; *one* portion
ker, (or detroyed) of fiftie. so in v. 47.
of the sheepe) or, of the flock-beasts, that
is, of sheepe and of goats; for both these
are implied under the name flock; as in
Lxxvi. 10. of all beasts; that is, of all
manner of beasts : but this seemeth to bee
meant of the beasts forenamed onely, and
not of Camels, or other unclean beasts ;
because in the particular summs after re-
hearsed, v. 32.—39. there are no unclean
beasts onely spoken of. **Charzuni** here
sayth, If thou ask why God commanded
not to take a tribute of the Camels, seeing there
were many camels there, as it is written in
the warre of Gideon (against the Midianites)
Their Camels were without number, **Judg.** 6. s.
and 7. 12. the answer is, The scripture mentioneth
those onely where they took the tribute; and
they took no tribute of unclean beasts, save of
Asses, because they are sanctified by the sitting
of the Ass. **Exod.** 13. 13. & 34. 19. 20.
which keeps the charge; or, observe the ob-
servation, keep watch, and doe the service:
as notes on Num. 18. s.

Verſ 32. *the residue of the prey* the cattel
(whole numbers follow) are called *the re-
sidue* or *remainder*, either because some had
been slain for the soldiers to eat: or, in
reſpect of the gold and ſilver, and other
ſuch ſpoiles, whereof there was no tri-
bute levied.

33 Verse, 33 *seventie and two thousand*] that is, *seventie thousand and two thousand*; as was explained in the former verse. So after.

Verst. *foule* of mankind.] Hebr. *foule* of *Adam*, meaning by *foule*, the persons and by *Adam* or *mankind*, the women; as after is explained. For as at the first, both man and women were called *Adam*. Gen. 1. 2. so the same name is often used for both sexes: as here, and in v. 40. 46. 47.

40 Ver. 40. two and thirtie) So the whole number of beaſts and girles (which were the Lords tribute out of the Souldiers halfe) was eight hundred and fourtie; which were given to Eleazar the Prieſt,

vers. 41.

Verf. 47. one portion of [ffitie] or, one taken of ffitie; as in v. 30. The particular fumes (as may be gathered by the former computation) were, fix thousand seven hundred and ffitie fheep; feven hundred and .wentic oxen, fix hundred and ten Affes; three hundred and .wentic foules of yong women: the whole fomme of them all together, was eight thousand and foure hundred, which were taken out of the Congregacions halfe, and given to the Levites. So the whole prize brought home from the Midianites, and keprior the ufe of Ifrael), was of beafts and woman kind, eight hundred thoufand, and fourtie thoufand: out of which the Lord took for his Priests and Levites, nine thoufand two hundred and fourtie. Thus he enriched his people with the fpoyles of their enemies: and they in homage and thankfullneffe to the Lord, gave him one of five hundred, out of the one halfe; and one of ffitie, out of the other halfe: as Abram gave one of ten, to Melchizedek the Priest of God, of all the fpoyles that hee had taken from his enemies, Gen.

Verf. 48. the Officers] or, Bishops, as in
v. 14.

Ver. 49. *in our hand*) that is, in our power, under our leading and charge : which the Greek and Chaldee translate, *with us* ^{עִמָּנוּ} ^{עִמָּנוּ} ^{עִמָּנוּ} Hebr. *there is no number, or number, to us, as wanting, or missing :* for in such matters, the number is observed, of those that are absent, as of those present. This was a rare and wonderful miracle, that twelve thousand men of Israel should vanquish so great a nation of Midian, without loss of any man's life, whereas commonly the sword devoureth one as well as another, 2 Sam. 17:25. But hereby appareth, that present in the eyes of the LORD, is the death of his saints, Psal. 116:1. and much like speech was uttered by our Saviour, *Of them which thou gavest me, have I lost none, 1 Jo 18:9.* Moreover, by this victory, God eternally

raged his people to fight the residue of his battels against the Canaanites.

Verf. 50. an oblation for Iehovah] or, as the Chaldee explaineth it, the oblation of the Lord: in Greek, a gift to the Lord. This was a voluntary gift, whereas the former levie was commanded, v. 25. &c.

found] that is, hath gotten in this war. ^{hath} jewels] or, instruments, vessels, atonement for our foules] that is, for our lives, which God hath spared; and that there be no plague amongst us, as Exod. 30. 12. Herein also they might have respect unto their sin in sparing the women alive, for which Moses reproved them, v. 14. 17. Thus though they found all alive, yet were they not proud, neither boasted of their valour; but gave the glory unto God, and in themselves they were humbled, in conscience of their unworthinesse.

V. 51. every wrought jewel] Hebr. jewel (or instrument) of work; that is, cunningly wrought. So as the matter was the best, of gold; the forme also was the best. Charkuni here sayth, The scripture sheweth, that they brought no broken instrument.

Verf. 52 shekels] what the shekel weighed, see on Gen. 20. 16. of the captaines] or, from the captaines; that is, Moses tooke the gold of them; as in v. 51. &c. 54.

V. 54. the Tent] the Lords Tabernacle, where it was a memorial for the as the like is spoken of the halfe shekels, which the Israelites gave when they were numbered, to make atonement for their foules; Exod. 30. 15. 16.

CHAPTER 32.

1. The Reubenites and Gadites sue for their inheritance on that side Jordan. 6. Moses reproveth them. 10. They offer him conditions to his content. 18. Moses commandeth Eleazar and Josue to give them that inheritance when they had performed the conditions. 31. The Gadites and Reubenites promise againe to performe them. 33. Moses assigneth them the

land. 34. They build fenced cities for their wives and children, and folds for their cattell. 39. The sonns of Manasses conquer the Amorites in Gilead, and have it and the villages thereof given them by Moses for a possession.

NOW the sonns of Reuben, and the sonns of Gad, had a very great multitude of cattell: and they saw the land of Iazer, and the land of Gilead; and behold, the place was a place for cattell. And the sonns of Gad, and the sonns of Reuben came: and sayd unto Moses, and unto Eleazar the Priest, and unto the Princes of the congregation, saying. Ataroth, and Dibon, and Iazer, and Nimrah, and Heshbon, and Elelech; and Shebam, and Nebo, and Beon; The land which Iehovah smote before the congregation of Israel; is a land for cattell: and thy servants have cattell. And they sayd; If wee have found grace in thine eyes; let this land bee given unto thy servants, for a possession: bring us not over Jordan.

And Moses sayd unto the sonns of Gad, and to the sonns of Reuben: Shall your brethren goe to warre, and shall you sit here? And wherefore breake yee the heart of the sonns of Israel; from going over into the land which Iehovah hath given them? Thus did your fathers; when I sent them from Kadesh-barnea, to see the land. For they went-up unto the valley of Elitol, and saw the land; and brake the heart of the sonns of Israel: that they should not goe into the land, which Iehovah had given them. And Iehovahs anger was kindled, in that day: and hee sware,

saying;

11 saying; If the men that came-up out of Egypt, from twenty yeares old and upward, shall see the land, which I sware unto Abraham, unto Isaac, and unto Iakob: because they have not followed me fully. Save Caleb the son of Iephunneh, the Kenizite, and Ioshua the son of Nun: for because they have followed Iehovah fully. And Iehovahs anger was kindled against Israel; and hee made them wander in the wilderness, fourtie yeares: untill all the generation was consumed, that had doen evil in the eyes of Iehovah. And behold, yee are risen-up in your fathers stead, an increase of sinfull men: to augment yet the burning anger of Iehovah against Israel. For if yee turne-away from after him; then wil he yet again leave them in the wilderness: and yee shall destroy all this people.

16 And they came-neer unto him, and sayd; We will build sheep-folds here, for our cattell: and cities, for our little ones. But we our selves will go ready armed, before the sonns of Israel: untill that wee have brought them unto their place: and our little-ones shall dwell in the fenced cities; because of the inhabitants of the land. Wee will not returne, unto our houses: untill the sonns of Israel have inherited, every man his inheritance. For wee will not inherit with them on yonder side Jordan, and forward: because our inheritance is come unto us, on this side Jordan Eastward.

20 And Moses sayd unto them; If yee will doe this thing, if yee will goe armed, before Iehovah, to warr; And

will goe all of you armed over Jordan, before Iehovah, untill he have driven-out his enemies, from before him; When the land is subdued before Iehovah, then afterward yee shall return; and yee shall be guiltlesse before Iehovah, and before Israel: and this land shall be yours, for a possession, before Iehovah. But if yee will not doe so; behold, yee have sinned against Iehovah: and know yee your syn, which will finde you out. Build yee cities, for your little-ones; and folds, for your sheepe: and doe that which hath proceeded out of your mouth.

And the sonns of Gad, and the sonns of Reuben sayd unto Moses, saying: Thy servants will doe as my lord commandeth. Our little-ones, our wives, our flockes, and all our cattell, shall be there, in the cities of Gilead. But thy servants will passe-over every one armed for warre before Iehovah, to battell: as my lord speaketh.

So concerning them Moses commanded Eleazar the Priest, & Ioshua the son of Nun: & the heads, of the fathers of the tribes, of the sonns of Israel. And Moses sayd unto them; If the sonns of Gad, and the sonns of Reuben, will passe with you over Jordan, every man armed to battell, before Iehovah; and the land shall be subdued before you: then yee shall give unto them the land of Gilead, for a possession. But if they will not passe over with you, armed: then they shall have possessions among you, in the land of Canaan.

And the sonns of Gad, and the sonns of Reuben, answered, saying:

As

32 As Iehovah hath spoken unto thy servants, so will we doe. Wee will passe over armed, before Iehovah, into the land of Canaan: and the possession of our inheritance, on this side

33 Iordan, shall be ours. And Moses gave unto them, unto the sons of Gad, and unto the sons of Reuben, and unto haife the tribe of Manasses the son of Ioseph, the kingdome of Sihon king of the Amorites, and the kingdome of Og king of Bashan, the land, with the cities thereof, in the coasts; the cities of the land, round about.

34 And the sons of Gad, built Dibon, and Ataroth, and Aroer. And

35 Atroth, Shophan, and Iazer, and Iogbehah; And Beth Nimrah, and Beth-Haran: fenced cities, and folds for sheepe. And the sons of Reuben, built Heshbon, and Elealeh, and

38 Kirjathaim; And Nebo, and Baal-Meon, (the names being changed) and Sibmah: and they called by names, the names of the cities which they builded. And the sons of Machir the son of Manasses, went to Gilead, and took it: and dispossessed the Amorite which was in it. And Moses gave Gilead unto Machir the son of Manasses, and he dwelt therein. And

41 Iair the son of Manasses, went, and took their villages: and called them the villages of Iair. And Nobah went, and tooke Kenath, and the daughters thereof: and he called it Nobah, after his owne name.

Annotations.

Ruben] he was Israels first-borne, of his wife Leah, Gen. 29. 34. and Gad was the first son of Zilpah, Leahs handmaid, Gen. 30. 10. 11. To these are added some of the sonnes of Manasses (v. 39. &c.) who was the son of Ioseph, the eldest son of Israel by his wife Rachel, Gen. 30. 22. 24. [Jazer] a citietaken while before from the Amorites, Numb. 21. 32. Gilead] in Greek, Galad, a mountaine also of the Amorites, which had many cities; halfe that mount was given to the sonns of Gad; the other halfe to the son of Manasses, v. 40. Deut. 3. 12. 13. Ios. 13. 24. 25. 31. a place for cattell] that is, meet to feed and nourish cattell. Therefore God promising to feed his people Israel, signifieth the goodnesse of their pasture by the similitude of Bashan, and Gilead, Mic. 7. 14. Ier. 50. 19.

Verf. 2. sons of Gad] they are named before the sons of Reuben, both here, and in v. 6. 25. 29. 31. 33. so it seemeth they were first in this counsell, and foremost in the foit.

Verf. 3. Ataroth, and Dibon, &c.] These were places in the countrey of Sihon and Og, on the out-side of Iordan: there was also an Ataroth within the land of Canaan; whereof see Ios. 16. 2. 5. 7. Of Dibon, see Numb. 21. 30. Ios. 13. 9. 17. Nimrah] called also Beth Nimrah, in v. 36. and Nimrin, Esai. 15. 6. in Greek Namra. This place was given to the sonns of Gad, Ios. 13. 27.

Heshbon] the citie of King Sihon, Numb. 21. 26. given to the Reubenites, Ios. 13. 15. 17. Shebam] or Sebam, called also Sibmah, in v. 38. and Ios. 13. 19. in Greek Sebama: it was a place of vines, Esai. 16. 8. 9. Ier. 48. 32. Beon] called in v. 38. Baal-meon, and in Ier. 48. 23. Beth-meon; and in Ios. 13. 17. Beth Baalmeon. The Greek here corrupteth it Baithen.

V. 4. Iehovah] [mote] that is, [mote or killed the inhabitants thereof, delivering them before his people, so that they smote them, Deut. 2. 33 but the victorie is ascribed unto the Lord. for cattell] in Greek, that nourisheth cattell: see verf. 1.

Verf.

V. 5. bring us not over] or, lead us not, cause us not to pass over Iordan; to weete, for to have possession there. This their request (whereat Moses was offended,) might seeme, at this first propounding of it, very evil. For, it might argue in them a covetous minde, for their own benefite, which also might turne to the injurie of their other brethren. They prevented the time before all the land was conquered. They seemed to contrary the word of God, who commanded the land to be divided by lot, Numb. 26. 55. which they now would prevent. It might imply a distrust in them, of subduing and inheriting the land of Canaan. It might be a discouragement of their brethren. It argued want of love, or a neglect of dutie in assistance. It might be an evil president to others, who when some part of the land should be conquered, might likewise crave the same for their inheritance; and so great trouble and confusion might ensue.

Verf. 6. Shall your brethren] the other tribes. In this reproof, Moses teacheth brotherly dutie, to love their neighbours as themselves, not to look every man on his owne things, but every man also on the things of others; Philip. 2. 4: and that they ought to lay downe their lives for the brethren, 1 Ioh. 3. 16.

V. 7. break ye the hart] that is, discourage ye; or, make ye it to turne; as the Greek translateth, pervert ye the mindes. A like phrase is of melting the hart, for discouraging, in Deut. 1. 25.

Verf. 8. Thus did your fathers] the Greek expresseth this by a question, Did not your fathers thus? So where the Prophet sayth, All these my hand hath made, Esai. 66. 1. the holy Ghoit turneth it in Greek, Hath not my hand made all these? Act. 7. 49.

Verf. 9. valley] or bourn of Eshcol, that is, as the Greek translateth it, valley of the cluster of grapes: see Numb. 13. 23. 24.

Verf. 11. If the men] that is, Surely the men, &c. shall not see: this is an oath; see the notes on Numb. 14. 23. twenty yeares old]

Heb. son of twenty yeares. folowed me fully] Heb. fulfilled after mee; which the Chaldee expoundeth, fulfilled after my feare; the Greek, folowed after me: see Numb. 14. 24. A like phrase is in 1. Sam. 13. 7. where the people trembled after Saul; that is, folowed him trembling.

Verf. 12. the Kenizite] of the posterity of Kenaz, of the tribe of Iudah; 1. Chron. 4. 13. 15.

Verf. 13. wander] this is an explanation of that phrase, shall feed in the wilderness; whereof see Numb. 14. 33. the generation] that is, the men of the generation: as, this generation, Math. 12. 42. is expounded the men of this generation, Luk. 11. 31. And the consuming of the Israelites in the wilderness, is before observed in Numb. 26. 64. 65.

Verf. 14. an increase of [unfoll men] or, a crew (a multitude) of men sinners: that is, bred and brought up of men most sinful, which the Chaldee expoundeth, disciples of unfoll men. By sinners, is meant men given unto sin: see the notes on Gen. 13. 13. & Numb. 16. 38. the burning anger] Hebr. the burning of the anger (or of the nostrill) of Iehovah toward (or against) Israel. In this sharp rebuke, Moses upbraudeth them with their fathers sins also, as hee doth likewise in Deut. 1. 26. 27. &c. and 9. 7. - 24. and signifieth that the renewing of their sins, augmenteth wrath upon the children; (as Christ also teacheth in Matb. 23. 31. 32. - 36.) and upon the whole congregation; as after in v. 15. and Ios. 22. 17. 18.

Verf. 15. from after him] that is, from following, from obeying him; which the Chaldee expoundeth from after his feare. So Christ calling Iames and Iohn, they went after him, Mark 1. 20. that is, they folowed him, Mat. 4. 22. then hee will yet againe leave them] Hebr. and hee will add againe, to leave him; that is, God will againe leave Israel; (who are spoken of as one man; therefore the Chaldee expoundeth it, hee will yet againe deteyne them; or make them to tarie. But the Greeke seemeth to understand it of their leaving of God, saying, For ye will turne away from him, to add againe

O o

again

again to leave him in the wilderness. destroy all this people] or corrupt them : that is, occasion them to syn, and so to bee destroyed : for, corrupting is used both for sinning, and for destroying because of sin : as is noted on Gen. 6. 13. The Greeke translateth, *Ye shall doe wickedly against this whole congregation.*

17. Vers. 17. will goe ready armed] Hebr. will be armed making-haft, before the sonns of Israel : which the Greeke explaineth, *we being armed will goe in the forward, before the sonns Israel.* Signifying both their ready minde to leopord their lives in the battell : and that by leaving their wives, children, and cattell behinde them, they should bee freed from that cumberance which others had.

18. Vers. 18. we will not returne] Here they promise a continuance with their brethren in all their wars and troubles unto the end : which also they performed, as Iosua sayd unto them, *Ye have not left your brethren these many dayes, unto this day, &c. And now the LORD your God, hath given rest unto your brethren, &c. Ios. 22. 3. 4.*

19. Vers. 19. we will not inherit with them] By taking upon them these conditions, they free themselves of those evils which mought justly seeme at first to bee imputed unto them. For they shewed both faith in God, and love to their brethren, so to goe in the forefront of the battell, with their lives in their hands, against so many and mighty enemies, leaving their weak families behinde them, unto the Lords protection. And that they would thus doe freely, without any further benefit to themselves : resting contented with their portion now allotted them. Wherefore Moses changing his minde, veeled to their request, upon the performance of these conditions, vers. 20. &c.

20. Vers. 20. this thing] Hebr. this word : in Greeke, according to this word. before Iobabab] the Chaldee explaineth it here & in v. 21. and in Ios. 4. 13. before the people of

the LORD. So, the helpe of the LORD in Iudg. 5. 23. is in Chaldee, the helpe of the people of the LORD. See the notes on Num. 31. 3.

21. Vers. 21. all of you armed] or, every armed man of you. Thus things are said between Moses and them, as if the land should be conquered by force of armes : but it was left they should tempt God by neglect of the meanes, and that under this warfare, the good fight of faith might be fought of Israel. For though they were all bound by their promise to ayd their brethren, yet Iosua took not all, but a competent number of them, namely, 4. about fortie thousand, Ios. 4. 12. 13. which were much fewer then all the men of warre in the two tribes of Reuben and Gad, and the halfe tribe of Manasses, as appeareth by the last muster in Num. 26. 2. 7. 18. 34. It seemeth the residue were left behinde, to keep their country and families : or, God would not have all to goe to warre, that the victory might appeare to be his, as the Church after acknowledgement to his praise, in Psal. 44. 2. 3. 4. &c. and lest Israel should vaunt themselves against him, saying, *Adne own hand hath saved mee :* as in Iudg. 7. 2.

22. Vers. 22. before Iehovab] in Chaldee, before the people of the LORD ; as in v. 20. So againe in v. 27. & 29. & 32. *guthiff before Iehovab] or, from Iehovab, and from Iffrael ;* that is, innocent and free from being punished by the Lord and his people. So in 2. Sam. 3. 28. a possession before Iehovab] Hereby is signified the Lords approbation, and so their iust possession of the country, as being given them not by Moses only, (as in v. 33.) but by the Lord ; as he after sayth, *Iehovab your God hath given you this land to possess it.* Deut. 3. 18.

23. Vers. 23. sined against Iehovab] or, unto Iehovab ; which the Greeke and Chaldee translate, before the Lord. your syn] hereby may be meant both the guiltines, and the punishment : see the notes on I. vii. 22. 9. which will finde you] or, that it will finde you out, that is, will come upon you ;

you, being referred to punishment : see Gen. 44. 34. The Greeke translateth, and ye shall know your syn, when evils shall overtake (or come upon) you So the people acknowledge in their afflictions. Our syns testify against us : for our transgressions are with us ; and our iniquities, we know them, Esa. 59. 12.

25. Vers. 25. sayd] Hebr. he sayd : signifying their ioynt consent to speake, as one man, in this repetition of their promise.

29. Vers. 29. then ye shall give] Moses giveth them not the inheritance, but upon condition, if they with their brethren should subdue the land : which was not doen under his ministry, but under Eleazar & Iosua, the types of Christ. A figure that the law should make nothing perfect, but the bringing in of a better hope, Heb. 7. 19.

32. V. 32. shalbe ours] or, that it may be ours : Hebr. with us, that is, remaine with us, as our owne. So in Psal. 12. 5. our lips are with us, that is, are ours.

33. Vers. 33. halfe the tribe of Manasses] There is no mention of these before, among them that sued for inheritance : but because the sonns of Manasses shewed their faith and valour in conquering Gilead, v. 39. therefore the Lord by Moses, giveth them a possession there. And of Machir the son of Manasses it is sayd, *Because hee was a man of warre, therefore hee had Gilead and Bashan :* Ios. 17. 1. This halfe tribe had also their inheritance given them upon like condition as the former two tribes, Ios. 4. 12. with the cities thereof, in the (east) or, as the Greeke translateth, and the cities with the coasts thereof. The Hebrew preposition Lamed, is often in Greeke translated and, with good fence, as in Gen. 1. 6. & 2. 3. Exod. 17. 10. Levit. 8. 12. & 16. 21. Num. 9. 15. & 33. 2.

34. Vers. 34. built Dibon] that is, repaired and fortified these cities, which has been partly ruined before in the conquest, or fallen into decay. So in v. 37.

38. Vers. 38. the names being changed] or, being turned in name : which seemeth to be in respect of the former idolatry

whereto by name they were dedicate : for Nebo and Baal, were the names of false gods, Esa. 46. 1. Iudg. 6. 31. which the Lord would not have to be mentioned, Exod. 23. 13. And thus the Hebrewes (as Sol. Iarchi here) explaine it, saying, *They were idolatrous names, and the Amorites had called their cities by the names of their Idols ; but the sonns of Reuben turned their name to other names. they called by names*] that is, by other names, for the cause forementioned : the Greeke translateth, *they named by their names ;* so it accordeth with v. 42. where Nobah having taken Kenath, called it Nobah by his own name.

40. Vers. 40. gave Gilead] to weete, halfe of mount Gilead, for the other halfe was given to the sonns of Reuben and Gad, Deut. 3. 12. 13. unto Machir] Seeing Machir was the first borne of Manasses, Ios. 17. 1. and Machirs sonns were borne upon Iosephs knees, Gen. 50. 23. it is not likely that Machir himself was now alive ; but that his posterity are called here by their fathers name ; and this is usuall throughout the scriptures, to give the fathers name unto the children.

41. Vers. 41. Iair the son of Manasses] Iair was the son of Hezron the son of Iudah by the fathers side, and the son of Machir the son of Manasses by his mother, 1. Chron. 2. 21. 22. and taking these villages with the other Manassites, he is here reckoned of that tribe. So elsewhere some of the Priests are called the sonns of Barzillai, which took a wife of the daughters of Barzillai the Gileadite, and was called after their name, Exr. 2. 61. the villages of Iair] in Hebrew, Havoith Iair. There was also one Iair son of Segub, who had three and twenty cities in the land of Gilead, 1. Chron. 2. 22. and another Iair of the tribe of Manasses, who was Iudge of Israel twenty years : he had thirty sons, and they had thirty cities in the land of Gilead, which were also called Havoith Iair, Iudg. 10. 3. 4.

42. Vers. 42. the daughters] that is, the towns or villages, as is noted on Num. 21. 25. So againe in 1. Chron. 2. 23. These two tribes and an

an half, as they were the first of all Israel that had their inheritance assigned them; so were they of the first that for their sins were carried captives out of their land, 2. King. 15. 29. For they transgressed against the God of their fathers; and went a whooring after the gods of the people of the land, whom God destroyed before them. And the God of Israel stirred up the spirit of Pul King of Assyria; and the spirit of Tilgath-pileser, King of Assyria; and he carried them away, even the Reubenites and the Gadites, and the half tribe of Manasse: and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day, 1. Chron. 5. 25. 26.

CHAPTER 33.

1. Two and fourtie journeyes of the Israelites through the wilderness, from Egypt to Jordan. 50. A commandment to destroy the Canaanites and their monuments of idolatry. 54. The land must be divided by lot.

§ § §

1 These are the journeyes of the
sons of Israel, which went forth
out of the land of Egypt by their ar-
2 mies: by the hand of Moses and Aa-
ron. And Moses wrote their go-
ings out, according to their journeyes,
at the mouth of Iehovah: and these
are their journeyes, according to their
3 goings out. And they journeyed
from Rameses, in the first moneth;
in the fifteenth day of the first mo-
neth: on the morrow after the Pas-
4 over, the sons of Israel went out, with
an high hand; in the eyes of all the
Egyptians. And the Egyptians
buried, those which Iehovah had smit-
ten among them, every firstborne:
upon their gods also Iehovah execu-

ted judgements. And the sons of
Israel journeyed from Rameses: and
encamped in Succoth. And they
6 journeyed from Succoth: and en-
camped in Etham, which is in the
edge of the wilderness. And they
7 journeyed from Etham, and turned
again unto Pi-hahiroth, which is be-
fore Baal-zephon: and they encamp-
ed before Migdol. And they jour-
8 neyed from before Migdol; and pass-
ed through the midst of the sea, into
the wilderness: and went three dayes
journey in the wilderness of Etham;
9 and encamped in Marah. And they
journeyed from Marah, and came
unto Elim: and in Elim were twelve
fountaines of water, and severie
10 Palme trees, & they encamped there.
And they journeyed from Elim; and
11 encamped by the Red sea. And
they journeyed from the red sea; and
encamped in the wilderness of Sin.
12 And they journeyed from the wil-
derness of Sin; and encamped in
Dophkah. And they journeyed
13 from Dophkah; and encamped in A-
lush. And they journeyed from A-
lush; and encamped in Rephidim;
14 and there was no water there, for the
people to drink. And they jour-
neyed from Rephidim; and encamp-
15 ed in the wilderness of Sinai. And
they journeyed from the wilderness
of Sinai; and encamped in Kibroth
hataavah. And they journeyed
16 from Kibroth hataavah; and encamp-
ed in Hazeroth. And they journeyed
17 from Hazeroth; and encamped in
Rithmah. And they journeyed
18 from Rithmah; and encamped in
Rimmon parez. And they jour-
19 neyed

20 neyed from Rimmon parez; and en-
camped in Libnah. And they jour-
21 neyed from Libnah; and encamped
in Rissah. And they journeyed
22 from Rissah; and encamped in Ke-
helathah. And they journeyed from
23 Kehelethah; and encamped in mount
Shapher. And they journeyed from
24 mount Shapher; and encamped in
Haradah. And they journeyed
25 from Haradah; and encamped in
Makheloth. And they journeyed
26 from Makheloth; and encamped in
Tahath. And they journeyed from
27 Tahath; and encamped in Tarah.
And they journeyed from Tarah; and
28 encamped in Mithkah. And they
29 journeyed from Mithkah; and en-
camped in Hashmonah. And they
30 journeyed from Hashmonah; and en-
camped in Moseroth. And they
31 journeyed from Moseroth; and en-
camped in Bene-Isakan. And they
32 journeyed from Bene-Isakan; and en-
camped in Horhagidgad. And they
33 journeyed from Horhagidgad; and
encamped in Iorbathah. And they
34 journeyed from Iorbathah; and en-
camped in Ebronah. And they jour-
35 neyed from Ebronah; and encamped
in Ezion-gaber. And they journey-
36 ed from Ezion-gaber; and encamped
in the wilderness of Zin, which is Ka-
37 desh. And they journeyed from
Kadesh; and encamped in mount
Hor, in the edge of the land of E-
38 dom. And Aaron the Priest, went
up into mount Hor, at the mouth of
Iehovah, and died there: in the four-
tieth year after the sons of Israel were
come out from the land of Egypt; in
the fifth moneth, in the first day of

the moneth. And Aaron was an hun- 39
dred and twenty and three years old: 40
when he died, in mount Hor. And
the Canaanite, the King of Arad,
which dwelt in the south, in the land
of Canaan, heard of the coming of
the sons of Israel. And they jour- 41
neyed from mount Hor; and encamp-
ed in Zalmonah. And they jour- 42
neyed from Zalmonah; and encamp-
ed in Punon. And they journeyed
43 from Punon; and encamped in O-
both. And they journeyed from O- 44
both; and encamped in Ije-Abarim,
in the border of Moab. And they 45
journeyed from Ijim; and encamped
in Dibon Gad. And they journey- 46
ed from Dibon Gad; and encamped
in Almon-Diblathaim. And they 47
journeyed from Almon-Diblathaim;
and encamped in the mountaines of
Abarim, before Nebo. And they 48
journeyed from the mountaines of
Abarim; and encamped in the plains
of Moab, by Iordan near Iericho. 49
And they encamped by Iordan, from
Bethjesimoth, even unto Abel Shit-
tim; in the plaines of Moab. 50
And Iehovah spake unto Moses, in
the plaines of Moab; by Iordan near 51
Iericho, saying. Speake unto the
sons of Israel, and say unto them:
52 When ye are passed over Iordan, into
the land of Canaan; then yee shall
drive out all the inhabitants of the
land, fro before you; and destroy all
their pictures: & all their molten im-
ages ye shall destroy; and quite-pluck
53 down all their high places. And ye shall
dispossesse the land, and dwell there-
in: for unto you have I given the
land, to possesse it. And ye shall 54
divide

divide the land by lot, for an inheritance among your families; to the many, yee shall give them the more inheritance, and to the few, thou shalt give them the less inheritance; where-soever the lot shall come forth, for him, his shall it be: according to the tribes of your fathers, yee shall inherit. But if yee will not drive out the inhabitants of the land, from before you: then it shall bee, that those which yee let remaine of them, shall be prickes in your eyes, and thornes in your sides; and shall vex you in the land wherein yee dwell. And it shall bee, that I will doe unto you, as I thought to doe unto them.

Annotations.

Here beginneth the 43. Lecture of the law; called the *Journeys*: see Gen. 6. 9.

THE *journeys* or the *removings*, to weete, from place to place: which was a signe of their unsetled estate, as not being yet come unto their rest, Deut. 12. 9. Figuring the unitaynednes of the Church under Moses law, otherwise then under the Gospell of Christ, where we which have beleevd, doe enter into rest, Hebr. 4. 3. Of which unmoveable state it is prophesied, *Look upon Zion, the citie of our sollicitudes*: thine eyes shall see Jerusalem a quiet habitation, a Tabernacle that shall not bee taken downe, nor one of the stakes thereof shall ever bee removed, neither shall any of the cords thereof bee broken, Esai. 33. 20. The complement hereof is shewed by the Apostle, saying, that this world, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken, may remaine: and, that we receive a kingdom which cannot be moved; Heb. 12. 27. 28. And as here

Moses reckoneth 42. *journeys* from Egypt to the river Jordan, over which Joshua led them into Canaan: so the Apostle (in Math. 1.) reckoneth 42. generations from Abraham unto Christ, by whom we have entrance into the kingdom of God. *with their armies* or, *by their armies*, being about six hundred thousand men, beside little ones, and much mixed people with them, Exod. 12. 37. 38. They are called also the *Lords armies*, Exod. 7. 4. & 12. 41. *by the hand* under the guidance, or conduct. This Asaph mentioneth to the praise of God; Thou didst lead thy people like a flock, by the hand of Moses and Aaron; Psal. 77. 21.

Vers. 2. according to their *journeys* or, *with their journeys* (or *removings*), as the Greek translaterh, and their *journeys* (or *stations*.) the *mouth* that is, the word, or commandment of Jehovah. This may bee understood either of his commandment to write these journeys here; or, of their journeyings; as it is sayd, At the mouth of Jehovah, the sons of Israel journeyed; and at the mouth of Jehovah, they encamped: Num. 9. 18. 20.

V. 3. from Rameses] 2 citie in the land of Egypt, Gen. 47. 11. See also Exod. 12. 37. the first month] called *Abib*, and *Nisan*, Exod. 13. 4. Nehem. 2. 1. answering to that which we call *March*. Why it was the first month, is shewed on Exod. 12. 2. the *Pasover* whereof see Exod. 12. with an high hand] in Chaldee, with an uncovered head: meaning openly, boldly, powerfully: see Exod. 14. 8.

V. 4. had smitten] that is, as the Chaldee expoundeth it, had killed; and the Greek, all the dead which the Lord had smitten: see Exod. 12. 29. their gods] in Chaldee, their idols. Some understand it of the beasts which the Egyptians worshipped. judgements] in Greek, did (or executed) vengeance: see Exod. 12. 12. & 13. 11.

V. 5. Succoth] by interpretation *Booths*: see Exod. 12. 37.

V. 6. Etham which is in the edge] in Greek, *Buthar*, which is a part of the wilderness: see Exod.

Exod. 13. 20.

V. 7. *Phihahiroth* or, as the Greek and Chaldee translaterh, the mouth of Hicroth: for in the next verse, the place is called onely *Hicroth*: which seeme to be mountaines, between which was a narrow passage, called figuratively a *mouth*. It was by the red sea: and there the Egyptians overtook the Israelites, Exod. 14. 2. 9.

V. 8. the red sea, the waters whereof God divided, and led his people thorow it: but the Egyptians following them, were drowned; Exod. 14. 2. 1. 22. three dayes journey] Hebr. three dayes way. *Etham* called the wilderness of Shur, Exod. 15. 22. *Marah* that is, Bitterness, as the Greek here interpreteth it: so called of the bitter waters which the people could not drinke; therefore they murmured: but God sweetened the waters with a tree, Exod. 15. 25. &c.

V. 9. *palme-trees* or *date-trees*: see Exod. 15. 27. there] there by the waters. Exod. 15. 27. So God refreshed his people with water, in the dry and barren wilderness.

V. 10. by the red sea] of this resting place there hath been no mention before.

V. 11. of Sin] 2 wilderness which adjoyned unto Sin a citie of Egypt so called, Exod. 30. 15. 16. Hither they came a just month after their departure from Rameses, v. 3. namely in the fiftenth day of the second month: in this wilderness they murmured for want of food, and God gave them Quails, and rained Manna from heaven: Exod. 16. 1. 2. &c.

V. 12. *Dophkah*] in Greek *Raphakab*: putting R. for D. through likeness of the letters in Hebrew; see the notes on Gen. 4. 18. Of this place there is no mention in Exod. 15.

V. 13. *Alush*] in Greek *Alous*. Neither is this *Ramon* nam'd before; but Moses intimates them, when hee sayd, the Israelites journeyed from the wilderness of Sin, after their journeyes, Exod. 17. 1.

V. 14. *Rephidim*] in Greek *Rephidein*. no water: therefore the people contended with Moses, and almost stoned him: God gave them water out of the Rock in Horeb: and the place was called *Masrah*, and *Meribah*, that is, *Tentation*, and *Contention*. Here also at Rephidim, the Amalekites fought against Israel, and were overcome, Exod. 17.

V. 15. wilderness of Sin] the wilderness of Mount Sinai, Lev. 7. 30. Thither they came in the beginning of the third month, Exod. 19. 1. There God gave them his Lawes, Statutes, and Judgements, Exod. 20. & 21. &c. There they sinned, and made the golden Calf, Exod. 32. Afterwards they made the Tabernacle, Exod. 36. Out of it, God speaking, taught them how they should serve him with sacrifices, &c. Levit. 1. &c. He numbered and ordered the twelve tribes, both for their encamping about the tabernacle, and for their journeyings with it towards Canaan: Num. 1. &c. And in this place they abode, till the twentieth day of the second month, of the second year after their coming out of Egypt, Num. 10. 11. 12.

V. 16. *Kibroth hattavah*] that is, the Graves of lust; where the people lusted for flesh, dyed whiles the flesh was between their teeth, and were buried there, Num. 11. 4. 34.

V. 17. *Hazereth*] In this place Marie, with Aaron, murmured against Moses, and she was smitten with leprosie, Num. 12.

V. 18. *Rihmah*] a place in the wilderness of Pharan, Num. 13. 1. It hath the name of *Juniper*, which either grew there: or (as some of the Hebrewes thinke) because the evil tongues of the Spies which were sent from thence: to view the land, (Num. 13. 3.) and brought up an evil report thereof, were like the coales of Juniper, (as in Psal. 120. 3. 4.) and kindled a rebellion among the people, Num. 14.

V. 19. *Rimmon Parez*] in Greek, *Rhem-bon Phares*; by interpretation, the Pomegranate (or the Lifting up) of the breach. This place

place is not named before: Chazkuni thinketh, they came hither, after God had bidden the turne back into the wilderness, by the way of the red sea: Numb. 14. 25. So it might have the name of the breach or slaughter which the Amalekites and Canaanites made among the Israelites for their presumption, Numb. 14. 44. 45. 35. Perez, in 1 Chron. 13. 11. and Baal Perez, in 1 Chron. 14. 11. were places so named of the death of Vzza, & slaughter of the Philistines.

20 Vers. 20. Libnah] in Greek, Lembona: some think it to be that which is called Liban, in Deut. 1. 1.

21 V. 21. Rissah] in Greek, Rissun: it is not elsewhere mentioned.

22 V. 22. Kehelathah] in Greek, Make-lah: it signifieth *Assembling*.

23 V. 23. mount Shapher] in Hebrew, Har Shapher, by interpretation *Fayre mount*: in Greek, *Asaphah*.

24 Vers. 24. Haradah] or Charadah; in Greek, Charadah: it signifieth *Trembling*.

25 V. 25. Makheloth] in Greek *Makedoth*: it is interpreted *Assemblies*, or *Congregations*: and is thought of some to be so called of the mutinous assemblies of Korah, Dathan and Abiram, Numb. 16.

26 V. 26. Tabath] in Greek, *Kataath*; signifying *Underneath*, or *Below*.

27 V. 27. Tarah] or Therach, in Greek *Tharath*.

28 V. 28. Mithkah] in Greek, *Maibeka*; by interpretation *Sweet*.

29 V. 29. Haphmonah] in Greek, *Aselmona*.

30 V. 30. Moseroth] in Greek, *Masurouth*; in English Bonds. In Deut. 10. 6. it is called singularly *Moserah*.

31 V. 31. Bene Jaakan] that is, the *Sonns of Jaakan*: called in Deut. 10. 6. *Beeroth Bene Jaakan*, that is, the *Wells of the Sonns of Jaakan*: though some think that was an other place. Or one Jaakan, we read in 1 Chro. 1. 42.

32 V. 32. Horhagidgad] that is, the *Hole of Gidgad*: called also *Gudgod*, in Deut. 10. 7.

33 V. 33. Joisbathah] in Greek *Erebatia*; it

was a land of rivers of waters, named also Joisbath, Deut. 10. 7.

V. 34. Ebronah] or Gnsbronah: not elsewhere mentioned.

V. 35. Ezion-gaber] in Greek, *Geth-gaber*, mentioned againe in Deut. 2. 8. It was by the Red sea, where was a place for shipping, in Edoms land, 1 King. 9. 26. & 22. 48. Thus Israel had bene brought back againe towards the Red sea, as was commanded in Numb. 14. 25. Deut. 2. 1.

V. 35. Zin which is Kadesh] or, that is *Kader*, which the Chaldee calleth *Rham*. Hither they came in the first moneth of the fourtieth year of their travell: and here Marie the Prophetesse, the sister of Moses and Aaron, died. Here againe the people murmured for water, which was given them out of a Rock. And at this Kadesh, they sent unto Edom for leave to passe through his countrie, but were denied it. Numb. 20. See the annotations there.

V. 37. in the edge] by the border of the land, Numb. 20. 23. the Greeke translateth, *neere the land of Edom*.

V. 38. at the mouth] that is, as the Chaldee explaineth it, *at the word*; in Greek, by the commandment of the Lord. died there] being stript of his Priestly garments, which were put upon Eleazar his son: and he died there on mount Hor, for his sin committed at the water of Meribah in Kadesh, Numb. 20. 24. 26. &c.

V. 40. king of Arad] of whom see Numb. 21. 1. heard of the coming] and fought against Israel, and took some of them captives; but Israel by helpe from God vanquished him, Numb. 21. 1. 2. 3.

V. 41. from mount Hor] by the way of the red sea, to compass the land of Edom, Numb. 21. 4. Zalmonah] in Greek, *Selmona*: which seemeth to be so named of *Zelem an Image*, and to bee meant of that place where the brazen serpent was set up, to heale those that were stung of fiery Serpents, because they had murmured against God. Numb. 21. 5. 6. &c.

V. 42. Punon] or Phuson; in Greek, *Phi-*

non: hereof there is no mention otherwise.

V. 43. Obeth] mentioned in Numb. 21. 10. V. 44. Jif Abarim] that is, the *heaps of Abarim*; which Abarim were mountains,

44 in the verse following, this place is called only *Jifim*, that is, *Heaps*.

V. 45. Dibon Gad] in Greek, *Daibon Gad*: that is, Dibon of the Gadites: Dibon was the name of an high place & citie, whereof see Numb. 21. 30. This Dibon was repaired and possified by the sonns of Gad, Numb. 32. 34. and it is so named to distinguish it from another Dibon, which was given to Reuben, Jos. 13. 15. 17.

V. 46. Almon] or Gnalmon; in Greeke, *Gelman dibrathaim*: of which Dibrathaim, see Jer. 48. 22.

V. 47. Before Nebo] the name of a mountain, where afterward Moses dyed, Deut. 34. 9. 50. & 34. 15.

V. 48. Jordan neer Jericho] that part of the river Jordan, which is over against Jericho: called therefore in Hebrew *Jarden of Jericho*.

V. 49. Beth Ieshmoth] which place was allotted to the Reubenites; Jos. 13. 15. 20: mentioned also in Ezek. 25. 9.

Abel Shittim] the Chaldee expoundeth it, the *plaine of Shittim*: it seemeth to have the name of the Shittim trees that grew there; as *Abel Ceramim*, is the *plaine of the Pines*; Judg. 1. 33. The travells of Israel through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water, Deut. 8. 15. which was a land of deserts and of pits, a land of drought, and of the shadow of death; a land that no man passed through, and where no man dwelt; Jer. 2. 6. signified the many troubles and afflictions through which we must enter into the kingdom of God, Mat. 14. 22. The helpe, comforts, and deliverances which God gave unto his people in their distresses, are examples of his love and mercie towards his; who comforteth them in all their tribulation; and as the sufferings of Christ abound in them, so their consolation also aboundeth

in Christ, 1 Cor. 1. 45. The punishments which God inflicted upon the diobedient, who perished in the wilderness for their sins, happened unto them for examples; and they are written for our admonition, upon whom the ends of the world are come, 1 Cor. 10. 1. 11. H. 6. 3. 17. 18. 19. & 4. 1. 2. By the names of their encamping places, and histories adjoynd, it appeareth how Israel came sometimes into thrayts, and troublesome wayes, as at Pi tsihiroth, Exo. 14. 2. 3. 10. &c. and at Zalmonah, Numb. 21. 4. &c. Sometimes into large and ample roomth, as at the plaines of Moab. Sometimes to places of hunger and thirst, as at Rephidim & Kadesh, Exod. 16 & 17. Numb. 20. Sometimes to places of refreshing, as at Elim, and Beer, Exo. 15. 27. Numb. 21. 16. Sometimes where they had wars, as at Rephidim, Kadesh, Edrechi, Exo. 17. 8. Numb. 21. 1. 33. Sometimes where they had rest, as at mount Sinai. Sometimes they went right forward, as from Sinai to Kadesh barnea: sometimes they turned backward, as from Kadesh barnea to the red sea. Sometimes they came to mountains, as Sinai, Shepher, Hor, Gidgad; sometimes to vallies, as Tahath, &c. Sometimes to places of bitterness, as Marah; sometimes of sweetness, as Mithkah. The sins which they committed in the wilderness, were many and great; as open idolatry by the Calfe at Horeb, Exod. 32. and with Baal-peor, Numb. 25. unbelief at Kadesh, Numb. 14. and afterwards presumptuous boldnes, in the same place. Murmurings against God sundry times, with tempting of Christ, (as the Apostle speaketh, 1 Cor. 10.) Contention & rebellion against their governors, often. Lusting for flesh to fill their appetite, and loathing Manna the heavenly food Whooredome with the daughters of Moab; and sundry the like; that this complaint is after made of them, How oft did they provoke him in the wilderness, and grieve him in the desert! Psal. 78. 40. All sorts of persons sinned against God; the multitude of people, very often; the multitude of strangers among them, Numb. 11. The

place is not named before: *Chazkuni* thinketh, they came hither, after God had bidden the turne back into the wilderness, by the way of the red sea: *Numb. 14. 25.* So it might have the name of the breach or slaughter which the Amalekites and Canaanites made among the Israelites for their presumption, *Numb. 11. 44. 35. Perex* *Perez*, in *1 Chron. 13. 11.* and *Baal Perazim* in *1 Chron. 14. 11.* were places so named of the death of *Vzzaz*, & slaughter of the Philistines.

Verf. 20. Libnah in Greek, *Lembona*: some think it to be that which is called *Laban*, in *Deut. 1. 1.*

V. 21. Riffah in Greek, *Riffin*: it is not elsewhere mentioned.

V. 22. Kehelathab in Greek, *Makelath*: it signifieth *Assembling*.

V. 23. mount Shapher in Hebrew, *Har Shapher*, by interpretation *Foyre mount*: in Greek, *Asphaphai*.

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V. 26. Tabath in Greek, *Kataath*: signifying *Vnderneath*, or *Below*.

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V. 37. in the edge by the border of the land, *Numb. 20. 23.* the Greeks translated, *neere the land of Edom*.

V. 38. at the mouth that is, as the Chaldees explaineth it, at the word; in Greek, by the commandements of the Lord, died there; being stript of his Priestly garments; which were put upon *Elezazar* his son: and he died there on mount *Hor*, for his sin committed at the water of *Meribah* in *Kadesh*, *Numb. 20. 24. 26. &c.*

V. 40. king of Arad of whom see *Numb. 21. 1.* heard of his coming; and fought against *Israel*, and took some of them captives; but *Israel* by helpe from God vanquished him, *Numb. 21. 1. 2. 3.*

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in *Christ*, *1. Cor. 1. 4. 5.* The punishments which God inflicted upon the disobedient, who perished in the wilderness for their sins, happened unto them for examples; and they are written for our admonition, upon whom the ends of the world are come, *1. Cor. 10. 1. 11. H. 6. 3. 17. 18. 19. & 4. 1. 2.* By the names of their encamping places, and histories adjoynd, it appeareth how *Israel* came sometimes into straits, and troublesome wayes, as at *Pi hahiroth*, *Exo. 14. 2. 3. 10. &c.* and at *Zalmonah*, *Numb. 21. 4. &c.* Sometimes into large and ample roomth, as at the plaines of *Moab*. Sometimes to places of hunger and thirst, as at *Rephidim* & *Kadesh*, *Exo. 16. & 17. Numb. 20.* Sometimes to places of refreshing, as at *Elim*, and *Beer*, *Exod. 15. 27. Numb. 21. 16.* Sometimes where they had wars, as at *Rephidim*, *Kadesh*, *Edreth*, *Exo. 17. 8. Numb. 21. 1. 33.* Sometimes where they had rest, as at mount *Sinai*. Sometimes they went right forward, as from *Sinai* to *Kadesh*; business: sometimes they turned backward, as from *Kadesh* barnea to the red sea. Sometimes they came to mountains, as *Sinai*, *Shepher*, *Hor*, *Gidgad*; sometimes to vallies, as *Tahath*, &c. Sometimes to places of bitterness, as *Marah*; sometimes of sweetness, as *Mithkah*. The sins which they committed in the wilderness, were many and great; as open idolatry by the *Calf* at *Horeb*, *Exod. 32.* and with *Baal-peor*, *Numb. 25.* unbelief at *Kadesh*, *Numb. 14.* and afterwards presumptuous boldnes, in the same place. Murmurings against *God* sundry times, with tempting of *Christ*, (as the *Apostle* speaketh, *1. Cor. 10.*) Contention & rebellion against their governors, often. Lusting for flesh to fill their appetite, and loathing *Manna* the heavenly food. Whoerodeme with the daughters of *Moab*; and sundry the like; that this complaint is after made of them, *How oft* did they provoke him in the wilderness, and grieve him in the desert! *Psal. 78. 40.* All sorts of persons sinned against *God*; the multitude of people, very often; the mixt multitude of strangers among them, *Numb. 11.*

The Princes, as the ten spies, Dathan, Abiram, &c. The Levites, as Korah and his company. Marie the Prophetesse, Num. 12. Aaron the Priest with her, besides his lyn at Horeb, Exo. 32. and at the water of Meribah, Num. 26. Moses also himselfe, at the same place, for which he could not come into the land of Canaan. The punishments layd on them by the Lord, for their disobedience, were many. They dyed by the sword of the enemy, as of the Amalekites, Exod. 17. and of the Canaanites, Num. 14. 45. & some by the sword of their brethren, Exod. 32. Some were burnt with fire, Num. 11. & 16. some died with furies, Num. 11. some were swallowed up alive into the earth, Num. 16. some were killed with serpents, Num. 21. many died of the pestilence, Num. 16. 46. & c. s. 25. and generally all that generation which were first mustered after their coming out of Egypt, perished, Num. 26. 64. 65. God consumed their dayes in vanity, and their yeares in terror, Psal. 78. 33. Nevertheless for his names sake, he magnified his mercies unto them, and their posteritie. Hee had divided the sea, and led them through on dry land, drowning their enemies, Exod. 14. He led them with a cloud by day, and a pillar of fire by night, continually. Hee gave them Manna from heaven dayly. He clave the rocks, and gave them water for their thirst. He fed them with Quails when they longed for flesh. He sweetened the bitter waters. He saved them from the sword of their enemies. He delivered them from the fiery serpents and scorpions. Their rayment waxed not old, upon them, neither did their foot swell, those 40. yeares, Deut. 8. 4. He delivered them from the curse of Balaam, and turned it into a blessing, because hee loved them, Num. 22. Deut. 23. 5. He came down upon mount Sinai, and spake with them from Heaven; and gave them right judgements, and true lawes, good statutes and commandments; and gave also his good spirit to instruct them, Nehem. 9. 13. 20. In the times of his wrath, he remembered mercie; his eye spa-

red them; from destroying them, neither did hee make an end of them in the wilderness, Ezek. 20. 17. 22. Hee gave them kingdoms and nations, and they possessed the lands of their enemies; and he multiplied their children as the stars of heaven, and brought them into the land promised unto their fathers; Nehem. 9. 22. 23. Now whatsoever things were written aforetime, were written for our learning, that we through patience, and comfort of the Scriptures, might have hope, Rom. 15. 4.

V. 52. Ye shall drive out] or, ye shall dispossess, as in v. 53. in Greek, ye shall destroy. So Moses explaineth this law to be meant of their destruction, in Deut. 7. 1. 2. And they might not be suffered to dwell in the land; Exod. 23. 33. their pictures] or, their image workes; which the Chaldee expoundeth, the house (or place) of their worship: see the annotations on Levit. 26. 1. their molten Images] Hebr. the Images of their meltings; that is, which they have molten; under which name, graven images, and all other idols are implied: as is shewed on Exod. 20. 4. This law is also repeated in Deut. 7. 5. & Deut. 12. quite pluck down] or, destroy, abolish; letting nothing remaine: in Greek, take away their pillars; see Levit. 26. 30.

V. 53. dispossesse the land] or, disinherit, drive out (as in v. 52.) the land: that is, as the Greek translateth, destroy the inhabitants of the land: and so Moses explaineth it in v. 55. A like phrase is in Isai. 17. 17. they could not dispossesse (or drive out) the cities, meaning the inhabitants of those cities: so, house is for the household, or men of the house, Gen. 45. 11. 18. It may also be translated, ye shall inherit the land; and so it agreeth with the words following.

V. 54. by lot] as was commanded before, in Num. 26. 55. see shall give them the more inheritance] Hebr. ye shall multiply his inheritance: see this phrase in Num. 26. 54. for him] that is, for any one, or for every one.

V. 55. shall be prickes] or shall be for prickes in your eyes, & for thorns in your sides; which

which Ioshua repeating, sayth, scourges in your sides, and thornes in your eyes: Isai. 23. 13. And the Prophet speaking of the enemies of Gods people, calleth them a pricking bryer unto the house of Israel, and a grying thorne, Ezek. 28. 24. By these similitudes the hurt and mischief is signified, which such wicked people would do unto the Church in soule and body; being a to meane to draw them into sin, and to afflict them: as it is written, They destroyed not the nations, concerning whom the LORD commanded them; but were mingled among the heathen, and learned their workes; and served their idols; which were a snare unto them: Psal. 106. 34. 35. 36. And the troubles which they brought upon Israel, are set forth in the book of Judges, in the historie of Iabin, Sisera, and other. So the Chaldee expoundeth these prickes and thornes, thus, They shall be companies taking up armes against you, and troups causing you to fall. And yet you in the land; and Ioshua addeth, until ye perish from off this good land, which Iehovah your God hath given you, Isai. 23. 13.

CHAPTER 34.

1. The Lord by Moses declareth unto Israel, the borders of the land of Canaan which they should inherit. 16. The names of the Princes that should divide the land.

AND Iehovah spake unto Moses, saying. Command the sonns of Israel, and say unto them; When yee come into the land of Canaan: this is the land that shall fall unto you, for an inheritance; the land of Canaan, with the borders thereof. And your South quarters shall be from the wilderness of Zin, by the sides of Edom: and your South border shall be the outmost coast of the salt sea, Eastward. And your border shall turne about from the South, to the ascent of Akkrabbim, and passe on to Zib; and the goings-out thereof shall

be, from the fouth to Kadesh-barnea: and it shall goe out to Hazar Addar, and passe on to Azmon. And the border shall turne about, from Azmon, unto the river of Egypt: and the goings-out of it shall be, at the sea. And the Sea border, you shall even have the great sea, and the border thereof: this shall be, your Sea border. And this shall be, your North border: from the great sea, you shall point out for you, mount Hor. From mount Hor, yee shall point out unto the entrance of Hamath: and the goings-out of the border, shall be to Zedad. And the border shall goe out to Ziphron: and the goings-out of it, shall be at Hazar Enan: this shall be your North border. And ye shall point out for you, for the East border: from Hazar Enan, to Shepham. And the border shall goe downe, from Shepham, to Riblah, on the East side of Ain: and the border shall goe down, and shall reach unto the side of the sea of Chinnereth, Eastward. And the border shall goe downe to Iordan, and the goings-out of it, shall be at the salt sea: this shall be your land, with the borders thereof, round about. And Moses commanded the sonns of Israel, saying: This is the land, the which ye shall inherit by lot; which Iehovah commanded to give unto the nine tribes, and to the halfe tribe. For the tribe of the sonns of the Reubenites, according to the house of their fathers; and the tribe of the sonns of the Gadites, according to the house of their fathers, have received: and halfe

the tribe of Manasse, have received their inheritance. The two tribes, and the half tribe; have received their inheritance, on this side Jordan near Jericho, Eastward toward the Sun rising.

And Jehovah spake unto Moses, saying. These are the names of the men, which shall divide the land by inheritance unto you: Eleazar the Priest, and Joshua the son of Nun. And ye shall take one Prince, one Prince of a tribe; to divide the land by inheritance. And these are the names of the men: Of the tribe of Judah, Caleb the son of Iephunneh. And of the tribe of the sons of Simeon; Samuel the son of Ammihud. Of the tribe of Benjamin, Elidad the son of Chislon. And the Prince of the tribe of the sons of Dan; Bukki the son of Jogli. Of the sons of Joseph, the Prince of the Tribe of the sons of Manasse; Hannei the son of Ephod. And the Prince of the tribe of the sons of Ephraim; Kemuel the son of Shiphthan. And the Prince of the tribe of the sons of Zabulon; Elizaphan the son of Parnach. And the Prince of the tribe of the sons of Issachar; Paltiel the son of Azzan. And the Prince of the tribe of the sons of Aser; Ahihud the son of Shelomi. And the Prince of the tribe of the sons of Naphtali; Pedahel the son of Ammihud. These are they whom Jehovah commanded; to divide the inheritance unto the sons of Israel, in the land of Canaan.

Annotations.

Command the sons of Israel] After the commandment to destroy the Canaanites, and to root out the monuments of their idolatry; the Lord now giveth laws for Israel's quiet inheritance of the promised land: which first he limiteth unto them, then sheweth who should possess it, and appointeth twelve men by name, to divide the possession. And this is by Command from God, to signify the weight of the precept, and care which Israel should have to observe it. *[shall fall unto you]* to weat, by lot, or, by line: as, he made them fall by line of inheritance, Psal. 78. 55. and, The lines are fallen unto me in pleasant places, Psal. 16. 6. and, there fell ten lines, [that is, ten portions] to Manasse, Job. 17. 5. with the borders; or, according to the borders, or coast, bounds, limits, or confines. God who set all the borders of the earth, Psal. 74. 17. and limited the bounds of all mens habitations, Acts 17. 26. doth here in special and exact manner determine the limits of the holy land, called the border of his holiness, (or Sanctuary) Psal. 78. 54. To the end that his people might behold his bounty and providence in giving them to large and good a land: wherefore hee after expostulateth with Israel, whether the border of the neighbour kingdome were greater than their border, Amos 6. 2. Also that his people might not be defrauded of their right, by other nations which sometimes fought with Israel here about, Judges 11. 13. &c. as the Ammonites ript up the women with child of Gilead, that they might enlarge their borders, Amos 1. 13. Likewise, that Israel might rest contented with their limits allotted them of God, both generally and particularly, and not remove the ancient bound, Prov. 23. 10. &c. 22. 28. Deut. 32. 9. 19. And these limits of Canaan figured the state and condition of the Church of Christ, [who] rejoyceth that the lines are fallen unto him in pleasant places, and that hee hath

hath a goodly heritage, Psal. 16. 6. which therefore is shewed to the Prophet in a vision, like the land of Canaan, inherited by the tribes of Israel, and the borders appointed of their habitations, Ezek. 47. 13. 14. 15. &c.

V. 3. *South quarter*] or, *South corner*; which the Chaldee calleth the *South wind*; as in Math. 24. 31, the *four winds*, are put for the four quarters of the world. The limits here are set towards all the four quarters, South, West, North, and East: the order of proceeding is thus; for the South side he beginneth at the East corner, and goeth along to the West; the West side he beginneth at the South end, & extendeth to the North; the Northern quarter likewise is from the West to the East; and the Eastern side, from the North East, to the South. But in Ezek. 47. 15. &c. hee beginneth with the North, which here is begun at the South, and endeth at the West as here at the East.

wilderness of Zin] whereof see Num. 33. 36. This was the innermost part of the South coast, and fell by lot unto the tribe of Judah, Job. 15. 1. the *filices of Edom*] Hebr. the hands of Edom: that is, the border of Edom, as is explained in Job. 15. 1. the *salt sea*] or, *sea of salt*, so in v. 12. This was the lake of Sodom, called also the dead sea, for that it had no fish or living thing in it; whereof see Gen. 14. 3. From the end of that sea, from the tongue (or bay) thereof that to the Southward, was their South border, Job. 15. 2. This sea is in humane writers called *Asphaltites*, Daniel 5. 16.

V. 4. *shall turne about*] that is, fetch a compass; as the Greek translateth it, *shall compass*; for which, in Job. 15. 3. is said, it went out from the South; or, on the South side: so after. the *ascend of Akribim*] or, *Maach Akribim*, as in Job. 15. 3. which is by interpretation, the *ascend* (or, going up) of *Scorpions*; which place some thinke was so named of the *Scorpions* which were in the wilderness, Deut. 8. 15. the *goings-out thereof*] for this, in Job. 15. 3. is said, it ascended up. it shall goe-out to

Hazar Addar] by going out is meant a passing along, as is expounded in Job. 15. 3. where *Hazar Addar* are two places, *Hazeron* and *Addar*; for it is said, it passed along to Hazeron, and went up to Addar. 10 *Azmon*] in Job. 15. 3. 4. there is added, that it turned about (or fetched a compass) to *Kaykea*, and passed on to *Azmon*. This *Azmon* is in Targum Jonathan called *Kesam*; in Greek, *Alemona*.

V. 5. *unto the river of Egypt*] it went out unto the river of Egypt; Job. 15. 4. the river called *Sihor*, Job. 13. 3. in Targ. Jonathan *Nilos*.

goings out of it] namely, of the coast (or border) Job. 15. 4. [at the sea] to weat, the great sea, as the Greek translateth it; whereof Moses speaketh in the verse following: the Chaldee calleth it the *West sea*.

V. 6. *the sea border*] that is, as the Chaldee explaineth it, the *West border*: so called because the great sea lay Westward from the land of Canaan; see Gen. 12. 8.

you shall even have] or, *shall bee to you*: which two phrases expound one and the same as is noted on Gen. 12. 16. So after in v. 7. & 12. the great sea] so called in respect of the lesser inland seas, as the salt sea, v. 3. and the sea of Chinnereth, v. 11. This great sea is commonly called the *Mediterranean*.

and the border thereof] supplying the word thereof: and so it is Englished in Job. 15. 12. 47. The Greek interpreteth it, the great sea shall bound (or shall limit.)

V. 7. *you shall point out*] or, *shall mark out*, shall designe, in Greek, yee shall measure out: so in v. 8. & 10. *mount Hor*] This is not that mount Hor where Aaron died, which was Southward in the edge of Edom's land, Num. 33. 37. 38. but another mountaine on the North side of Canaan, which in Job. 13. 5. is called *mount Hermon*, and neere it entering into Hamath, as mount Hor is here. And Hermon had many names, as Moses sheweth in Deut. 3. 9. & 4. 48.

V. 8. the entrance of Hamath] or, the entering in, so *Chamath* this Hamath (in Greek *E-math*) is in Amos 6. 2. called *Hamath the great*. See the annotations on Num. 13. 21.

Hamath is also mentioned among the Northern borders of the land, in Ezek. 47.16.17. Zedad in Greek, Sedada: so in Ezek. 47.18.

V. 9. Hazar-can in Ex. 47.17. Hazar-canon in Greek, A'senau. This was the North-east part of the land.

V. 10. Shepham called in 1. Sam. 30.28. Siphmeth in Greek Sepham: by Targum Jonathan and some other, it is called A-pamiah.

V. 11. Riblah a citie in the land of Hamath, where God executed his judgments on the Kings of Iudah, for their sins, by the Kings of Egypt and of Babylon, 2. King. 23.33. & 25.5.20.21. Jer. 39.5.6. cast of Ain Ain by interpretation is an Eye, or a Fountaine, and so is translated in Greek Fountains: and by the old Latine interpreter, the fountaine Daphni.

the side or; the shoulder: that is, the shore of the sea, the sea of Chinnereth called in Greek, Chenereth; in Chaldee Ginnosar: and in the new Testament, the lake of Gennesaret, Luk. 5.1, and in 1. Maccab. 11.67. there is mentioned the water of Gennesar. And the countrey adjoining was called the land of Gennesaret, Mat. 14.34. Mark. 6.53. This sea is also named the sea of Galilee, and the sea of Tiberias, Joh. 6.1. and a lake and sea are the same; as they ran into the lake, Luk. 8.33. that is, into the sea, Mat. 8.33. Of the sea Chinnereth, there is mention also in Joh. 12.3. & 13.27. and of a citie so named, Joh. 19.35. and of the countrey, Joh. 11.21. 1. King. 15.20. It is thought to be called in Chaldee, Ginnosar and Gensar, of Princely gardens which were in those parts. This sea had store of fishes, and from hence our Lord tooke his foure first Apostles, fishers of Galilee, and made them fishers of men, by the preaching of his Gospel, Mat. 4.18. 19.20.21. On this sea Christ walked, and alayed the waves thereof, Mark. 6.45. 48.51.53. Joh. 6.16.21. and here he appeared to his Disciples after his resurrection, at what time they tooke at one draught, 153. great fishes Joh. 21.11.12.

V. 12. Jordan in Hebrew, Yarden; in Greeke, and in the New Testament, Yordanes. It was the goodliest river of all Canaan, famous throughout the Scriptures. The waters of this river God did cut off, and made them stand upon an heap, (at that time when Iordan overflowed all his banks) until his people Israel passed over it on dry ground, into the land of Canaan, Ios. 3.13.17. Elijah and Elisha the Prophets, divided also the waters thereof, & went over on dry ground, 2. King. 2.8.14. Naaman the Syrian washing seven times in it, by the word of the Prophet, was cleansed of his leprosie, 2. King. 5.10.14. In this river our Lord Iesus himself, and the nation of the Lewes, were baptised, Mark. 1.5.9. [salt sea] or sea of salt: see v.3. The river Iordan ran all along by the land of Canaan on the East side, from the North end of the country, to the South: beginning at the foot of mount Lebanon, (where it is sayd to spring out of two fountains, the one called Jor, and the other Dan,) and passed on to the lake of Merom, (by the waters whereof, Iosua vanquished the Canaanites, Ios. 11.4.7.8.) and from thence it ran and emptied it selfe into the sea of Chinnereth fore-mentioned: and from that sea it passed along, till it ended at the salt sea, here spoken of; where also the limits of the land began, in v. 3. The promised land being thus enclosed and guarded with the mayn sea Westward, the inland seas, and the river Iordan Eastward, and at each end North and South with mountaines, forthewed Gods providence towards his people for their safe defence on every side. And so it is written, As the mountains are round about Jerusalem, so the LORD is round about his people; from hence forth ever for ever. Psal. 125.2.

V. 13. Janus of the Reubenites] Hebr. of the Reubenite; and after, of the Gadite; which the Greek and Chaldee translate, Janus of Reuben, and of Gad. Of these two tribes receiving their inheritance, see Num. 32.

V. 17. shall divide the land by inheritance

unto you] or, shall inherit the land for you: that is, shall take possession of the land for you, and in your names, and after divide it unto you, as in v.29. See v. 18.

Elezar the Priest, and Joshua in Greeke, Iesus. These were the two chiefe Priences, and both of them figures of Christ, who divideth to his people the inheritance of the kingdome of heaven: the one signifying him in his Priesthood, the other in his kingdome: for if Iesus (that is Joshua) had given them rest, then would hee not afterward have spoken of another day, Heb. 4.8. The Priest had an hand in parting the inheritance, to signifie that it was an holy worke, and a shadow of heavenly things. Also, that if difficultie did arise, hee might ask counsell for Ioshua, after the judgement of Irim, before Jehovab; Numb. 27.21. And likewise for that the Priests and Levites, though they had no inheritance as the other tribes; yet had they cities and suburbs, from among their brethren, Numb. 35. which also the Levites claimed of Eleazar the Priest, and of Ioshua, and the other Priences; and had the cities and suburbs given them by lot, before the Lord, Joh. 21. Thus also the truth of Gods promise to Abraham was manifeste; for hee had sayd, that in the fourth generation, they should returne from their affliction and servitude, into the land of Canaan, Gen. 15.14.15.16. And so it came to passe, for Kohab the son of Levi, was one of them that went with Iakob into Egypt, Gen. 46.11.26. of Koath proceeded Amram, of him Aaron, and of him Eleazar, 1. Chron. 6.1.2.3.

V. 18. one Prince, one Prince of a tribe] that is, of every tribe one Prince. See the like phrase in Num. 13.2. & 17.6. Joh. 3.12. & 4.2.4. to divide the land by inheritance] or, to inherit the land, as the Hebrew properly and usually signifieth; and this latter some of the Hebrewes, as Ierebi and Kembi doe retere; expounding it of the Princes, who in sted of the people, and as their tutors and governours, first took the possession in the name of their tribes; and

after distributed it unto them by their families. But the Chaldee here, and againe in Ios. 19.49. (where the like phrase is also used) both the Chaldee and Greek doe there translate it, cause to inherit, or divide by inheritance: and so Moles explaineth it in v. 29.

V. 19. Caleb] hee was one of the Spies, sent to view the land: of whom see Num. 13.7.31. & 14.24. Ios. 14.6. &c.

V. 20. Samuel] or Shemuel: the notation of which name, see in 1. Sam. 1.20. The Greek calleth him Salamel, by a mistaking from Num. 1.6. Ammibud in Greeke, Semiod: so in Num. 1.10.

V. 21. Elidad in Greek, Eldas the son of Chaslon.

V. 22. Bukki in Greeke, Bokkor son of Tekli.

V. 23. Hanniel in Greeke, Aniel son of Souphid.

V. 24. Kemuel in Greeke, Kamoul son of Saphan.

V. 25. Parnach] or, Pharnach; in Greeke, Charnach.

V. 26. Paltiel] or, Phaltiel in Greek Phan-tiel son of Oza.

V. 27. Ahithud] or, Achihud; in Greeke, Achiod son of Selemi.

V. 28. Pedabel in Greeke, Phadiel. Observe here the order of the tribes, as they were named with their Princes; 1. Iudab, 2. Simeon, 3. Benjamin, 4. Dan, 5. Manasse, 6. Ephraim, 7. Zabulon, 8. Issachar, 9. Aser, 10. Naphtali. This order agreeth not with that in Num. 1. nor with that in Num. 7. nor in Num. 26. nor any better set downe: but is thus disposed by Gods wisdom and providence before hand, as they did after inherit the land. Iudab is first, having the first lot, and hee dwelt in the South part of the land, Ios. 15.1. &c. Simeon is next him, because his inheritance was within the inheritance of the sons of Iudab, Ios. 19.1. The next was Benjamin, who had his lot by Iudab, between the sons of Iudab and the sons of Ioseph, Ios. 18.11. The fourth was Dan, for his lot fell by Benjamins westward in the Philistines country.

country, as is to be seen by his cities, in Ios. 19. 40. 41. &c. Then Manasse, and by him Ephraim his brother, whose inheritances were behind Benjamins, as before is noted; Ios. 16. & 17. Next them dwelt Zabulon; and Issachar, of whose lots, see Ios. 19. 10. 17. Last of all, dwelt Aser, & Naphtali, in the North parts of Canaan, of whose lots see Ios. 19. 24. 31. &c. And as when they encamped about Gods Tabernacle, they were ordered according to their brotherhoods, as is noted on Num. 2. so in the dividing and inheriting of the land, we may see the like. For Judah and Symeon, both sons of Leah, dwelt abreast one by another. Benjamin of Rachel, and Dan of Rachels mayd, dwelt next abreast, Manasse & Ephraim, both sons of Ioseph, by his mother Rachel, had the next place one by another. Zabulon & Issachar, who dwelt next together, were both sons of Leah. So the last payre, were Aser of Leahs mayd, and Naphtali of Rachels mayd. Thus God, in nominating the Princes that should divide the land; forefignified the manner of their possession, and that they should befeared to dwell as brethre together in unitie, for the mutuall help & comfort one of another: as is noted of the first two, Judah and Simeon, who joyned together in warr against the Canaanites, Iudg. 1. 1. 2. 3.

29 Vers. 29. to divide the inheritance unto Ios. 19. 40. 41. &c. Then Manasse, and by him Ephraim his brother, whose inheritances were behind Benjamins, as before is noted; Ios. 16. & 17. Next them dwelt Zabulon; and Issachar, of whose lots, see Ios. 19. 10. 17. Last of all, dwelt Aser, & Naphtali, in the North parts of Canaan, of whose lots see Ios. 19. 24. 31. &c. And as when they encamped about Gods Tabernacle, they were ordered according to their brotherhoods, as is noted on Num. 2. so in the dividing and inheriting of the land, we may see the like. For Judah and Symeon, both sons of Leah, dwelt abreast one by another. Benjamin of Rachel, and Dan of Rachels mayd, dwelt next abreast, Manasse & Ephraim, both sons of Ioseph, by his mother Rachel, had the next place one by another. Zabulon & Issachar, who dwelt next together, were both sons of Leah. So the last payre, were Aser of Leahs mayd, and Naphtali of Rachels mayd. Thus God, in nominating the Princes that should divide the land; forefignified the manner of their possession, and that they should befeared to dwell as brethre together in unitie, for the mutuall help & comfort one of another: as is noted of the first two, Judah and Simeon, who joyned together in warr against the Canaanites, Iudg. 1. 1. 2. 3.

CHAPTER 35.

1. The Lord commandeth Israel to give eight and fourty cities for the Levites, with their suburbs and measure thereof. 5. Six of them are to be cities of refuge. 9. The lawes of murder, when the man-slayer might have the benefit of

the cities of refuge, and when he must be put to death. 31. No ransom might be taken for the murderer that was worthy of death.

And Iehovah spake unto Moses, in the plaines of Moab: by Iordan near Iericho, saying. Command the sonns of Israel, that they give unto the Levites, of the inheritance of their possession, cities to dwell in: and suburbs, to the cities, round about them; shall ye give, unto the Levites. And the cities, shalbe for them, to dwell in: and the suburbs of them, shalbe for their cattel, and for their goods; & for all their beasts. And the suburbs of the cities, which yee shall give unto the Levites: shalbe from the wall of the cite, and outward; a thousand cubits, round about. And yee shall measure from without the cite, on the Eastside two thousand cubits, and on the South side two thousand cubits; and on the Sea side, two thousand cubits; and on the North side two thousand cubits; and the cite shalbe in the midst: this shall be to them, the suburbs of the cities. And the cities which ye shall give unto the Levites; shalbe the six cities of refuge; which ye shall give, for the man-slayer to flee thither: and above them yee shall give, fourtie and two cities. All the cities, which ye shall give unto the Levites; shalbe fourtie and eight cities: them, and their suburbs. And the cities, which ye shall give, of the possession of the sons of Israel; from them that have many, ye shall give many; and from them that have few, ye shall give few: every man, according to his inheritance which they inherit; hee shall give of

his cities, unto the Levites.

And Iehovah spake unto Moses, saying. Speake unto the sonns of Israel, and say unto them: When yee be come over Iordan, into the land of Canaan; Then yee shall appoynt for you, cities; cities of refuge, shall they be for you: that the man-slayer may flee thither; which smiteth a soule by error. And the cities shall be unto you, for refuge, from the avenger: that the man-slayer dye not; until he stand before the congregation, for judgment. And the cities which yee shall give: the six cities of refuge, shall be for you. Three cities, yee shall give on this side Iordan; and three cities, shall yee give in the land of Canaan: cities of refuge, shall they be. For the sonns of Israel, and for the stranger, and for the sojourner, among them; shall these fixe cities be, for a refuge: that every-one that smiteth a soule, by error, may flee thither. And if hee smite him with an instrument of yron, and hee dye, he is a man-slayer: the man-slayer, shall be surely put to death. And if hee smite him with a stone of the hand, wherewith he may dye, and he dye, he is a man-slayer: the man-slayer, shall be surely put to death. Or, if he smite him with an instrument of wood of the hand, wherewith he may dye, and he dye, he is a man-slayer: the man-slayer, shall be surely put to death. The avenger of the blood, hee shall put-to-death the man-slayer: when he meeteth him, hee shall put-him to death. And if he thrust him, of hatred: or have cast upon him, by laying-of wayt, and he dye

Or in enmity, smite him: with his hand, & he dye; the smiter shalbe surely put to death, he is a man-slayer: the avenger of the blood shal put-to-death the man-slayer, when he meeteth him. But if he thrust him suddenly, without enmity: or have cast upon him, any instrument, without laying-of wayt; Or with any stone, wherewith he may die, without seeing him; and hee hath caused it to fall upon him, and he dye: and he was not his enemy; nor a seeker of his evil. Then the congregation shall judge, between the smiter, & the avenger of the blood: according to these iudgements. And the congregation shall deliver the man-slayer, out of the hand of the avenger of the blood: and the congregation shall restore him, unto the cite of his refuge, whither he was fled: and he shall abide in it, untill the death of the great Priest, which was anointed with the oile of holines. And if the man-slayer going shall goe-forth: out of the border of the cite of his refuge, whither hee was fled: And the avenger of the blood finde him, without the border of the cite of his refuge: and the avenger of the blood shal slay the man-slayer; no blood shall be unto him. Because he should have abiden, in the cite of his refuge; untill the death of the great Priest: and after the death of the great Priest, the man-slayer shal returne into the land of his possession. And these things shall be unto you, for a statute of judgement, throughout your generations: in all your dwellings. Every-one that smiteth a soule by the mouth of witnesses

the man-slayer shall be slain: but one witness, shall not answer against a soule, to dye. And yee shall take no ransom, for the soule of the man-slayer, which is guiltie of death: but he shall be surely put to death. Neither shall ye take ransom, for him that is shed unto the citie of his refuge: to returne to dwell in the land; until the death of the Priest. And ye shall not pollute the land, wherein ye are: for blood, it pollureth the land: and for the land there shall bee no expiation, for the blood that is shed therein; but by the blood of him that shed it. And thou shalt not defile the land, which ye inhabit in; within which, I doe dwell: for I Iehovah dwell among the sonns of Israel.

Annotations.

That they give] or, and let them give unto the Levites. The Lord having given order in chapt. 34. for dividing the land unto Israel, commandeth here a portion to be given, out of all their possessions, unto him; which he bestoweth on his ministers the Levites, for a part of their livelihood. The equity of which law, both for honouring the Lord with our substance, Prov. 3. 9. and for maintaining his ministers, Gal. 6. 5. is perpetual. Therefore speaking of the Church under the Gospell, according to these legal figures, he sayth, When ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the LORD, an holy portion of the land, &c. The holy portion of the land, shall be for the Priests: the ministers of the Sanctuary, which shall come neere to minister unto the LORD, &c. Ex. 45. 1. 4. 5. & 48. 9. 10. 13. Suburbs to the cities] or, as the Greek translatheth, the suburbs of the cities: which suburbs are called in Hebrew Migrah, that is, a place cast out, as lying without the walls of the citie: in

Chaldee Revach, that is, a Space; in Greeke Προστεία, as lying before the citie; and in v. 3. Απορισματα, as being separated from the citie; and in v. 5. homora, confines, or limits.

V. 3. their goods] or, their substance, their gathered goods: see the notes on Gen. 12. 5. it is a generall word and sometime implieth cattell also; as 2. Chron. 31. 3. & 32. 19. & 35. 7. beasts] in Hebrew Chagab; which is a generall name for living things; but here translated in Greeke some-footed beasts. And from hence the Hebrews gather, that they gave the Levites a place of buriall to every citie, without these bounds (or suburbs): for they buried not their dead in the suburbs of their cities, because it is layd, AND FOR ALL THEIR LIVING THINGS: they gave it for the living, and not for buriall. Maimony treat. of Release and Jubilee, ch. 13. f. 3. That they used in Israel to bury their dead without the cities, appeareth by Luk. 7. 11. 12.

V. 4. a thousand cubits] The Greek sayth, two thousand cubits, as it is in the verse following, where the Lord speaketh of 1000 cubits: so the thousand cubits here mentioned, some thinke to bee meant of holy measure, double so much as the common measure, and that the latter doe expound the former. The Hebrews explain it thus: The suburbs of the cities are expressed in the law to be three thousand cubits on every side, from the wall of the citie, and outward, Num. 35. 4. 5. The first thousand are the suburbs; and the 2000. which they measured without the suburbs, were for fields and vineyards. Maim. treat. of the Release and Jubilee, c. 13. f. 2.

V. 5. without the citie] by the citie, the Hebrews understand here the citie with the suburbs; that is, the 1000. cubits forementioned, which were for their cattell, and these 2000. moe for fields and vineyards, as is before noted. East side] or, East quarter, in Chaldee, East winde: see the notes on Num. 34. 3. Sea side] that is, the west side, as the Chaldee sayth, the west winde. Moses useth to call the west, the sea, as is noted on Gen. 12. 8. So in Num. 34. 6.

V. 6.

V. 6. of refuge] that citie is called in Hebrew Miklat of gathering, because the man-slayer was there gathered and deteyned; in Greek Πανακτουριον, a place of sight and exile; in Chaldee Shezabub, of deliverance and preservation. The sixe cities appointed for refuge, were these, Beger of the Reubenian country; Remoth in Gilead of the Gadites; and Golan in Basan of the Manassites; these three Moses separated, Deut. 4. 41. 43. the other three appointed by Joshua, were Kedesh in Galilee, in mount Naphtali; Shechem in mount Ephraim; and Kishib-arba (which is Hebron) in the mount of Iudah, Jos. 20. 7. the use of these sixe cities of refuge, are declared in Jos. 21. how they were given out of every tribe. Of the Kohathites, the Priests the sonns of Aaron had thirteen cities, Jos. 21. 19. the residue of the Kohathites had ten cities, Jos. 21. 26. The Gerthionites had thirteen cities, Jos. 21. 33. The Merarites had twelve cities, Jos. 21. 40. So all the cities of the Levites, within the possession of the sonns of Israel, were foure and eight cities with their suburbs; Jos. 21. 41. Thus Iakobs prophesie of Levi was fulfilled, that he should be scattered in Israel, Gen. 49. 5. 7. But because of the Levites zeale for the Lord, the curse was turned into a blessing, (as is noted on Ex. 32. 2. 9.) and they were teachers of the law unto the tribes of Israel, Deut. 33. 8. 10. Wherefore God gave them cities out of every tribe. Howbeit, whatsoever remained of these cities, besides the habitations of the Levites, and the suburbs forementioned, as the fields of the cities, and their villages, continued under the dominion, and in the possession of the tribes, to whom they had been distributed before; as the example of Hebron given unto Caleb, sheweth, Jos. 14. 13. 14. & 21. 11. 12.

V. 8. ye shall give many] or, ye shall multiply to give: to the tribes that had many cities, and more large inheritances, gave the more cities. For, out of the tribes of the sonns of Iudah and of Simeon; were

given nine cities; out of Benjamin, foure; out of Ephraim, foure; out of Dan, foure; out of the halfe tribe of Manasse, two; out of the other halfe tribe of Manasse, two; out of Issachar, foure; out of Aser, foure; out of Naphtali, three; out of Zabulon, foure; out of Reuben, foure; out of Gad, foure, Jos. 21. 9. 16. &c.

V. 11. shall appoint] or, prepare, as the Chaldee explaineth it: in Greek, ye shall distinguish, (or distinctly separate;) elsewhere it is called separating, Deut. 4. 41. and sanctifying, Jos. 20. 7. by error, or ignorancy, unawares, the Greek translatheth, unwillingly: this is opened in v. 22. 23. & Deut. 19. 5. In Jos. 20. 3. it is declared by two words, by error, (or unawares,) and without knowledge, (or unwittingly.)

V. 12. the avenger] to weete, of the blood, as is expressed in v. 19. and the Chaldee and Greeke here adde the same. God, here Englished an Avenger, elsewhere significeth a Redeemer, but properly one of the same blood and kindred, as Ruth 2. 20. & 3. 9. 12. who if things were sold, was to redeeme them, as Lev. 25. 25. if blood were shed, was to avenge it, as in this case. And so the Greek here and usually calleth him Αγχιβουλον, that is, one neer of kin. Of this kinman the avenger, it is layd in v. 19. that hee should put the murderer to death; see the notes there. before the congregation] When a man had done a murder, hee fled to some citie of refuge, the way being alwayes prepared, that he might flee thither without hinderance, as is noted on Deut. 19. 3. Coming thither, at the entring of the gate, he shewed his cause to the Elders of the citie of refuge, who took him in till he was sent after & fetched home to the citie where hee had done the murder, and there he stood before the congregation, Jos. 20. 4. 6. who if they found him worthy of death, they delivered him to the avenger, to kill him: if not, they returned him to his citie of refuge, where he lived in a kinde of exile and imprisonment, untill the death of the

high Priest: as after followeth: See Deut. 19. 12. Before the cities of refuge were appointed, the Altar was a place of refuge, as is probable by Exod. 21. 13. 14. And from that place the Hebrewes gather, that the Altar was a place of refuge. Maim. treat. of Murder, c. 5. f. 12.

14 V. 14. Three cities] which were Bezer, Ramoth, and Golan, Deut. 4. 41. 43. and three cities] Kedesh, Shechem, and Hebron, Jos. 20. 7. And if the Lord enlarged their coast, and gave them all the land: they were to add: three cities more, Deut. 19. 8. 9.

15 V. 15. the stranger] in Greek, the Prophyete, meaning him that was not an Israelite by nature, but by religion. the sojourner] that dwelt a stranger in the land of Israel, and yet not of their Church and religion, Deut. 14. 21. These all had benefited by the cities of refuge; but if an heathen by error killed an heathen, the cities of refuge received him not: sayth Maim. treat. of murder, ch. 5. f. 4. smiteth a soule] that is, killeth any person: so v. 11.

16 V. 16. if he smite him] to weete, purposely, and presumptuously: as the punishment after sheweth. surely put to death] or, put to dye the death: Hebr. dying he shall be put to death: so in v. 17. 18. 21.

17 V. 17. a stone of the hand] that is, thrown with the hand; the Greek: translareth it, a stone out of the hand; the Chaldee, a stone that is taken in the hand. he may dye] the Chaldee more fully explaineth it, which is enough for him to dye therewith: so in v. 18.

18 V. 18. wood of the hand] Gr. out of the hand: Chald. wood taken in the hand, which is sufficient for him to dye thereby: as in v. 17. These cautions are here added, to discern of murders; the Hebrewes explaine them thus. He that smiteth his fellow presumptuously with a stone, or with wood, that he dye; they measure the thing wherewith he smote him, and the place whereon he smote him: to see if that thing were enough to kill him upon such a member (of his body) or not; as it is written, WITH A STONE OF THE HAND, &c. so that it be enough to kill him. They measure also the might of him that smote, &c. For you

instruments the law gives no measure, Numb. 35. 16. He u to dye that killed him, though it were with a needle, and whatsoever is sharpe like a needle, as bodkin, knife, or the like. He that smiteth his fellow without any instrument, and killeth him, as with his hand, or his foot, &c. they measure the strength of him that smote, and of him that was killed, and the place of the blow, &c. Maimon. treat. of Murder, c. 3. f. 1. &c.

V. 19. he shall put to death] or, he may put him to death; to weete, after he is adjudged to death by the Magistrate. v. 12. If the avenger of blood, will not; or, if he be not able to kill him; or, if hee have no avenger of blood: then the Judges shall kill the murderer with the sword, Maim. treat. of Murder, c. 1. f. 1.

when he meeteth him] though it be within the cities of refuge, sayth Iarchi. But this is to be understood, after lawfull judgment by the Magistrate: for the Elders of his cite were to send and fetch him from the cite of refuge, and deliver him into the hand of the avenger of blood, Deut. 19. 12. Wherefore the Chaldee, in sted of meeteth him; sayth, When he shall be condemned unto him by judgment. So in v. 21.

V. 20. of hatred] which is inveterate anger, and inward grudge, differing from enmitie or open hostility, (spoken of in v. 21. He that hateth, dissembleth with his lips; and layeth up deceit within him; Prov. 26. 24. The Hebrewes say, Hee that hateth, if hee kill by error (or unadvisedly) he is not kept in (the cite of) refuge, as it is sayd, And he was not his enemy, (Numb. 35. 23.) &c. And who is he that hateth? hee that for enmitie sake speeth untruth to him for three dayes (space) Maim. treat. of Murder, c. 6. f. 10. cast upon him] to weete, any instrument, as is expressed in v. 22. and so the Greek explaineth it here.

by laying of ways] with intent and purpose of evil, when occasion is offered: so Sami layd wayt (or hunted) for Davids soule, 1. Sam. 24. 11. the Jewes for Chrills, Luk. 11. 54. and for Pauls life, Acts 23. 21. V. 21. enmitie] or hostility, ill-will open and professed.

V. 22. suddenly] or, unawares, and as it were by chance.

V. 23.

V. 23. with any stone] that is, have smitten him with any stone, as in v. 17. wherewith he may day] in Chaldee, which is sufficient that he may dye therewith: see the notes on v. 18.

V. 25. of the great Priest] a figure of Christ, called the great Priest over the house of God, Heb. 10. 21. and the great high-priest that is passed into the heavens, Heb. 4. 14. who is the Mediator of the new Testament; that by means of death, for the redemption of the transgressions under the first Testament, they which are called, might receive the promise of the eternall inheritance, Heb. 9. 15. As the high priests, whilst they lived, by their service and sacrificing made atonement for the sinns of the people, especially one day in the year, Levit. 16. wherewith they figured the worke of Christ for us: so at the high Priests death, by releasing such as were called for unweeting murder, there was a shadow of redemption in Israel.

V. 26. going shall goe forth] that is, shall at any time, upon any occasion goe forth. So he was not onely exiled from his own cite, but confined as a prisoner within the limits of the cite of refuge. The Hebrewes say, He might never goe out of the cite of his refuge, no not though it were for a thing commanded [as to worship at the solemne feasts, or the like:] or for to beare witness, whether it were in money matters, or to testify in case of life and death, &c. Maim. treat. of Murder, c. 7. f. 8.

V. 27. without the border] so not the citie onely, but the borders and limits of the territories thereof, were his refuge. Every cite of refuge, the borders thereof are a refuge as well as it, &c. and it (the avenger of blood) kill him there, he is to be killed for him. Notwithstanding though the border be a refuge, yet the manslayer may not dwell in it; for it is sayd (in v. 25.) AND HE SHALL ABIDE IN IT: in it (the citie), and not in the border of it. Maim. ibid. c. 8. f. 11. blood that be unto him] that is, the avenger which shall have no blood imputed to him; or, as the Greek translareth it, he shall not be guilty; to weete, of blood-shed.

V. 28. into the land of his possession] into his own citie or village, that part of the land which he possessed. It is hidden by the Hebrewes, that although by the high Priests death atonement was made for him, yet he never returned to the princely state (or dignity) that he had in (the citie); but was debased from his greatness all his dayes; because that great scandal came by his hand. Maim. ibid. c. 7. f. 14. Moreover they say, A man slayer upon whom sentence is past that he shall be exiled, if he dye before he goe into exile, they carry his bones thither. And a man slayer that dieth in the cite of his refuge, they burie him there: and when the high Priest dieth, they carry the manslayers bones from thence, unto the sepulchres of his fathers. Ibid. f. 3.

V. 30. Every one that smiteth a soule] that is, who so killth a person; to weete, him that is a murderer. by the mouth] that is, by the testimony of witnesses, which after is explained of two witnesses, or three witnesses, Deut. 17. 6. & 19. 15. see the annotations there. not answer] that is, not testifie, as the Greek and Chaldee translate it, meaning to have the sentence of death confirmed against him: see Deut. 19. 15. to dye] that is, to cause him to dye; or, that he should dye: see the notes on Gen. 6. 19.

V. 31. the soule of the man-slayer] that is, the life of the murderer, to redeeme him from death. The Judges are warned that they take no ransom of the murderer: and though he could give all the wealth that is in the world, and though the avenger of blood should be willing to free him. For the soule of him that is killing, is not the possession of the avenger of blood, but the possession of the holy blessed (God.) Maim. treat. of Murder, c. 1. f. 4. guiltie of death] Hebr. which is wicked to dye; that is, as the Greek and Chaldee explaine it, guiltie, or condemned to dye. According to this phrase David sayth, when hee shall be i-dyed, let him goe forth wicked, (that is, condemned) Psal. 109. 7.

V. 32. for him that is fled] Hebr. to flee; which is explained by Iarchi and others, for him that is fled. in the land] in the land of his possession, as in v. 28.

Qq 3

V. 33

33 Verſ. 33. polluteſh] or, *impiously ſtaineth, ſavily deſormeth the land.* This word, which Moſes here uſeth of murder, and the proph-
 etes after apply unto ſpiritual whor-
 dome or idolatry, *Jer. 3. 2. 9. & idolatrous*
bloodied, Pſalm. 106. 38. ſheweth the
 heighneſſes of this ſyn, that deſileth
 not only him that doth it, but the whole
 land, if it bee not avenged. Hereupon
 the Hebrewes ſay, *Thou haſt not any thing*
concerning which the law giveth ſuch a charge,
as for ſhedding of blood; as it uſyd (in Numb.
31. 33.) And yet ſhall not pollute the land,
&c. Maimony treat. of Murder, ch. 1.
ſect. 4. the blood of him that ſhed it]
 if it were willtul murder; or by the
 death of the high Prieſt if it were unwill-
 ing man-ſlaughter. Hereupon it is ſayd,
A man that doth violence to the blood of any
perſon, ſhall flye to the pit, let no man ſtay him.
Prov. 28. 17.

34 Verſ. 34. *¶ doe dwell]* the land of Iſ-
 rael was the LORDS land, *Hof. 9. 3.*
 and by his dwelling there among his peo-
 ple, was ſanctified, and called the holy
 land, *Zach. 2. 12.* and though hee dwelt
 moſt ſpecially in his Sanctuary there,
 which afterward was in Jeruſalem, *Pſalm.*
74. 2. & 135. 21. yet the whole land was
 ſanctified by his habitation therein;
 which was a reaſon why the people
 might not pollute it, either with blood,
 or with any other wickedneſſe; for hol-
 neſſe becommeth his houſe for ever, *Pſal.*
93. 5. And for this cauſe the unclean
 were to bee put out of the campe of Iſ-
 rael, in the midit whereof God did dwell,
Numb. 5. 3.

CHAPTER 36.

1. The inconvenience of the inheritance of daughters is remedied by marrying in their own tribe, left the inheritance ſhould be removed from the tribe. 10. The daughters of Zelophehad obey the Lords commandments, and marry their uncle ſonns.

AND the heads of the fathers, of the familie of the ſonns of

Gilead, the ſon of Machir, the ſon of Manaſſes, of the families of the ſonnes of Iſeſeph, came-neere: and ſpake before Moſes, and before the Princes; the heads of the fathers of the ſonnes of Iſrael. And they ſayd; Iehovah commanded my lord, to give the land for an inheritance, by lot, to the ſonns of Iſrael: and my lord was commanded by Iehovah, to give the inheritance of Zelophehad our brother, unto his daughters. And if they become wives, to any of the ſonnes of the tribes of the ſonns of Iſrael; then ſhall their inheritance bee taken-away from the inheritance of our fathers, and ſhall bee put to the inheritance of the tribe, unto whom they ſhall bee: ſo it ſhall bee taken-away, from the lot of our inheritance. And when the jubilee of the ſonns of Iſrael ſhall bee; then ſhall their inheritance bee put unto the inheritance of the tribe, unto whom they ſhall bee: ſo their inheritance ſhall bee taken-away, from the inheritance of the tribe of our fathers.

And Moſes commanded the ſonns of Iſrael, according to the mouth of Iehovah, ſaying: The tribe of the ſonns of Iſeſeph, ſpeake right. This is the thing which Iehovah doth command concerning the daughters of Zelophehad, ſaying; Let them become wives to whom it is good in their eyes: onely to the family of the tribe of their father, ſhall they become wives. And the inheritance of the ſonns of Iſrael, ſhall not remove from tribe to tribe: for every

man,

man, of the ſonns of Iſrael, ſhall cleave to the inheritance of the tribe of his fathers. And every daughter that poſſeſſeth an inheritance, of the tribes of the ſonns of Iſrael; ſhall bee wife unto one of the family of the tribe of her father: that the ſonns of Iſrael may poſſeſſe, every man the inheritance of his fathers. And the inheritance ſhall not remove from one tribe to another tribe: but every man, of the tribes of the ſonns of Iſrael, ſhall cleave to his inheritance.

Even as Iehovah commanded Moſes, ſo did the daughters of Zelophehad. For Machlah, Tirzah, & Hoglah, and Milcah, & Noah, the daughters of Zelophehad, were wives unto their uncle ſonns. (To men) of the families of the ſonns of Iſrael, the ſon of Iſeſeph, they became wives: and their inheritance was unto the tribe of the family of their father.

These are the commandments and the judgements, which Iehovah commanded by the hand of Moſes, unto the ſonns of Iſrael: in the plaines of Moab, by Jordan neer Iericho.

Annotations.

THE heads] in Greek, the Princes, that is, the chiefe fathers. God having deſigned the limits of the holy land which Iſrael ſhould inherit, in *Numb. 34.* and appointed his owne portion out of the ſame, to bee given unto the Prieſts and Levites, *Numb. 35.* doth now conclude his lawes, with an ordinance for the ſetled continuing of the inheritances unto the tribes, as they ſhould at firſt be allotted unto them. The occaſion of this or-

dinance, is a complaint made by ſome of the Manaſſites, concerning Zelophehads daughters, if they ſhould bee married to men of other tribes. Gilead] in Greek, Galaad: of whom ſee *Numb. 27. 1.*

V. 2. *my lord]* meaning Moſes, for to him was the commandment given, *Numb. 26. 52. 53. &c. & 27. 6. 7.* And by this title they give honour unto Moſes, and ſhew their obedience; as the Scripture noteth by the like title given unto others, *1. Pet. 5. 6. Math. 22. 44. 45.* Zelophehad] in Greek Sa'paad: ſee *Numb. 27. 1. &c.*

V. 3. *of the tribes]* of any of the other tribes, beſide their own. *be taken-away]* or, *be diminiſhed;* contrary to adding or putting to, after mentioned: ſo the inheritances of this, and of other tribes by like accidents, might in time bee changed, diſturbed, and come to conſuſion, contrary to the order before ſet of God.

V. 4. *the jubilee ſhall be]* which was every fiftieth yeare, in which the inheritances that were alienated to others, were by the law given in *Levit. 25.* to returne unto the firſt owners; which ordinance alſo ſhould by ſuch marriages bee diſannulled.

V. 5. *the mouth]* that is, the word of the Lord, as the Chaldee tranſlateth: in Greek, by the commandments of the Lord. So the anſwer which Moſes gave, was not of himſelf, but by advice from God: ſee *Numb. 27. 5.*

V. 6. *good in their eyes]* that is, *pleaſeth them:* Daughters are not to be forced to marry with ſuch as they like not: ſee *Gen. 24. 57. 58.* to the family] to ſome of the familie: or, in the family: ſee *v. 12.*

V. 7. *ſhall cleave to the inheritance]* keeping himſelfe thereto, and (for the better performance hereof) marrying within his tribe. For this word cleave, is often uſed in caſe of marriage; *Gen. 2. 24. Dan 2. 43.* Thus God provideth, that the order which hee ſhould ſet for the inheritances in his land, to bee divided by lot; might continue throughout all generations: by which means ſtrife alſo might be cut off, and peace preſerved among his people.

V. 8.

8

V. 2. that possesseth an inheritance] or, that is heir of a possession; by reason that her father had no son to inherit, as in this case of Zelophehad. So here is no restraint of other women, save such as had inheritance. The Priests also and Levites, (which might have no inheritance with Israel Deut. 18. 1.) had libertie to marry with the women of any tribe: as Jehoada the Priest had to wife the kings daughter of Judah, 2. Chron. 22. 11, 20. other took a wife of the daughters of Barzillai the Gileadite, Ezra 2. 61. and the like. By reason of such marriages, there might be kindred between Elizabeth the mother of Iohn the Baptist, who was of the daughters of Aaron; and Marie the virgin, the mother of our Lord Christ, who was of the lineage of David, of the tribe of Judah, Luk. 1. 5. 36. & 3. 23. — 31.

11

V. 11. For Machlab] Hebr. And Mach-

lab, &c. Of these daughters see Num. 27. 1. their uncles sons] the sons of their fathers brethren. Compare Levit. 18. 12. 13. 14.

V. 12. was unto the tribe] that is, remained unto, (or in) the tribe. So Daniel was (that is, continued) even unto the first year of King Cyrus, Dan. 1. 21. and, they were (that is, continued) there, Ruth. 1. 2. and Gadray the like. By this example, and observation of the law for inheritances in the holy land, the people of God are taught to hold fast their inheritance in his promises, and right in Christ, which they enjoy by faith: that as the Father hath made them meet to be partakers of the inheritance of the Saints in light, Coloss. 1. 12. so they may keep the faith and grace which they have obteyned, unto the end, 1. King. 11. 3. Ezek. 46. 18. Jude v. 3. Heb. 6. 12.

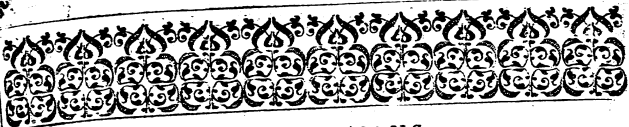
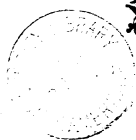


I will bring forth out of Jacob, a seed; and out of Judah an inheritor of my mountain: and mine elect shall inherit it, and my servants shall dwell there. Elai. 65. 9.

I will bring you into the wilderness of people; and there will I plead with you face to face: like as I pleaded with your fathers, in the wilderness of the land of Egypt; so will I plead with you, sayth the Lord God. And I will cause you to possess under the rod, and I will bring you unto the bond of the Covenant; &c. Ezek. 20. 35. 36. 37.

OR
Tef-
ta-
ment

Christ, he is the Mediatour of the new * Covenant; that by means of death, for the redemption of the transgressions that were under the first Covenant, they which are called, might receive the promise of the eternall inheritance, Heb. 9. 15.



ANNOTATIONS UPON THE FIFTH BOOK OF MOSES CALLED DEUTERONOMIE.

WHEREIN, BY CONFERENCE OF THE
HOLY SCRIPTURES, BY COMPARING THE GREEK
and Chaldee Versions, and testimonies of Hebrew writers; the
Histories, Lawes and Ordinances, which Moses (a little
before his death) repeated and enlarged
unto Israel in this Book,
are explained.

By Henry Ainsworth.



THIS booke of the Law, shall not depart out of thy mouth; but thou shalt meditate therein, day and night; that thou mayest observe to doe, according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Jos. 1. 8.

If they heare not Moses and the Prophets, neither will they be persuaded, though one rose from the dead. Luke 16. 31.



Imprinted in the yere 1619.

IN this fifth Booke, Moses to prepare the Israelites unto their inheritance in the holy land, rehearseth the chief things that had befallen them in their fourtie yeres travel thorow the wilder nesse; exhorteth them to the love of God, and obseruation of his Law; repeareth the Ten commandments, and explaineth them particularly, with the Ordinances to them belonging, adding some moe which he had not before mentioned; confirmeth the whole Law, with promises to those that kepe it, and threatnings to the disobedient; reneweth the Covenant between God and his people; prophesieth of things that should come to pass in ages folow- ing, blesteth the tribes of Israel with severall blessings; and having viewed the land of promise from an high mountaine, he dyeth, and is buried of God; Iesua being his successor in the government of the people.

More particularly.

Moses rehearseth Gods calling of Israel from Horeb towards Canaan. The officers set to governe them. The Spies sent to view the land, and the peoples rebellion folowing therupon. Chapter 1. How they passed by Edom, Moab, and Ammon; burfought with the Amorites, and conquered K. Sihon. Ch. 2. How Og was conquered; and their countreies allotted to some tribes of Israel. Ch. 3. An exhortation to obey Gods Law, and to shun idolatrie. Chapt. 4. Of the Ten commandments given at Horeb; and how the people were affected at the giving of the Law. Chap. 5. An exposition of the first commandment, how God should be known, loved, and obeyed. Chap. 6. To root out the Canaanites, and their idolatrie. Ch. 7. To beware lest forgetfulness of former mercies, or plenty of good things in Canaan, turne them from God. Ch. 8. Moses would humble Israel under the Lord their God, by remembrance of their former many rebellions, and Gods mercies renewed and continued notwithstanding. Ch. 9. & 10. He exhorteth them to love and obey the Lord, by many weighty reasons. Chapt. 11. An explanation of the second commandment, of abolishing false worship, and serving God according to his Law. Ch. 12. The third commandment expounded, against abuse of Gods name, by false prophets, inticers and revolters to idolatry. Ch. 13. The holy communion of Gods people, taught by shadowes, of cleane meats, tithes &c. Ch. 14. The fourth commandment explained, by the rites of the Sabbath yere, and the solemne feasts &c. Ch. 15. & 16. The fifth commandment, of obedience to governours civil and ecclesiasticall appointed of God; but not to hearken to any heathenish ministers or false prophes. Ch. 17. & 18. The sixt commandment, touching manslaughter, wars, murder by one unknowne &c. Ch. 19. 20. 21. The seventh commandment, touching adultery, rape, fornication, incest. Ch. 22. The eight commandment, pledging, manstealers, wages, almes, justice, weights and measures &c. Ch. 23. 24. 25. The solemne profession of homage unto God, in Canaan, at the bringing of first fruits, tithes &c. Ch. 26. Of writing the Law upon stones, the blessings & curses openly pronounced, & confirmed by the people. Ch. 27. Moses promisethest many blessings to them that kepe the Law, and threatneth many curses to the disobedient. Ch. 28. The renewing of the Covenant between God and Israel. Chapt. 29. A promise of mercy to repentant sinners beleeving in Christ. Ch. 30. The people are encouraged to enter into Canaan, with Iosua their captain. Their falling from God is foretold. Ch. 31. Moses song, wherein he prophesieth of the state of Israel until the latter dayes. Ch. 32. Before his death, Moses blesteth the tribes of Israel. Ch. 33. Moses veiweeth the land, and dyeth; is buried of God, mourned for of the people, and prayd above all Prophets. Chapt. 34. THE



THE FIFTH BOOK OF MOSES CALLED DEUTERONOMIE.

CHAPTER I.

1. Moses speech in the end of the fortieth yere; briefly rehearsing the Storye, 6. of Gods promise and offer to giue Israel the Land of Canaan: 9. of Officers given them; 19. of Spies sent to search the Land; 34. of Gods anger for Israels incredulitie, 41. and disobedience.



Hese be the words, which Moses spake unto all Israel, on this side Iordan: in the wilderness, in the plaine, over-against the Red sea, between Pharan and Tophel and Laban and Hazeroth, and Dizahab. Eleven dayes journey from Horeb, by the way of mount Seir: unto Kadesh Barnea. And it was in the fortieth yere, in the eleventh moneth, in the first day of the month: Moses spake unto the sonnes of Israel; according unto all that Iehovah had commanded him, unto them. After he had smitten Sihon king of the Amorites, which dwelt in Hesbbon: and Og king of Bashan, which dwelt in Ash- taroth, in Edrei. On this side Iordan, in the land of Moab: began Moses, to declare this Law, saying. Iehovah our God, spake unto us, in Horeb saying: ye haue dwelt long- ynough, in this mountaine. Turne- you, and take your journey; & goe to the mount of the Amorite, and unto all his neighbour; in the plaine, in the mountaine, and in the Vale, and in the south, and by the sea side: to the land of the Canaanite, and Lebanon; unto the great river, the river Euphrates. Behold, I haue gi- ven the land before you: goe in, and possesse the land, which Iehovah sware unto your fathers, to Abra- ham, to Isaac, and to Iakob, to give unto them; and to their ked, after them.

9 And I spake unto you, at that
 10 time, saying: I am not able my selfe
 alone, to beare you. Iehovah your
 11 God, hath multiplied you: and
 behold you *are this day*, as the Starrs
 of the heavens for multitude. Iehovah
 God of your fathers, add unto
 you a thousand times *so many* as you
 12 are: and blest you, as he hath spoken
 unto you. How shall I beare, my
 selfe alone: your cumbrance, and
 13 your burden, and your strife? Give
 yee for you wife men, and understanding,
 and knowne, among your
 14 tribes: and I will appoint them, for
 to be your heads. And yee answered
 15 me; and sayd, the word which thou
 hast spoken is good to doe. And I
 took the heads of your tribes, wife
 men, and knowne; and gaue them,
 to be heads over you: rulers of thou-
 sands, and rulers of hundreds, and
 16 rulers of fifties, and rulers of tens;
 and Officers, among your Tribes.
 And I commanded your Iudges, at
 that time, saying; Heare betwene
 your brethren, and iudge justice, be-
 17 tween a man and his brother, and
 his stranger. Yee shall not respect
 persons in iudgement; you shall heare
 alike the small and the great; you
 shall not be afraid of the face of man;
 for the iudgement, that is Gods: and
 the cause which shall be too hard for
 you, bring it unto me, & I will heare it.
 18 And I commanded you, at that time:
 all the things, which yee should doe.
 19 And wee journeyed from Horeb,
 and went thorow all that great and
 fearefull wildernes, which you haue
 seene; by the way of the mountaine
 of the Amorites, as Iehovah our

God commanded us: and we came,
 unto Kadesh Barnea. And I said, unto
 you: Yee are come, unto the mountaine
 20 taine of the Amorites; which Iehovah
 our God, giveth unto us. Behold,
 21 Iehovah thy God, hath given the
 land before thee: goe-up possess it,
 as Iehovah the God of thy fa-
 thers hath spoken unto thee; feare
 not, neither be discouraged. And
 22 yee came-neere unto me; all of you,
 and said; Wee will fend men, before
 us; and they shall search-out for us,
 the land; and shall bring us word a-
 23 gaine, by what way we shall goe-up,
 and into what cities wee shall come.
 And the word was good in mine
 eyes: and I took of you, twelve men;
 24 one man of a Tribe. And they turned,
 and went up into the mountaine; and
 came, unto the vally of Eshcol: and
 25 they searched it out. And they took
 in their hand, of the fruit of the land;
 and brought it down, unto us: and
 brought us word againe, and said; It
 26 is a good land, which Iehovah our
 God giveth us. But yee would not
 goe-up: but rebelled against the
 27 mouth of Iehovah your God. And
 murmured in your Tents, and sayd;
 In the hatred of Iehovah, towards us,
 hee hath brought us forth, out of
 the land of Egypt: to give us, into
 the hand of the Amorite, to destroy
 28 us. Whither goe we up? Our bre-
 thren have caused our heart to melt,
 saying; the people is greater and tal-
 ler then we; the cities are great and
 walled up to heaven: and moreover
 we have seene, the sonns of the Ana-
 29 kims there. And I sayd, unto you:
 Bee not terrified, neyther bee affrayd of

30 of them. Iehovah your God, that
 goeth before you; hee, will fight for
 you: according to all that hee did
 for you, in Egypt, before your eyes.
 31 And in the wilderness, which thou
 hast seene; how that Iehovah thy God
 bare thee, as a man doth beare his
 son: in all the way that yee went; untill
 32 yee came unto this place. Yet in this
 thing, you did not beleeve, in Iehovah
 your God. Who went before you
 33 in the way, to search you out a place,
 to pitch your tents in: in fire by night,
 to shew you by what way yee should
 34 goe; and in a cloud by day. And Iehovah
 heard, the voyce of your
 words; and was wroth, and sware,
 35 saying; If these shall a man see, of
 these men, of this evill generation:
 the good land, which I sware, to give
 36 unto your fathers. Except, Caleb the
 son of Iephunneh, he shall see it; and
 to him will I give the land, that hee
 hath troden upon; and to his sonns:
 because hee hath fully followed Ie-
 37 hovah. Also Iehovah was angry
 with mee, for your sakes, saying:
 thou also, shalt not goe in thither.
 38 Iohua the son of Nun, which standeth
 before thee; he, shall goe in thither:
 strengthen thou him; for he,
 39 shall cause Israel to inherit it. And
 your little ones, which you sayd
 should be for a prey; and your sons
 which know not this day, good and
 40 evill; they, shall goe in thither: and
 unto them will I give it; and they,
 shall possess it: But as for you, turne
 yee; and take your journey into the
 41 wilderness, by the way of the red sea.
 And yee answered, and sayd unto
 mee; we have sinned against Iehovah:

we will goe-up and fight, according
 to all that Iehovah our God hath
 commanded us: and yee girded on,
 every man, his weapons of warr; and
 pressed forward, to goe-up into the
 mountaine. And Iehovah said unto
 42 me; say unto them, goe not up, nei-
 ther fight; for I am not among you:
 that yee be not smitten, before your
 enemies. And I spake unto you, and
 43 you heard not: but rebelled against
 the mouth of Iehovah; and you were
 presumptuous, and went up into the
 mountaine. And the Amorite that
 44 dwelleth in that mountaine, came-
 out against you; and they pursued
 you, as Bees doe: and destroyed you,
 in Scir, even unto Hormah. And yee
 45 returned and wept, before Iehovah:
 but Iehovah heard not your voice,
 neither gave-ear unto you: And yee
 46 abode in Kadesh, many dayes: ac-
 cording to the dayes, that yee abode
 there.

Annotations.

D *Euteronomie*:] A Greek word,
 by interpretation, *The repetition*,
 (or *second-declaration*) of the
Law. This name is borrowed
 from Deut. 17. 18. where *Mishneh torah*,
 the *Copie of the Law*; is in Greek transla-
 ted *Deuteronomion*, which title is given to
 the whole booke, as that which containeth
 a repetition and explanation of the
 Lawes before given, as v. 5. The Hebrewes
 call this booke by the first words thereof,
ELLEH HADBARIM, THESE
be THE WORDS. And here begin-
 neth the 44. Section, or Lecture of the
 Law: see the notes on Gen. 6. 9.

Verf. 1. On this side] or; on the out
 side; that is, beyond Jordan, as the Greek
 transla-

translateth. The word signifieth both sides, and by circumstance of place to be understood. To those out of the land of Canaan, it was on this side: to the Israelites in Canaan, it was beyond, or the out side of Jordan, where Moses spake these things: For Moses might not enter into the land. Here *Thargum Jerusalem* (whom *Onkelos* the Chaldee Paraphrast also followeth) explaineth it thus: These be the words which Moses spake unto all Israel; he rebuked them, for that they had sinned, on this side Jordan, &c. Hereupon the Rabbines call this booke *Sepher Tochechot*, that is, *The booke of Rebukes*.

Jordan] Hebr. *Jarden*: A river springing out of mount Lebanon, in the north end of Canaan, running along the country. Of it, and the myserie thereof, see Num. 34. 12. *Ios. 3.* the plaine] to weet, of Moabs land, *asv. 5.* see Num. 22. 1. There Moses spake these things and dyed, *Deu. 34. 5.* The Chaldee faith, Moses rebuked them, because they had provoked God in the playn. the red sea] to both Greek and Chaldee doe translate it, adding the word sea: others keep the Hebrew name *Suph*; which signifieth flags, such as grow by the sea and rivers sides, *Exod. 2. 3.* and so expound it, nor of the Sea *Suph* (called the Red sea,) but of a flaggy place by the sides of Jordan towards the wilderness of Arabia. So in Num. 21. 14.

Pharan] or *Paran*, a wilderness southward from the place where Moses now was, through which Israel had passed, Num. 13. 1. in it was a mountain to be named, *Deut. 33. 2.* The Chaldee here addeth, in *Pharan*, where they murmured against the Manna. *Tophel*] this is thought to be a town called afterwards *Pella*; which was northward from where Moses now spake. *Laben*] in Greek *Lobon*; of others *Libyas*; a citie lying from them North-west. *Hazereth*] by interpretation, *Court-yards*, and so the Greek expounds it: a place lying Eastward. Of *Hazereth* we read also in Num. 11. 35. & 13. 1. Vnto it the Chaldee here referreth

it saying, in *Hazereth*, where they provoked God for fleb. *Dzhabab*] a region, wherein was the citie *Mezabab*, as some suppose. *Zahab* signifies gold; and so the Greek here translateth, by the gold-mines. The Chaldee refers it to the golden Caste which they made. All these are limits of the place where Moses gaue this Deuteronomie, which was without the holy Land, and river Jordan (wherein Baptisme was administered, *Mat. 3.*) environed with places which in name and situation, signified affliction; and teach us the use of this Law, which is to afflict the soule by shewing it sinne, and to prepare us for Christ, who by faith bringeth us to his rest in the heavenly Canaan, *Heb. 4. 12.* 3. &c.

Verf. 2. Eleven dayes journey] so the Chaldee expounds it, adding also the word journey. Some of the Hebrewes thinke, that in eleven dayes, all things in this booke of Deuteronomie, were by Moses rehearsed. Neyther could it be any long time: seeing Moses began the first day of the eleventh moneth, v. 3. and having ended all things in this booke, dyed, and was mourned for, 30. dayes, *Deut. 34. 8.* Then Iosua sendeth spies, to view the land, *Ios. 2.* leadeth the people thorow Jordan, *Ios. 3.* circumciseth them, and alter kepeth the Passover, the 14. day of the first moneth, *Ios. 4.* *Horeb*] called also *Sinai*: the mount where the Law was given; see *Exod. 3. 1.* *Mount Seir*] the mountayn countie of Seir, wherein the Edomites dwelt. *Gen. 36. 8. 9.* *Kadesh barnea*] the southern border of the land of Canaan, Num. 34. 4. Though the way was so short, yet Israel for their sinnes wandered foure yeres in the wilderness, as God had threatned, *Numb. 14. 33. 34.* in which time, all the fathers died.

Verf. 3. Fourtieth yere] of Israels coming out of Egypt. In the first moneth of this yere, *Mine* Moses siter dyed, *Num. 20. 1.* in the first day of the fifth moneth, thereof, *Aaron* his brother dyed, *Numb. 33. 38.* and now at the end of the yere, Moses

Moses himselfe dyeth; when he had repeated the Law, and renewed the covenant between God and his people Israel.

Verf. 4. *Sihon*] the storie hereof, see in *Numb. 21.* and after, in *Deut. 2. 26. &c.* The slaughter of *Sihon* and *Og*, was an encouragement to Israel, for their after wars; and an argument to moue them unto thankfull obedience to the Law now repeated. in *Astaroth*, in *Edrei*] he dwelt in *Astaroth*, and was smitten in *Edrei*, where the battell was fought, *Num. 21. 33.* Or, as the Greek translateth it, he dwelt in *Astaroth* and in *Edrei*; for they were both cities in *Og's* land, *Ios. 13. 31.* and *Og* is sayd to have reigned in *Astaroth*, and *Edrei*, *Ios. 13. 12.* In *Gen. 14. 5.* it is called *Asteroth Karnaim*.

Verf. 5. began] or willingly tooke upon him: for the word implyeth willingness and contentednes; see *Gen. 18. 17.* So all Ministers should feed their Flocks willingly, and of a ready mind: 1. *Pet. 5. 2.* And Moses began to declare, that is, he declared: as Iosua began to say unto his disciples, *Luk. 12. 1.* that is, he sayd unto them, *Mat. 16. 6.* and, his disciples began to pluck the ears of corne, *Mat. 12. 1.* that is, they plucked, *Luk. 6. 1.* to declare] or, to make plaine, cleerely manifest, to the understanding of the people; as in *Habak. 2. 2.* a thing is sayd to be made playne in writing, that he may run that readeth it.

Verf. 6. dwelt] or sitten (that is, continued) much. They came to that mount, in the third moneth after their departure out of Egypt, *Exod. 19. 1. 2.* and removed from the mount, the 20. of the second moneth, in the second yere, *Num. 10. 11. 12.* so they remained there almost a whole yere, where they received the Law, or Old Testament, and had made a Tabernacle for God to dwell among them: from thence God calleth them by word and signe, the cloud removing, *Numb. 10. 11. 13. 33.* to journey towards Canaan, the land promised to Abraham, the figure of their heavenly inheritance by faith in Christ. The Law is not for men to conti-

nue under, but for a time; till they be fitted and brought unto Christ: see *Gal. 3. 16. 17. 18.* & 4. 1. — 5. *Heb. 3. 18. 19.* & 4. 6. — 11.

Verf. 7. *Amorite*] put for *Amorites*, as the Greek translateth: whose neighbours, were the Canaanites, Perezites, and other Nations promised to be their possession, *Exod. 23. 23. 28. 31.* side] or, sea port; which was their western border: *Numb. 34. 6.* *Lebanon*] which was a mount on the north part of the land. *Euphrates*] in Hebrew *Phrath*; which was their Eastern bound, in the utmost extent, without Jordan. And so far Salomon reigned, 1. *King. 4. 21.* Of this *Euphrates* see the notes on *Gen. 2. 14.*

Verf. 8. I have given] or, I give: which implyeth both Israels right unto that land, *Lev. 25. 13.* *Judg. 11. 23. 24.* and their assured victory over the inhabitants, *Exod. 23. 27. — 31.* Both these proceeding from the gracious gift of God: as eternal life (shadowed by this land) is also the gift of God through Iesus Christ our Lord; *Rom. 6. 23.* Seed] that is, children, or posterity: see the notes on *Gen. 13. 15.*

Verf. 9. I sayd] Moses was occasioned unto this motion, not onely by the conscience of his own inability (here mentioned,) but by the counsell of I. thro, and commandment of the Lord, *Exod. 18. 14. 18. 19. 21. 23.* Thus the people were furnished with all helps, for their orderly and peaceable travels.

Verf. 10. As the Stars] so the promise was fulfilled which Abraham beleevd, *Gen. 15. 5. 6.* They were 600. thousand men, besides women and children; *Exod. 12. 37.* *Numb. 1.* see also *Deut. 10. 22.*

Verf. 11. addd] that is, increase: Moses envied not their multitude, but withheld them still more; as David also did, *Psal. 115. 14.* And the increase of the Church is a special blessing, fulfilled in Christ; as *Esay 49. 10. 21.* & 54. 1. 2. 3.

Verf. 12. Your cumbrance] or, wearysome molestation; trouble, as *Esay 1. 14.* this sheweth the Magistrates office to be weightie

weightie and laborious. And by your cumberance, understand, the cumberance that cometh unto me by you. For when a people is encreased, the care and trouble of their Governours is increased also: 1 King 3. 2. 9. 2. Cor. 11. 28.

13 Ver. 13. Give yee] of your own looking-out, and choise. So Ministers were lookt-out and presented by the people, Acts 1. 15. 23. & 6. 3. 5. 6. In Ex. 18. 25. it is said, *Moses chose men of abilitie, &c.* Here, the people gave them: and after in v. 15. againe Moses gave, that is made them heads: for when things are done by many, under the government of one principall, they are sayd to be done by them, or by him. See the Annotations on Num. 21. 21. understanding] or prudent: the Greek translatheth skifull, or indeed with-knowledge; which word the Apostle useth, Jam. 3. 13. knowne] or, expert, as the word significth in Esay 53. 3. This latter the Greek favoureth; here and in v. 15. Compare Exod. 18. 21. where the qualities of Rulers are set downe. Heads] that is, Captains, Governours, or Leaders, as the Greek here translatheth; and in v. 15. & c. v. 23. and often otherwhere.

15 Ver. 15. and gave them] that is, set them, made them, or constituted them, as the Greek and Chaldee versions explaine it. So, he hath given thee over them for King, 2. Chron. 9. 8. is expounded, *he hath set (or constituted) thee King*; 1. King 10. 9. Officers] in Hebrew *Shatrim*: they were such as executed the Magistrats lawes, as the Hebrews think: see the notes on Deut. 16. 18. among] or, to your Tribes. The Greek translatheth it, *to your Judges*: which seemeth to be a mistaking *Shophite* for *Shibite*: although even in the Hebrew text we may see one of these put for another; as Judges in 1. Chron. 17. 6. which in 2. Sam. 7. 15 is Tribes.

16 Ver. 16. Heare between your brethren] to weare, the causes and controversies between them. Hebr. *To heare*, which phrase is often used in commandements, as is noted on Exo. 13. 3. and it may be a defectiue

speech; for hearing heare yee; that is, heare diligently. judge justice] that is, just and righteous judgement: which is opposed unto judging according to the appearance, Job 7. 24. his stranger] that is, the stranger that is with him; or contented with him: as he that eateth my bread, Psal. 41. 10. that is, which eateth bread with me, Job 13. 18.

Ver. 17. respect persons] or, acknowledge faces, either by honouring the person of the mighty; or by countenancing a poore man in his cause; Lev. 19. 15. Exod. 23. 3. Salomon noteth this as one of the things belonging to the wise, that it is not good to acknowledge faces (or respect persons) in judgement: Prov. 24. 23. like the small, &c.] that is, the small as well as the great, and the great as well as the small. Hebr. *like small like great*. It implyeth both persons, and causes. [of man] or, of any man, that is Gods] or of God, and belonging to him: appointed by his Law. So in 2. Chron. 19. 6. *Yee judge not for man, but for the LORD*. And a like phrase is in another case, *the bat ell is not yours but Gods*; 2. Chron. 10. 15. the cause] or, the word, the matter. See Exod. 18. 22.

Ver. 18. all the things] Hebr. *all the words*. Thus Moses faithfully taught the Judges and people all their duties, and they had a perfect Law. So Christ (*who was faithfull to him that appointed him*, as Moses was, Heb. 3. 2.) made knowne to his Disciples, *all things that hee had heard of his Father*, Job. 15. 15. which they should teach also his people to observe; Mat. 18. 20.

Ver. 19. journeyed] or departed. Here Moses sheweth the obedience which they began to shew unto God; in leaving the mount of God, the place which might seeme sanctified, and where men might haue sayd; *Lord, it is good for us to be here*; as Mat. 17. 4. great] for it bordered upon many countries, Madian, Edom, Moab, &c. and fearefull, for the many troubles and terrours in it, Numb. 11. 1. &c. it was a land of deserts and of pits, a land of droughs

and of the shadow of death; a land that no man passed thorow; and where no man dwelt: Jer. 2. 6. wherein were fierie serpents and scorpions; Deut. 8. 15. It was the wilderness of Pharan, Numb. 10. 12. & 13. 1. where Israel dwelt; when his mother Agar and he had lost themselves in wandering, after that they were cast out of Abrahams house, Gen. 21. 21. It figured the estate and dominion of the Law, thorow which Gods people passe, with many wants, sinns, terrours and flings of conscience, &c. Compare Psal. 63. 2. & 32. 4. & 107. 45. and the healing of all these spirituall defects by the Gospell, Esa. 40. 3. 4. Mark 16. 18. of the mount] that is, which leadeth to the mount of the Amorites: a people, high as Cedars, strong as Oker, Amos 2. 9. 10. Kadesh Barnea] called sometime Kadesh onely; it was in the wilderness of Pharan, Numb. 13. 25.

Ver. 21. discouraged] or, cast down, broken: which word, when it is applied to the minde, significth discouragement through feare. Here Moses sheweth them the night that they had in the promises of God; the abilitie which they had in him to obaine them; and his commandement to take their inheritance set before them. Ver. 23. was good] that is, pleased, or liked me well: because it was approved, or at least permitted of the Lord, Numb. 13. 23. For prudent policie (so it bee not mixed with unbeliefe) doth well beseeeme us, in the execution of Gods commandements. So Iosua fendeth spies, and useth other stratagems: Job. 2. &c. one man of a tribe] or, for a tribe. of every tribe one: See Numb. 13. 2. 4. &c. where their names are set downe, and the charge given them.

Ver. 24. Eschol] that is, the Cluster of grapes; whereof the place had the name. Numb. 13. 25.

Ver. 25. the fruit] as grapes, pomgranates, figs; Numb. 13. 23. a good land] flowing with milk and honey; Numb. 13. 17.

Ver. 26. rebelled] in Greek, *disobeyed*: properly it significth turned, or changed, as

in Ezek. 5. 6. which figuratiuely is used for rebellion or disobedience, whereby Gods word is as it were changed and disannulled. the mouth] that is, the word, as the Greek translatheth. So Exod. 17. 1. Gen. 24. 57. and after here in v. 43. Of their rebellion, see Numb. 14. 2. 3. &c.

Ver. 27. In the hatred] or, for the hatred of Jehovah (where with he hateth) us: that is, for that the Lord hateth us; as is in the Greek version. See the like phrase in Gen. 19. 16. & 29. 10. Hof. 3. 1. This evil saying Moses would not have to come out of the mouth of their enemies, Deut. 9. 28. and it sheweth the height of their sinne, which imputed that to hatred, wherein God manifested his love. Deut. 4. 37. & 7. 8.

Ver. 28. to melt] that is, discouraged, or (as the Chaldee translatheth it) broken. The Greek faith, *have turned away our heart*. David amplifieth this similitude, in Psal. 22. 15. *my heart is as wax, it is molten*, &c. So Job. 2. 11. & 7. 5. & 14. 3. Esay 19. 1. These brethren were ten of the twelve spies, sent to view the land, Numb. 13. 28. &c. Anakims] in Greek and Chaldee, *Giantes*: see Numb. 13. 2. 33. where it is singular *Anak*.

Ver. 30. He] the Chaldee paraphratheth, *his word will fight for you*.

Ver. 31. bare thee] this word meaneth not bearing of the body onely, but bearing of their infirmities, and suffering the evils and troubles in the education of them, as a father doth in his children: which the Greek explaineih by *etrophophorese*, a word that Paul useth in Acts 13. 18: where the Syriack expoundeth it *non-risbed*: or, as some copies haue it, *etrophophorese*, *he suffered their manners*.

Ver. 32. yet in this thing] or, for this word: notwithstanding this exhortation and encouragement, you beleaved not. in Jehovah] Chald. in the word of the LORD. This unbeliefe Paul noteth to bee the cause why they entred not into the Lords rest, Heb. 3. 12. 18. 19.

Ver. 33. Who went] namely, by his Ark, fire, and cloud, the signes of his presence,

- sence, Numb. 10. 33. 34. or, who goeth, to weat, still before you.
- 35 Ver. 35. *If there shall*] that is, *Surely there shall not*: as Paul openeth the phrase, *Heb. 3. 11. 18.* Though Moses intreated for the people, Numb. 14. 13. — 19. and the Lord pardoned them, that they were not then destroyed, Numb. 14. 20: yet he sware (and so it was irrevocable and without repentance, *Psal. 110. 4.*) that they should not come into the promised land: See the notes on Numb. 14. *[see]* that is, come into, and introy: as to *see good*, is to enjoy the same, *Psal. 105. 5.*
- 36 Ver. 36. *Calab*] one of the twelve Spies who was faithfull: see Numb. 13. 6. 30. & 14. 6. &c. *fully followed*] Hebr. *fulfilled after Iehovah*; which the Greeke translateth, *followed the things pertaining to the Lord.* This he did, being guided by an other spirit, Numb. 14. 24.
- 37 Ver. 37. *with me*] with *Aaron* also; for they both were in one transgression and punishment, Numb. 20. 10. 12. 24. *for your sakes*] for the people provoked his spirit, whereupon he uttered his sinne with his lips, *Psal. 106. 32. 33.* his sinne proceeded also from unbelieve: see Numb. 20. 12. Thus God shewed severity towards all, after many provocations: and by it the people were taught, that not Moses Law, but Iesus Gospell should bring them into their heavenly Rest.
- 38 Ver. 38. *Joshua*] or, *Jehoshuah*; in Greeke *Iesus*: he was another of the Spies; see Numb. 13. 8. 16. & 14. 6. 38. *standeth*] that is, *ministreth*, or, *is thy servant*: as the phrase meaneth, *Gen. 18. 8.* and so hee is named *Moses minister*, *Jos. 1. 1.* *[strengthen]* by word and figue, whereby Moses put of his honour upon Iesus, and hee was filled with the Spirit; Numb. 27. 18. 20. 23. *Deut. 34. 9.*
- 39 Ver. 39. *for a prey*] to be spoyled and devoured of the enemy: of this their speech, see Numb. 14. 3. *they shall goe in* after 40. yeeres wandering in the wilderness, and bearing their fathers whore-

doms; see Numb. 14. 31. 33. So God sheweth grace to weaklings and babes in Christ, 1. Cor. 1. 23. *Mat. 11. 25.*

Ver. 40. *way of*] that is, which leadeth towards the red sea; where Irael had been baptised, *Exod. 14.* and whither they were now led againe, to learne repentance and a new life. See Numb. 14. 25.

Ver. 41. *sinued*] The people *mournd greatly*, when they heard that evil tydings from the Lord; confessed their sin, and offered amendment; Numb. 14. 39. 40. but their repentance was not according to God; (for presently they rushed into another extremitie;) neither could they reverse the decree passed against them.

his weapons of warre] or, *the weapons of his warre*, which is an Hebrew phrase very common, translated in Greeke, *his weapons of warre*: so in *Dan. 9. 24.* *citie of thy holinesse*, that is, *thy holy citie*: and the house of my prayer, *Ezay. 56. 7.* that is, my house of prayer; and many the like.

pressed-forward] *assayed of your own accord*, or, *thronged*; as the Greeke translateth *gathered-together*; the Chaldee, *ye began*. The Hebrew word is used here onely; in Numb. 14. 44. there is sayd, *they lustily presumed*, or lifted up themselves; answerable to their presumption here following.

Ver. 42. I am not] the Chaldee expoundeth it, *my majestie (or presence) dwelleth not among you.* See Numb. 14. 42. *[smitten]* in Greeke, *broken*, or, *crushed*. The Lord threatned their fall, by the sword of the Amalekites and Canaanites, Numb. 14. 43.

Ver. 43. *were-presumptuous*] or *unproud*, *arrogant*: Compare Numb. 14. 44. The people having, by their evil heart and unfaithfull, departed from the living God, would returne to him by the works of their own hands, which was a presumptuous sin; and shewed their repentance not to be sincere, but that the flesh repined and struggled against the chastisements of God; not willing to beare the punishment of their iniquitie. See the notes on Numb. 14.

Ver. 44. *Amorite*] with the *Amalekites*:

See Numb. 14. 45. *Bees doe*] or, *Bees use to doe*: which when they are angry, get them together, and flie on the faces of their provokers, See *Psal. 118. 12.* Our sinnes are enemies, like Bees, many compassed in the hive of the heart: being troubled and provoked, they become more eager and fierce, sting and pursue us. They cannot be subdued but by faith in Christ, (as they that were stung of serpents were healed by him, Numb. 21.) for by the workes of the Law, no sin can be expelled. *Rom. 7. 7. 8. &c.* *Hormah*] the Greeke sayth, *from Seir unto Hormah*: see Numb. 14. 45.

Ver. 45. *returned*] the Greeke sayth, *ye late down and wept.* *heard not*] Chaldee *accepted not your prayer.* This figured, how Irael following the Law of justice, could not attaine unto it; because they sought it not by faith, but as it were by the works of the Law: *Rom. 9. 31. 32.*

Ver. 46. *Kadesh*] a large wilderness, where Irael abode long, as appeareth by Numb. 13. 27. & 20. 1. 14. 21. *Judg. 11. 17.* *Deut. 1. 14.*

CHAPTER II.

1. The storie is continued, that the Iſraelites were not suffered to meddle with the Edomites, 9. nor with the Moabites, 19. nor with the Ammonites; 24. but with Sihon the Amorite; who refusing peace, and opposing himselfe, 33. was subdued by them.

1 And wee turned and took our journey into the wilderness, by the way of the Red sea; as Iehovah had spoken unto me: and we compassed Mount Seir, many dayes. And Iehovah spake unto me, saying, Yee have compassed this mountaine, long enough: turne you, northward.

4 And command thou the people, say-

ing; Yee are to passe, through the coast of your brethren the soons of Esau, which dwell in Seir: and they shall be afraid of you; and take yee great heed unto your selves. Meddle not with them, for I will not give you of their land, even to the treading of the sole of the foot: because, I have given mount Seir, for a possession unto Esau. Yee shall buy meate of them for money, that yee may eat: and yee shall also buy water of them for money, that yee may drink. For Iehovah thy God hath blessed thee, in every work of thy hand; hee knoweth thy walking, thorow this great wilderness: these fourtie yerres, Iehovah thy God hath been with thee, thou hast not lacked any thing. And we passed by from our brethren the soons of Esau, that dwelt in Seir; thorow the way of the playne; from Elath, and from Ezion-Gaber: And we turned, and passed by; by the way of the wilderness of Moab. And Iehovah sayd unto me; distress not Moab, neither meddle thou with them in battell: for I will not give thee of his land, for a possession; because I have given Ar, unto the soons of Lot, for a possession. The Emims before time dwelt therein: a people great and many, and tall, as the Anakims. They also were accounted Giants, as the Anakims: and the Moabites, call them Emims. And in Seir, the Horims dwelt, before time; and the soons of Esau possessed them, and destroyed them from before them; and dwelt, in their sted: as Irael did, unto the land of his possession; which Iehovah gave unto them.

13 Now, rise up, and passe you over the
brook Zered : and we passed over the
brook Zered. And the dayes, *in*
14 which we came from Kadesh Barnea,
untill we passed over the brook Ze-
red, were thirtie and eight yeeres :
untill all the generation of the men
of war, were wasted out from among
the camp ; as Iehovah sware unto
15 them. And indeed the hand of Ie-
hovah was against them ; to destroy
them, from among the camp : un-
till they were consumed. And it was,
16 when all the men of war were con-
sumed ; and dead, from among the
people ; Then Iehovah spake unto me,
17 saying ; Thou art to passe over this
day, thorow Ar, the coast of Moab.
18 And thou shalt come nigh, over-
against the sonns of Ammon ; disresse
19 them not, neither meddle with them :
for I will not give thee of the land
of the sonns of Ammon, *my* posses-
sion ; because I have given it *for* a
20 possession, to the sonns of Lot. That
also, was accounted a land of Giants :
Giants dwelt therein before *time* ; and
the Ammonites, call them Zamzum-
21 mims. A people great and many,
and tall, as the Anakims : and Ie-
hovah destroyed them, from before
them ; and they possessed them, and
22 dwelt in their sted. As he did to the
sonns of Esau ; which dwell in Seir :
when he destroyed the Horims from
before them ; and they possessed them,
and have dwelt in their sted, unto
23 this day. And the Avims, which
dwelt in Hazerim, even to Gaza :
the Caphorims, which came forth
out of Caphor, destroyed them, and
24 dwelt in their sted. Rise ye up, take-

your journey, and passe over the
brook Arnon : see I have given into
thy hand, Sihon king of Heshbon,
the Amorite, and his land, begin pos-
14 sesse it : and meddle with him, in bat-
telle. This day, will I begin to give
the dread of thee and the feare of
thee, upon the peoples, under all
the heavens : who shall heare report
of thee ; and shall tremble and bee
in anguish, because of thee. And I
15 sent messengers, out of the wilder-
nes of Kedemoth ; unto Sihon, king
of Heshbon : with words of peace, say-
ing. Let me passe thorow thy land ; by
the way by the way, will I goe : I will
not turne aside, *to* the right hand or
to the left. Thou shalt sell me meat
for money, that I may eat ; and give
me water for money, that I may
drink : onely, I will passe thorow on
my feet. As did unto me, the sonns
of Esau, that dwell in Seir ; and the
Moabites, that dwell in Ar : untill I
16 I shall passe over Iordan, into the
land, which Iehovah our God giveth
us. But Sihon King of Heshbon,
would not let us passe thorow him :
for Iehovah thy God hardened his
spirit, & made his hart obstinate ; that
he might give him into thy hand, as
this day. And Iehovah said, unto
me ; Behold, I have begun to give
before thee, Sihon and his land : be-
gin possesse it, that thou maist possesse
his land. And Sihon came out a-
gainst us, he and all his people to
battell ; at Iahaz. And Iehovah our
God, delivered him before us : and
we smote him, and his sonns, and
all his people. And we took all his
cities at that time ; and utterly
destroyed

and is overcome.

destroyed of everie cite the men, and
the women, and the little ones : we
left none to remaine. Onely the cat-
telle, we took for a prey unto our
selves : and the spoile of the cities,
15 which we took. From Aroer, which
is by the brink of the brook Arnon,
and the cite which is by the brook,
even unto Gilead ; there was not a
cite, that exalted it selfe about us :
Iehovah our God, delivered all be-
fore us. Onely, unto the land of the
sonns of Ammon, thou approchedst
not : nor unto any place of the brook
Jabbok, or the cities of the moun-
taine ; or whatsoever Iehovah our
God commanded us.

Annotations.

HAD spoken] as is before men-
tioned, Deut. 1. 40. which then the
people were unwilling to doe,
but would needs goe fight ; till they had
learned by their discomfiture, what
it was to disobey, and were enforced
to yeeld unto the word of God.

mount Seir] the mountainy country of
Seir, which was Edoms land, Gen. 36. 8. 9.
20. But they went in the wilderness, and
were fore cumbered in the way : See
Numb. 21. 4.

Verf. 3. Long-enough] a like speech
God used before, Deut. 1. 6. so heere
is mentioned a second calling of Isra-
el, from the deserts of Seir, to goe
northward againe towards Canaan : after
they had wandered almost 38. yeeres in
Kadesh wilderness, about mount Seir,
2. 14 ; by which travell, God taught them
to mortifie their unruly affections, and by
the death of so many thousands there,
led them to seek life (by repentance and
faith) in the heavenly Canaan, seeing
they could not come into the earthly. In
the meane while, the Amorites, Cana-

nites, &c. (unto whom God gave this
long time of repentance,) were hard-
ened in their finnes, and took occasion to
insult over Gods people, beholding their
afflictions : but the posterity of Israel
were humbled and prepared for to re-
ceive the land promised. Northward]
towards Canaan. Not the way they went
before by Kadeshbarnea, but between
the coasts of Edom on the one hand, and
of Moab and Ammon on the other ; so to
enter into Canaan, through Sihon the
Amorites land. Thus Gods word was
their director, unto all places, and in all
actions : in which respect these histories
of holy Scripture, excell all humane histo-
ries in the world.

Verf. 4. afraid] as was prophesied of
them and others, in Exod. 15. 15. &c. yet
Edom was a mighty people, fortified
in their mountaine, and fortified. See also
Numb. 22. 3. great] or, vehement heed ;
meaning, that they offered Edom no
wrong, neither suffered themselves to be
overcome by them. Walk wisely towards
them that are without, Col. 4. 5.

Verf. 5. Meddle not] or, Contend not
with them, to weete, in battell, as is explai-
ned in v. 9. and so the Greek here sayth,
Make not warre with them. As all warres
should be made by wise counsels, Prou. 24. 6.
so chiefly by the mouth of God, who
teacheth mens hands to warre. Psal. 144. 1.
who hath willed us, if it be possible, as much
as lyeth in you, be at peace with all men, Rom.
12. 18. In speciall it was commanded,
thou shalt not abhorre an Edomite, for hee is
thy brother : Deut. 22. 7. to the treading,
&c.] that is, not a foot breddth ; The Greek
translateth it not the step (or breddth) of a
foot : which phrase Luke useth, in Acts 7. 5.
concerning Abraham in Canaan. Though
the Edomites were wicked ; yet God
continued their state for a time : during
which, no man might lawfully disturbe
them. By this God teacheth also the
difference between Esaus portion and Ia-
kobs : see Rom. 9. 11. 12. &c. Col. 1. 12. See
the notes on Gen. 36. 43. a possession] for,

an inheritance to Esau; that is (as the Greek translatheth) to the sons of Esau. The Most-high divided to the nations their inheritance: Deut. 32. 8. and Esau had their portion and state, long before Israel, Gen. 36. 8-31. 43. 70f. 24. 4. with such worldly ways, Gods people should not bee allured.

6 Ver. 6. buy] Hebr. break: which both Greek and Chaldee translate buy: see Gen. 41. 56. in the Annotations. In the strangers lands, nothing was to be had freely, but with money, figuring the estate of those under the Law: in Canaan, they had all things freely; signifying the free grace in Christ, Deut. 11. 9. 10. &c. Esa. 55. 1 Rem. 21. 6. money] Hebr. silver. buy] Hebr. dig: which the Chaldee translatheth, buy; the Greek, receive by measure. It may be meant of buying wels digged out of Edoms ground; for so they were wont; see Gen. 26. 18. &c. Numb. 21. 18. or, after the Arabik manner, which useth this word for buying.

7 Ver. 7. he knoweth] this is meant of careful regarding their estate, wants, &c. wherefore the Chaldee paraphraseith, hee hath sufficiently given thee things necessarie, when thou walkest. Jehovah] in Chaldee, the word of the LORD.

8 Ver. 8. we passed by] though the Edomites shewed great unkindnesse, that would not suffer Israel to passe thorow their country quietly, Num. 20. 14. 18. &c. yet upon warning and charge given from God, his people turned away from fight, and contented themselves in their tentations, with the promises of God. See Numb. 20. 21. Iudg. 11. 17. Afterward, this favour of Israel, and the ill reward of Edom, Moab, and Ammon, is remembered in the prayer of King Iehosaphat: 2. Chron. 20. 10. 11. 12. Esongaber] these were port towres, by the brink of the Red sea, in the land of Edom, 1. King. 9. 26.

9 Ver. 9. Moab] that is, the Moabites, as the next words manifest. So the Greek, do not enmity with the Moabites. They were the posterity of Lot, Gen. 19. 37. which dealt unkindly with Israel, as E-

dom had done, Iudg. 11. 17. and were (for their neglect of duty) not to enter into the congregation of the Lord, Deut. 23. 3. 4. They were also become Idolaters, Numb. 25. 1. 2. & 21. 29. yet God suffered not Israel to hurt them; for the reasons before alledged. meddle] or, contend; as before in v. 5. A] a chiefe mountaine, and citie thereon, Numb. 21. 15. 28. put here for the whole country. The Greek for A here hath Aroer, wherof see v. 36, so in v. 18. 29.

Ver. 10. Emims] in Greek Ommeims, by interpretation, Terrible ones, and so the Chaldee translatheth. See Gen. 14. 5. Anakims] in the Chaldee Giants. See Numb. 13. 29.

Ver. 11. Giants] in Hebrew Rephaim, which the Greek keepeth as a proper name Rephaim: of one Repha, who was a Giant, whereupon it is a name for all Giants: see the notes on Gen. 14. 5. fo after in Deut. 3. 11.

Ver. 12. Horims] or, Chorites, in Greek Chorraans: see Gen. 14. 6. & 36. 20. possessed] or, disinherited, and so succeeded in their inheritance: the Greek translatheth, destroyed them. as Israel did,] to weet, afterward, in the dayes of Iosua: thus it is spoken by way of prophesie; or, it may have reference to that part of Israels inheritance which they had now conquered on the out-side of Iordan. By this and the like, in v. 22. 21. 23. God would teach Israel, not to insult upon their outward conquests, (such as he had given to other Nations before them,) but to seek for an heavenly country. This he remembered to them by the Prophet, Amos 9. 7. Are ye not as the sons of the Ethiopians unto me, 6 sons of Israel, &c.

Ver. 13. brook] or, bourn: a vally and river running therein. So the Greek faith, the vally Zareth. Of it, see Numb. 21. 12.

Ver. 14. from Kadesh barnea] to weet, from the time that they came to Kadesh barnea (where they abode in the wilderness of Kadesh many dayes, Deut. 1. 46.) and after till they passed over Zared.

[sware]

[sware] or, had sworn: see Numb. 14. 21. 22. 23.

Ver. 15. the band] the Chaldee expounds it, a plague from before the Lord. This is after mentioned, how God consumed their dayes in vanity, and their yeeres in hastie-terror, Psal. 78. 33. and upon occasion of this mortalitie, Moses made the 90. Psalme. to destroy] with trouble and tumult: for the word else-where signifieth to trouble, Ex. 14. 24. so in Deut. 7. 23. Ver. 19. sons of Ammon] the Ammonites, the posteritie of Ben-ammi the son of Lot, Gen. 19. 38. so in v. 37.

Ver. 20. Giants] or Rephaim, as v. 11. Zamzummims] that is, presumptuous-wicked-ones; in Greek Zommeim. These are thought to be those that were of old called Zugims, Gen. 14. 5. The Chaldee calleth them Chubbabanin.

Ver. 22. Horims] or, Horites, Hebr. the Chorite, in Greek the Chorraan: see Gen. 14. 6 Ver. 23. Avims] or, Avites; in Greek, Enter: these were the ancient inhabitants of the Philistine country, Ios. 13. 3.

Ver. 24. brook] or, as the Greek translatheth, the vally Arnon: as v. 13. See Num. 21. 13. Sihon] in Greek, Seon king of Esdon. He had afore time taken this country from the Moabites, Numb. 21. 26. which now God taketh againe from him, and giveth to the Israelites; who else might not have taken any of Moabs possession, v. 9. meddle] or, contend. Here after long travels in the wilderness, God calleth his people unto wars, (which

their fathers before were afraid of:) and gaue them his word to imbolden them, as his truth was their shield and buckler.

Ver. 25. report] or, fame: Hebr. bearing, which the Greek translatheth name. See this promise fulfilled among the Canaanites, Ios. 2. 9. 10. 11. be in anguish] have paines as a woman in travell. A similitude often used, to shew the terrors of conscience in the wicked, Psal. 48. 7, and the mighty power of God, who taketh away the heart of the chiefe of the people of the earth: Iob 12. 24.

Ver. 26. Kedemoth] there was a citie of that name in Sihons country, which after was given to the tribe of Reuben, Ios. 13. 18. and by them given to the Levites, Ios. 21. 37. neer which there was a wilderness, where Israel now lay, when they sent this ambassage. according to the law after given, Deut. 20. 10. which being refused, the war was now just before God and men.

Ver. 27. by the way by the way] that is, onely by the way, and not turning aside into fields, or into vineyards: see Numb. 21. 21. 22. where it is called the kings way. So in Deut. 16. 20. Iustice justice, that is, onely justice, and all manner justice.

V. 28. se] Hebr. break, as in ver. 6. money] Hebr. silver, as ver. 6.

Ver. 29. of Esau] the Edomites, who though at first they denied Israels passage thorow their land, Numb. 20. 18. &c. yet as they passed along their coast, they suffered them to buy necessaries. until &c.] It appeareth by this, that if Sihon had suffered them to pass the row his land, they would not at this time have taken his country, but first have conquered the Canaanites beyond Iordan: but upon Sihons denial, they now set upon him. For God doeth not impart all his counsell at once to the wicked; but they refusing to yield unto any thing, doe hasten their own destruction. Compare Exod. 3. 18. So the Gospel, the Word of peace, is offered unto all; which they that refuse, hasten their own judgement.

Ver.

30 Verſ. 30. *throw him*] that is, throw his countrey: ſee Num. 20. 18. *hardned*] as is ſpoken of Pharaoh alſo, and others; See Exod. 4. 21. in the annotations. The like is ſayd of the Canaanites beyond the river, Joſ. 11. 20.

32 Verſ. 32. *to battell*] or, unto war: reſuſing peace, as they of whom David ſayth, when I ſpeak (for peace,) they are for war, Pſal. 120. 7. *habaz*] in Greek *laſſa*: ſee Num. 21. 23.

33 Verſ. 33. *ſmote him*] with the edge of the ſword, Num. 21. 24. *his ſonns*] or, his ſon: the Hebrew hath both readings, the one in the conſonant letters, the other in the vowels: ſo in Deut. 33. 9. The Greek and Chaldee tranſlate *his ſonns*: it may intend all and every of his ſonns, or all the ſonns he had, which were but one. So Manafſes cauſed his ſonns to paſſe throw the fyre, 2 Chr. 33. 6. which an other prophet writeth, his ſon, 2 King. 21. 6. See the notes on Gen. 46. 23.

34 Verſ. 34. *of every citie*] or, we deſtroyed every city, (conſiſting) of men, and women & little-ones: or, citie full of men and women &c. This was according to the Law, Deut. 20. 14. 15. 16; and here was fullylled upon the wicked, the judgment which is written; His roots ſhalbe dried up beneath; and above ſhall his branch be cut off: his remembrance ſhall periſh from the earth: Job 18. 16. 17.

36 Verſ. 36. *by the brook*] or, in the bourn (or vallye), as the Greek tranſlate it. This citie was Ar. Num. 21. 15. Gilead] the mount Gilead, as the Greek ſayth. Of it ſee Gen. 31. 21. &c. *exalted it ſelf*] that is, was too ſtrong for us; or, as the Greek expounds it, *escaped us*. before us] as the Greek ſayth, into our hands. Here the whole victory is aſcribed unto God, which removeth the mountaine, and they know not; which overturneth them in his anger: which ſhaketh the earth out of her place, and the pillars thereof tremble. Job 9. 6.

37 V. 37. *thou approachedſt not*] in Greek, we came not: meaning, to war againſt the Ammonites, or invade their poſſeſſions. any place] or, all the place, Hebr. *all the*

hand; in Greek, *all (places) perſeuting to the brook Iabbok*; to weet, on the out ſide thereof: for Sihon ruled from Aroer &c., unto the river Iabbok, which was the border of the ſonns of Ammon, Joſ. 12. 2, and all that, the Iſraelites poſſeſſed: but the land of the Ammonites, which alſo reached unto Iabbok, Num. 21. 24. they took not: ſo that Iephthah answered truly, Iſrael took not away the land of Moab, nor the land of the ſonns of Ammon, Judg. 11. 15. of the mountaine] poſſeſſed alſo by the Ammonites, whole border was ſtrong, Nu. 21. 24. *commanded us*] or, charged us; namely, to abſteyne from: that is, forbade us to meddle with. The word *command*, is uſed alſo in things forbidden; ſee Deut. 4. 23. Now though the Moabites and Ammonites were thus ſpared by Iſrael; yet they yll rewarded them afterward, when they warred againſt Gods people, to caſt them out of their poſſeſſion, Judg. 11. 4. 5. &c. 2 Chron. 20. 1. 10. 11. and ript up the women with child of Gilead. *that they might enlarge their border*, Amos 1. 13. and dwelt in the cities of Gad, Jer. 49. 1. For which the Lord God of Iſrael plagued them: as alſo for their unkindneſs already paſſt, a law is enacted againſt them, in Deut. 23. 3. &c.

CHAPTER III.

1. The ſtorie of the conqueſt of Og king of Baſhan; 11. the bigneſſe of his bed. 12. The diſtribution of thoſe lands to the two tribes and half. 13. who were to goe over armed before their brethren til they alſo had reſt. 21. Moſes encourageth Joſhua; 23. prayeth that himſelf might goe into the land; 26. which God would not permit, but ſuffreth him to ſee it a ſaw off.

And we turned & went up, the way of Baſhan: and Og the king of Baſhan, came out againſt us; he, and all his people, to the battell, at E-drei. And Iehovah ſayd unto me, fear him not; for into thy hand, have

I given

I given him, and all his people, and his land: & thou ſhalt doe unto him, as thou diſt unto Sihon king of the Amorites, which dwelt in Heſhbon. And Iehovah our God gave into our hand, Og alſo, the king of Baſhan, and all his people: & we ſmote him, until there was none left him remaying. And we took all his cities, at that time; there was not a citie, which we took not from them: threeſcore cities, all the region of Argob, the kingdom of Og in Baſhan. All theſe cities were fenced, with high walles, gates and barrs: beſides unwalled cities very many. And we utterly deſtroyed them, as we did unto Sihon king of Heſhbon: utterly deſtroying of every Citie the men, the women, and the little-ones. But all the cattell, and the ſpoyle of the cities; we tooke, for a prey to our ſelves. And we took at that time, out of the hand of the two kings of the Amorites, the land which is on this ſide Iordan: from the brook of Arnon, unto mount Hermon. The Sidonians, call Hermon, Shiron: and the Amorites, call it Shenir. All the cities of the playne, and all Gilead; and all Baſhan; unto Saicah and Edrei: cities of the kingdom of Og, in Baſhan. For onely Og king of Baſhan, remained of the remnant of Giants; behold his bedſt, was a bedſt of yron; it is not in Rabbah of the ſonns of Ammon: nine cubits was the length thereof, and foure cubits the breadth thereof, after the cubit of a man. And this land, which we poſſeſſed at that time; from Aroer which is by the river Arnon, and half mount Gilead, and the cities thereof; gave I to the Reubenites, and to the Gadites. And the reſt of Gilead, and all Baſhan, the kingdom of Og, gave I, to the halfe tribe of Manafſes: all the region of Argob, with all Baſhan, that which is called the land of Giants. Iair the ſonne of Manafſes, took all the country of Argob, unto the coaſt of Geſhuri, and Maachathi: and called them after his own name, Baſhan Havoeh Iair, unto this day. And to Machir, I gave Gilead. And to the Reubenites, and to the Gadites, I gave from Gilead, even unto the river Arnon, half the vally, and the border: and unto the river Iabbok, the border of the ſonns of Ammon. And the plaine, and Iordan, and the coaſt thereof: from Chinnereth, and unto the ſea of the plaine, the ſea of ſalt, under Aſhdoth Piſgah, eaſtward. And I commanded you, at that time ſaying; Iehovah your God, hath given you this land, to poſſeſſe it; yee ſhall paſſe over armed, before your brethren the ſonnes of Iſrael, all ſonnes of power. But your wives, and your little-ones, and your cattell, (I know that you have much cattell:) ſhall abide in your cities, which I have given you. Untill Iehovah ſhall have given reſt to your brethren, as unto you; and they alſo poſſeſſe the land which Iehovah your God giveth them, on the ſide Iordan: and then yee ſhall returne, every man unto his poſſeſſion, which I have given unto you. And I commanded Joſhua, at that time ſaying; Thine eyes have ſeen, all that Iehovah your God hath

doen,

doen, unto these two kings; so will
Iehovah doe, unto all the kingdoms,
whither thou passest. Yee shall not
fear them: for Iehovah your God,
hee fighteth for you.

□ □ □

And I besought Iehovah for
grace; at that time, saying, O Lord
Iehovih; thou hast begun, to shew
thy servant thy greatness, and thy
mighty hand; for what God *(is there)*
in the heavens or in the earth, that
can doe according to thy works, and
according to thy powerfull *acts*? Let
me passe over I pray thee, and see the
good land, that is beyond Iordan:
this good mountaine, and Lebanon.
But Iehovah was exceeding-wroth
with mee, for your sakes; and would
not heare me: and Iehovah said un-
to me, *Let it suffice thee; speake no*
more unto me, of this matter. Goe
thou up to the top of Pisgah, and lift-
up thine eyes; Seaward, and North-
ward, and Southward and Eastward,
and see with thine eyes: for thou
shalt not passe over this Iordan. But
command thou Ioshua, and encou-
rage him and strengthen him: for he
shall passe-over, before this people;
and hee shall cause them to inherit
the land which thou shalt see. And
wee abode in the vally, over-against
Beth-Peor.

Annotations.

VVAY of Basan] in Greek,
the way that leadeth) unto Ba-
san; which Basan the Chal-
dee nameth Mannai: so in Numb. 21:33.

Edrei] in Greek *Adraim*. Of this
battell, see Numb. 21:33. &c.

Verf. 3. his people] in Numb. 21:35. his
sons also are mentioned. *none remain-
ing*] the Greek translaterh it no feed:
meaning none left alive, of whom as of
a seed, others might spring. So when the
Prophet speaketh of a remnant, *Ezky 19.*
the Apostle in Greek calleth it a seed,
Rom 9:29.

Verf. 4. threescore cities] which sheweth
the large dominion of this Giant Og,
who reigned in mount Hermon, and in Sacah,
and in all Basan, unto the border of the
Geshurites, and the Maachabites, &c. *Job 12.*
4. 5. region] in Hebrew, a line, or
coast; such as lands are meted by, *Amos*
7: 17. *Mica. 2: 5.* used figuratively for a
country or region; as the Greek and Chal-
dee also translate it) which is measured
by line. *Argob*] a province or thire
in Basan forementioned. *1. King. 4: 13.*

Verf. 5. unwalled] or, villages, in Hebr.
Perazi; which the Greek mistaking, turned
cities of the Pherezites; but it meant
unwalled towines (as *Ezky 9: 19.* *Zach. 2: 4.*) so
named of their dwelling scattered.

Verf. 6. destroying of every cite the mount,
destroying every cite of me. &c. as in *Deut. 2.*
34. Thus God destroyed the Amorite be-
fore them; though his height was like
the Cedars, and his strength as the Oaks,
yet destroyed he his fruit from above, and
his roots from beneath: *Amos 2: 9.*

Verf. 8. the land] The killing of the
Amorites, and taking of their land; was
testimonie of Gods goodness, and love
unto his people. *Psal. 136. 17-22.* and
the couragement of them to fight against the
residue of the heathen. *Deut. 3: 21. 22.* and
a discouragement to the Heathen them-
selves. *Isa. 2: 10. 11.*

Verf. 9. Sidonians] the dwellers in Si-
don, the great cite: the Greek calleth
them Phenicians. *Shirjon*] in Greek
Savior. This mount had five names, Her-
mon, Shirjon, Shear, and Sion. *Deut. 4: 48*
and *Hor. Numb. 34: 7.* For that divers peoples
called it by divers names, and because of
divers

divers parts of this mountaine: where-
fore in *Song. 4: 8.* *Shenir* and *Hermon*, are set
down as distinct: *Shirjon* in *Psal. 29: 6.* is by
the Chaldee paraphrased there expounded,
the mount that bringeth forth fruits: and *She-
nir*, (in Greek *Saner*) is by the Chaldee
here expounded, the Snow-mountain: for it
was so high, that snow used to lye on the
top of it. *Amorites*] Hebr. the Am-
orites, they call it: which sheweth the singu-
lar number to bee put: for the whole na-
tion.

Verf. 11. Giants] in Hebrew *Rephaim*,
which name the Greek retaineth *Repha-
im*, as before in *Deut. 2: 11.* This Og, le-
meth to be of the remnant of those Re-
phaims whom Chedorlaomer and the
Kings smote in Ashteroth, *Gen. 14: 5.* for
Og reigned in Ashteroth, *Job. 13: 12.*
is not in *Rebbah*:] that is, it is in *Rebbah*:
the question maketh it an earnest affirma-
tion, as the Greek also translaterh it.
Rebbah was the chiefe cite of the Am-
monites, their royall cite, *2. Sam. 12: 26.*
The Greek here translaterh it the Chiefe
of a man; which ordinarily is a foote
and a halfe; but the Chaldee here transla-
terh it the cubit of the King.

Verf. 12. Reubenites] Hebr. the Reubenite,
which the Chaldee expoundeth the tribe of
Reuben, so *v. 16.* Of this gift see *Numb. 32:*
1. &c.

Verf. 13. of Manasses] for conquering
the Amorites there, *Numb. 32: 39. 40.*
Argob] this the Chaldee calleth *Tracona*.
B] in Chalde *Mannan*. *Gians*] in
Hebrew *Rephaim*, which the Chaldee
expoundeth *Mgithies*.

Verf. 14. B. Jan Chavoth fair] the Chal-
dee faith, *Mannan* the towines of fair: see
Numb. 32: 41.

Verf. 15. Gilead] in Greek *Galaad*; hat
is, the rest of *Galaad*, as *v. 13.*

Verf. 17. Chinnereth] or *Kinnereth* as
the Greek writeth it; which the Chal-
dee calleth *Ginnosar*; in the new Testa-
ment *Geneferet*, *Math. 14: 34.* See the notes
on *Numb. 34: 11.* *Sea of fair*] or *fair sea*.
see *Gen. 14: 3.* *Ajdoth Pisgab*] in

Greek *Ajdoth Ehsag*, by interpretation,
the Streems (or *Sheedings-out*, that is, the
Springs) of *Pisgab*, (or of the hill) and for
the Chaldee translaterh it *Tee Sheedang* (or
Pouring-out) of the waters of *Amathia*. *Pis-
gab* is a Hill, mentioned after in *v. 27.* and
Ajdoth Pisgab, was afterward the name
of a cite there adjoining in Rubens land,
Job. 13: 20. So *Isa. 12: 3.*

Verf. 18. you] he speakeeth to the Reu-
benites, and the rest, on this side Iordan:
see *Numb. 32: 20. &c.* *sons of power*] or, *sons of valour*; that is, able and valian-
ant men; as in *2. Sam. 13: 28.* see yee *sons*
of valour, that is, be valiant men: *1. Sam.*
2. King. 2: 16. *1. Chron. 5: 16.* The Greek here
expoundeth it, every prudent man; the Chal-
dee, all armed men of the Amite.

Verf. 21. Iofus] in Greek *Iesus*: see
Numb. 27: 18. &c. *so will Iehovah doe*
The examples of Gods former mercies,
serve for the encouragement & strenght-
ning of the faith of his people, in the
like, or greater trials that may follow:
such use also David made, *1. Sam. 17: 36. 37.*
and Paul, *2. Tim. 4: 17. 18.*

Verf. 22. he fighteth] or, he it is that fight-
eth, or, (as the Greek translaterh) will
fight. The Chaldee for He, faith his Word.
As Moses here encouraged Iesus the son
of Nun, to fight the Lords battels in Ca-
naan; so Moses and Elias, talking with Iesus
the Son of God, told him of his de-
parting which he should accomplish at *Jerusa-
lem*, *Luk. 9: 30. 31.* at what time, this figure
was fulfilled.

Here beginneth the 45.
Lecture of the Law: see
Gen. 6: 9.

Verf. 23. I besought Iehovah for grace] or, I supplicated for grace unto Iehovih. Here
Moses repeating his earnest prayer to goe
into the land, and Gods denyall of his
request, sheweth how greatly the people
sinne, and his own, displease the
Lord, *Numb. 10.*

Verf. 24. Lord Iehovih] or, Lord God:
the Greek hath Lord Lord. See *Gen. 15: 2.*
for what God:] meaning, there is
none.

□ □ □

Verf. 25. I besought Iehovah for grace] or, I supplicated for grace unto Iehovih. Here
Moses repeating his earnest prayer to goe
into the land, and Gods denyall of his
request, sheweth how greatly the people
sinne, and his own, displease the
Lord, *Numb. 10.*

Verf. 24. Lord Iehovih] or, Lord God:
the Greek hath Lord Lord. See *Gen. 15: 2.*
for what God:] meaning, there is
none.

none. The Chaldee turneth it thus, *that thou art God, whose glorious habitation is in the heavens above, and thou rulest in the earth beneath, and there is none that can do according to thy works.* powerful-acts [Hebr. powers: whereby powerfull and mightie works, are often meant: as Psal. 106. 2. & 145. 4. Mat. 7. 22. 2 Cor. 12. 11. Gal. 3. 5.]

Verf. 25. *mountaine* that is, *mountany* country: see Exod. 15. 17. *Lebanon* in Greek: *Antilibanon*; in Chaldee, *the house of the sanctuary*: because the Temple was built of the Cedars that grew on mount Lebanon, 1 King. 5. 6. 14. So the Temple is called *Lebanon* in Zach. 11. 1. But that seemeth not to be meant here; but rather the mount Lebanon, in the north part of the land, which was both an high and fragrant mountaine, with sweet and goodly trees growing thereon: whereto the Scripture hath reference in Song. 4. 11. This great desire Moses had, because of the promises which God had made to Israel to bee accomplished in that land, the figure of our heavenly heritage.

Verf. 26. *for your sakes*] for they rebelled grievously and caused him to sin; for which, this wrath came upon him: Num. 20. 3. 12. Ps. 106. 32. 33. And the Lord sware that Moses therefore should not come into Canaan, Deut. 4. 21. which oath Moses, though he repented and intreated for grace, could not get reversed: for when the Lord sweareth, hee repenteth not afterward, Psal. 110. 4. *would not heare me*] Hebr. *heard me not*, or, *hearkened not unto me*: whereby Gods will is signified; (as David removed not the Arke, 1 Chron. 13. 13. that is, *would not remove the Arke*, 2 Sam. 6. 10.) for, *if we aske any thing according to his will, hee heareth us*. 1 Ioh. 5. 14.

Verf. 27. *Pr[is]eb*] the Greek here translaterh, *of the heben hill*: because it seemeth they used to hew stones out of it, as they did out of other mounes, 2 Chron. 2. 18. The Chaldee of the height calleth it *Rymatha*. See Deut. 34. 1. *Seaward* that is, *inward*, as the Chaldee expres-

seth. As the fathers saw the promises *a* far off, and beleved, Heb. 11. 13. so Moses a far off vieweth the promised land and is comforted. See Deut. 34. 1.—4.

Verf. 28. *Jesus*] or *Jesus*; as v. 12. As Iesus, not Mos-s, bringeth Israel into the promised land: So the Gosp-ll of Iesus, not the Law of Moses, bringeth us into the kingdome of heaven: Heb. 1. 17. Gal. 2. 16. & 3. 12. 13. 24. So it is said of the Tabernacle, that it was brought in with *Jesus*, into the possession of the Gentiles, Acts 7. 45.

Verf. 29. *Beit-peor*] in Greek, *the house of Phogor*: an idoll temple on the mount Peor, where Baal-peor was worshipped. See Numb. 23. 28. & 25. 3. Deut. 4. 3.

CHAPTER IIII.

1. *An exhortation to obedience unto the Law*, 6. *because of the wisdom, and righteousness*, 9. *and the miraculous giving of the same*. 15. *Against images and worshipping of creatures*, 25. *which provoke Gods anger, and cause mens destruction*, 29. *unless they repent, and so finde mercy with the Lord*, 32. *No people like Israel, who heard God speak, and saw his wonders*, 37. *and were his beloved and chosen*, 41. *Moses appointeth three cities of refuge, on the outside of Jordan*.

And now Israel, hearken thou unto the statutes & unto the judgements: which I teach you for to doe: that yee may live, and goe in and possesse the land, which Iehovah the God of your fathers, giveth you. Yee shall not adde, unto the word which I command you, neither shall ye diminish from it: for to keep the commandments of Iehovah thy God, which I command you. Your eyes have seene, that which Iehovah did, because of Baal-peor: for every man, which went after Baal-peor: Iehovah

thy God hath destroyed him, from the mids of thee. But yee that *did* cleave unto Iehovah your God, *are* alive all of you, *this day*. Behold, I have taught you statutes and judgements, as Iehovah my God commanded me: for to doe so, within the land, whither yee *are* going, to possesse it. And yee shall keep and doe *them*: for this is your wisdom and your understanding, in the eyes of the peoples: which shall heare all these statutes, and say; surely this great nation, is a wise and understanding people. For what nation is there so great, which hath God nigh unto the same: as Iehovah our God is, in all that we call upon him for. And what nation is there so great, which hath just statutes and judgements: as all this Law, which I set before you *this day*. Onely take heed to thy selfe, and keep thy soule diligently, lest thou forget the things which thine eyes have seene; and lest they depart from thine heart, all the dayes of thy life: but thou shalt make them known to thy sonns, and to thy sonns sonns. The day, that thou stoodst before Iehovah thy God, in Horeb; when Iehovah sayd unto me; Gather together the people unto me, and I will make them heare my words: that they may learne to feare mee, all the dayes that they live upon the earth; and that they may teach their sonns. And yee came neere and stood, under the mountaine: and the mountaine, burned with fire, unto the hart of the heavens; with darknesse, cloud and thicke darknesse. And Iehovah spake unto you, out of the mid of

the fire: you heard a voyce of words, but saw no similitude, save a voyce: And hee declared unto you his covenant, which hee commanded you to doe; the ten words: and hee wrote them, upon two Tables of stone. And Iehovah commanded me, at that time; to teach you statutes and judgements: that yee may doe them, in the land whether yee *are* going over to possesse it. And take ye heed diligently, unto your soules: for yee saw not any similitude, in the day that Iehovah spake unto you in Horeb, out of the mid of the fire. Lest ye corrupt your selves, and make unto you a graven-thing, the similitude of any figure: the likenesse of male, or female. The likenesse of any beast, that is on the earth: the likenesse of any winged fowl, that flyeth in the heavens. The likenes of any thing that creeperth on the ground: the likenesse of any fish that is in the waters, beneath the earth. And lest thou lift up thine eyes to the heavens, and seest the Sun, and the Moone, and the Starrs, all the host of the Heavens; and beest driven-away, and bowest-down thy selfe unto them, and servest them: them which Iehovah thy God hath imparted, to all peoples, under all the heavens. But Iehovah hath taken, you; and brought you forth out of the fornace of yron, out of Egypt: to be unto him a people of inheritance, as this day. And Iehovah was angry with mee, for your sakes: and sware, that I should not goe over Jordan, and that I should not goe in into the good land, which Iehovah thy God, giveth thee, for an

- 22 inheritance. For I, *must* dye in this land; I *must* not goe over Iordan: but yee, *shall* goe over; and possesse that good land. Take heed unto your *slaves*, lest ye forget the covenant of Iehovah your God, which hee strooke with you: and make to you a graven-thing, the likeness of any-thing; which Iehovah thy God hath charged thee. For Iehovah thy God, hee is a consuming fire, a jealous God.
- 23 When thou shalt beget children, and childrens children; and ye shall have waxen-old in the land: and shall corrupt your *slaves*, and make a graven-thing, the likeness of any-thing; and shall doe evil, in the eyes of Iehovah thy God, to provoke him to anger.
- 24 I call the heavens and the earth to witnesse against you *this* day, that perishing yee shall perish, soon; from off the land, whereunto you passe-over Iordan, to possesse it: yee shall not prolong your days, upon it; but shall utterly bee destroyed. And Iehovah will scatter you, among the peoples; and yee shall be left few-men in number; among the heathens, whither Iehovah shall lead you. And there yee shall serve gods, the worke of mens hands: wood and stone, which neither see, nor heare; nor eat, nor smell. But if from thence yee shall seek Iehovah thy God, then thou shalt finde him: if thou shalt seek him with all thy heart, and with all thy soule. When tribulation shall be on thee, and all these things shall finde thee: in the latter daies, and thou shalt turne to Iehovah thy God, and hearken unto his voyce. For Iehovah

thy God, is a mercifull God; he will not leave thee, neither destroy thee: neither will hee forget the covenant of thy fathers which hee swore unto them. For aske now of the dayes fore-past, which were before thee; since the day that God created man upon the earth; and (aske) from the utmost-part of the heavens, and unto the (other) utmost-part of the heavens: whether there hath been (any such thing) as this great thing is; or hath been heard like it. Hath a people heard the voyce of God, speaking out of the midst of the fire, as thou hast heard, and lived? Or hath God assayed, to come to take hima nation, from the midst of a nation; by tentations, by signes, and by wonders, and by warre, and by a strong hand, and by a stretched-out arme, and by great terrors; according to all that Iehovah your God did for you, in Egypt, before your eyes. Thou, hast been made for to know; that Iehovah, hee is God: there is none else besides him. Out of the heavens, hee made thee to heare his voyce, to instruct thee: and upon the earth, he made thee to see his great fire; and thou heardest his words, out of the midst of the fire. And because, hee loved thy fathers; therefore he chose his seed, after him: and he brought thee out, in his sight, with his great power, out of Egypt. To drive out nations greater and mightier then thou, from before thee: to bring thee in, to give thee this land, for an inheritance, as it is this day. And thou shalt know *this* day, and cause it to returne into thy heart; that

that Iehovah, hee is God; in the heavens above, and on the earth beneath: there is none else. And thou shalt keep, his statutes and his commandments, which I command thee *this* day; that it may be well with thee, and with thy sonnes after thee: and that thou maist prolong thy daies upon the land; which Iehovah thy God, giveth thee, all dayes.

Then Moses separated three cities, on this side Iordan; towards the Sun rising. For the man-slayer to flee thither, which should kill his neighbour, unawares; and he hated him not, in times past: and that he might flee, unto one of these cities, and live. Bezer in the wilderness, in the plaine country, of the Reubenites: and Ramoth in Gilead, of the Gadites; and Golan in Basan, of the Manassites. And this is the Law, which Moses set, before the sonnes of Israel. These are the testimonies, and the statutes, and the judgements: which Moses spake, unto the sonnes of Israel; after they came forth out of Egypt. On this side Iordan, in the valley, over-against Beth-peor, in the land, of Sihon king of the Amorites, who dwelt in Heshbon: whom Moses, and the sonnes of Israel smote; after they were come forth out of Egypt. And they possessed his land, and the land of Og king of Basan; two kings of the Amorites, which were on this side Iordan: toward the Sun rising. From Aroer, which is by the banke of the river Arnon, and unto mount Zion, that is Hermon. And all the plaine, of this side Iordan, Eastward; and unto the sea of the plaine: under Alhodoth Pilgan.

Statutes] or, Ordinances, which taught the service of God, (Heb. 9.1.) as the next word judgements, are for duties towards men, and punishments of transgressors. These are often joynt together, see Deut. 5.1. & 6.1. & 12.1. Ma. 4.4. And that Statutes meane the Legall services, appeareth by the continuall use of this word, as in Exod. 12.24. 43. & 27.21. & 29.9. & 30.21. teach] or, am teaching: this sheweth the work of the law, still urging the conscience. to doe] for not the heavers of the Law, are just before God, but the doers of the Law shall be justified: Rom. 2.13. may live] Moses desired, that which is of the Law, that the man which doth those things, shall live by them. Rom. 10.5. possesse] or, inherit the land; which was a figure of our heavenly inheritance (Gen. 12.7.) proposed to them that doe the Law, but given to them that are of the faith of Christ. Ioh. 1.17. Rom. 4.13-16. & 6.13. ver. 2.2. no man] I have by all doctrine of men are concerned, Math. 15.9. and the all-sufficiency and authority of Gods word, established for ever, Gal. 3.15. 2. Tim. 3.16.17. Add thou not unto his words, lest hee reprove thee, and thou bee found a lyar, Prov. 30.6. diminish] to every word of God is pure, Prov. 30.5. and prohibitive for doctrine, for reproofe, for correction, for instruction in righteousness, 2. Tim. 3.16. Till heaven and earth passe, one jot or one tittle shall in no wise passe from the Law: Mat. 5.18. for to keep] that is, that you may keep: understanding the persons fore-mentioned, to in v. 5. see the notes on Gen. 6.9.

Ver. 3. Baal-peran] Greek Baal-pegor: the Idoll of the Moabites, unto which many of Israel were led, by the counsell of Balaam: see Numb. 25.1.2. -18. & 31.15. 1. Jul. 106.28. In Canaan translated, against them that served Baal-peran.

destroyed] or, abolished: by sending a plague, to the death of 24 thousand Numb. 25.9. This judgement was remem- bred

bred after, in *Ios. 22. 17.* have we too little for the wickedness of Peor? &c.

Verf. 4. unto *Yehovah*.] the Chaldee sayth, unto the fear (or religion) of the Lord. Thus they that keep themselves pure in general defections, are saved from the common destruction. *Ezek. 9. 4. 6. 2 Tim. 2. 19. Rev. 20. 4.*

Verf. 6. *Wisdom*] Hereupon the oracles of God are often commended, as making wise the simple, *Psal. 119. 8.* making us wiser then our enemies, &c. to have more understanding then all our teachers. *Pf. 119. 98. 99.* &c. able to make us wise unto salvation, through the faith which is in Christ Jesus, *2 Tim. 3. 15.* On the contrary it is sayd, they have neglected the Word of the Lord, and what wisdom is in them? *Ier. 8. 9.* Surely] or, Only. The Greek turneth it, *Bibold*.

Verf. 7. what nation is there so great] or, what other great nation is there? meaning, there is not any. So in *verf. 8.*

God nigh] or, Gods nigh. The Hebrew words are both of the plural number, yet meaning one God, in the plurality of persons, as who live in *Deut. 4. 6. 29. 29. 29.* The Greek and Chaldee here translate it singularly, God. And he is sayd to be nigh us, specially when he heareth and granteth our requests, *Psal. 145. 18.* So the Chaldee here paraphrasteth, nigh unto the same, to receive the prayer thereof, in the time of the tribulation thereof. We likewise are sayd to draw nigh unto God, when we call upon him in faith, *Psal. 73. 28. Heb. 7. 19. Efai. 58. 2.* and both are conjoynd, in *Iam. 4. 8.*

Verf. 9. thy soule] that is, thy self: the soule is often put for the whole man. So where one Evangelist sayth loose his soule, *Mat. 16. 26.* an other sayth, loose himself, *Luke 9. 25.* diligently] or, vehemently, to *verf. 11.* and often. The word implieth strength as well as diligence. See *Deut. 6. 5.* things] Hebr. words, which the Greek also and Chaldee here keepeth. *lfi*] or, that they depart not: in Greek, Let them not depart from thy hart. Compare *Prov. 3. 1. 3 & 4. 21.*

Verf. 10. Choreb] or, Choreb, called al-

so Sinai: See *Exod. 19.* Paul calleth it, the mount that might be touched, *Heb. 12. 18.*

Verf. 11. hart,] that is, the midst: as the hart of the sea, is the midst thereof, *Exod. 15. 8.* so here the hart of heaven, is the midst of the aier. thick darkness,] or tempestuous darkness, gloomie-tempest, as the Greek version, and the holy Ghost in *Heb. 12. 18.* implieth. See *Exod. 20. 21.* Unto this terrible mount where the Law was given, Paul opposeth mount Sion, or the state of grace by the Gospel, *Hebr. 12. 18. 22.* It noteth the hidden glory of Gods kingly administration in his Church, *Pfal. 97. 1. 4.*

Verf. 12. voice of words] This also Paul mentioneth, *Heb. 12. 19.* In the next verse Moses calleth them ten words, that is, ten commandments, wherof see the notes on *Exod. 34. 28.* no similitude] to weat, of God: so after, save a voice, that is, the voice of God, as in *verf. 33.* Hereupon it is sayd, To whom then wilt thou liken God? or what likeness wilt thou compare unto him? *Esa. 40. 18.*

Verf. 13. of stone,] signifying the perpetuities of these words; & also the stoniness of mens harts; as is noted on *Exod. 31. 18.*

Verf. 14. statutes,] for the worship of God, as judgments were for the repressing and punishing of vice, *Exod. 21. 1.* These were spoken to Moses only, and by him written to Israel: but the ten words were spoken to all the people, and written by the finger of God.

Verf. 15. the sun] It was a common corruption not only amongst the heathens, but in Israel, to worship the Sun, and flatters and boist of heaven. *2 K. 23. 13. & 17. 16. Amos 5. 25. 26.* of which syn Iob cleareth himself, *Iob 31. 26. 27.* draw away] or, thrust, to weat out of the way, as is after express'd, in *Deut. 13. 5.* which is meant, by the seduction of others, or of their own harts. Therefore the Greek & Chaldee here well translate it, keep thee from, or made to err and goe astray, which the Hebrew word implieth, being after used for the straying of cattle, *Deut. 22. 1.*

impacted] or, divided, distributed as a portion. It noteth Gods bountie in giving all peoples the use of the creatures, (as on the contrary false gods are sayd to divide or impart nothing unto them, *Deut. 19. 26.*) and the base minds of men, to worship such things, as are given for service unto all men.

Verf. 20. furnace of iron] that is, furnace wherem iron was melted: so Egypt is called, for the cruell oppression of Israel: likewise in *1 K. 23. 8. 51. Ier. 11. 4.* people of inheritance,] that is, whom God shall inherit, and take for his possession: the Greek translateth, and inheritance.

Verf. 21. your fathers] or, your words: as the Greek translateth the things spoken by you: meaning their murmuring words, *Numb. 20. 3. 4. 5.* whereby Moses being grieved, obeyed not the commandment of God, *Numb. 20. 12. Psal. 106. 31. 33.* This hee speaketh of before, *Deut. 3. 26.* and now againe repeateth, to shew Gods severity against all transgressors.

Verf. 23. stroke] or, cut, that is, covenant or made. Moses doth often speake of the covenant first made between God and them, as that which was to bee the ground of all religion: to them and their seed after them: and whatsoever men added, altered, or diminished from it, was to be reputed evil. So Paul reforming abuses in the Churches, calleth them to the first institution, *1 Cor. 11. 23. 24.*

Verf. 24. I commanded] that is, I commanded thee not to do, or, forbid thee: to worship gods: for Gods precept forbids, or prohibits; yet usually call'd commandments. The whole phrase is expressed in *Gen. 3. 11.* which I commanded thee not to eat of that is, which I forbade thee to eat of.

Verf. 24. I will consume all his enemies; and thine if thou obey him, as *Deut. 9. 3.* and thee thy felix, if thou disobey him: as *Zeph. 1. 18. Heb. 12. 29.* See also *Exod. 24. 17.* The Chaldee addeth, his

word is a consuming fire: which is also true. *Ier. 23. 29. Deut. 33. 2.* jealous] the former word hee calleth God: pervert, his will; having a jealous affection, will be free will not spare, as *Prov. 6. 34. 35.* See *Exod. 20. 5.*

Verf. 25. waxen-old] that is, continued long, as the Greek explaineth it, and become ancient inhabitants. Gods blessings were by Israel abused to sinne, as is here foretold, and againe in *Deut. 32. 15.*

Verf. 26. perishing] see *Heb. perish*] that is, for-ly and speedily perishing; in Greek, perish with perdition: so in *Deut. 30. 18. 19.* where againe hee callen heaven and earth to witness.

Verf. 27. few-men] Hebr. men of number, that is, soone numbered for your fewness; as the Greek translateth few in number; and in *Iob. 15. 22.* yeeres of number, are a few yeeres. See *Gen. 34. 30.* This is contrary to that promised blessing, in *Gen. 15. 5.*

Verf. 28. serve gods,] being given over to your own idols, as it is written, God turned, and gave them up to worship the best of heaven, *Acts 7. 42.* This same God threateneth afterward, in *Ier. 16. 13.* But the Chaldee here turneth it, yet shall serve peoples that serve idols, the work of mens hands.

Verf. 29. seek Yehovah] the Chaldee translateth, seek the fear of the Lord; in doing his true service. Here Moses annexeth premis, to comend repentant sinners; as also in *Deut. 10. 12. 4. &c.* all thy heart] see an example of this, in *2 Chron. 1. 11.*

Verf. 30. finde thee] that is, come upon, or besett thee, as the Chaldee expoundeth it.

Verf. 31. thy fathers] Abraham, Isaac, and Iacob. See *Levit. 26. 42.* &c.

Verf. 32. of the heavens] that is, from one utmost part of the world unto the other. By the heavens are meant the parts of the world under the heavens; and the holy Ghost openeth this phrase; for in *Job. 31. 26.*

24 31 it is written, from the utmost parts of the heavens, unto the utmost parts of them: for which, is Mark. 13. 27. is sayd, from the utmost part of the earth, unto the utmost part of the heaven. By which it is evident, that the heavens in this speech, is put for the earth under the heavens; for heavens comprehendeth the aier also wherein wee breathe, as is noted on Gen. 1. 8. *great thing*] Hebr. *great word*. Moses hereby would teach, that Gods words & works unto his Church, are more great and marvellous, then all his actions to other peopl. whatsoever; and therefore ought the more seriously to be considered.

33 Ver. 33. voice of God] the Chaldee faith, the voice of the word of the Lord: the Greek, of the living God. and lived] As at the apparitions of God, men were wont to feare they should die, Judg. 13. 22. & 6. 22. so at the giving of the Law, all Israel desired that they might heare the voice of God no more, lest they dyed, Exod. 20. 19. Deut. 18. 16. which manifested the power of the Law, and the weakness of men, Heb. 12. 19. So no man can see the face of God, and live; Exod. 33. 20. when God giveth his voyce, the earth melteth, Psal. 46. 7.

34 Ver. 34. hath God] or, hath any God; speaking of the true God, and his works unto Israel above all other people: one of the reputed gods of the Gentiles, none of which ever did such a thing. assayed] or, tempted. This is spoken not of God trying his owne strength, but proving the obedience of his people, and trying the strength of his adversaries. The Chaldee translateth; Or, the tentations (or signs) which the Lord hath made, to reveale himselfe, &c. tentations] Moses heere reckoneth seven things, about Israels deliverance: Tentations, whereby God proving his will, tryed their obedience: (as when God tempted Abraham, Gen. 22. 1.) Signs, which many times are of ordinary workes and naturall, as Exod. 3. 12. Wonders, which are of extraordinary and supernaturall workes, as Exod. 4. 21.

& 7. 9. Warre, upon the refusall and rebellion: of the enemy, Exod. 8. 1. a. Strong hand, not by cunning policies and stratagems, as men often use in warres; but by force compelling the enemy to yield, Exod. 6. 1. Stretched-out arme, by open manifesting his power, and plagues continually upon the resisters, Esay 9. 14. 17. Exod. 6. 6. and Great terrors, which would dedde the hearts of the very enemies, Exod. 9. 10. 27. 28. & 10. 7. & 12. 30. terrors] or feares: the Greek and Chaldee translate, visions or fights: which are oftentimes fearefull; but the Hebrew for feares and visions, are one much like another; which might cause the mistaking. So in Deut. 25. 8.

Ver. 35. to know] that is, that thou mightest know, and acknowledge. The end of all Gods works, was the manifesting of his glory, to the information and salvation of his people. This Moses often ureth in this booke.

Ver. 35. to instruct, for, to nurture, chastise by restraining from vice. So Gods chastening, and teaching out of his Law, are joined together, in Psal. 94. 12. Though chastening be often with works (31 Lev. 26. 18. 28. Deut. 8. 5.) yet is it also with words; as here, (where the Chaldee translateth it teach,) and Prov. 9. 7. & 31. 1. Ezech. 23. 48. Job 4. 3. the fire] before, hee sayd out of heaven; and now out of the midst of the fire: for though the voyce came out of heaven; Israel perceived it not but only out of the fire; (saith R. Menachem on Deut. 4.

Ver. 37. therefore he chose] or, and chuse (that is, loved) his seed after him, therefore hee brought thee out. Gods love, and election out of love, is the cause of mans redemption and salvation. his seed] that is, the seed of thy fathers, & very one particularly; as the promise was made to Abraham, then to Isaak, and after that to Jakob severally. The Greek and Chaldee translateth it plurally. their seed (or sons) after them. in his fight] or, with his last after them. The Greek faith, hee brought thee out himselfe: the Chaldee, hee brought thee

thee out by his word. Thus the face or presence of God, may imply Christ, the Word, the Angell of Gods face, Esay 63. 9. Hee it was that brought Israel out, as 1. Cor. 10. 9. and the signe of his presence, was in the pillar of the cloud and fire, Exod. 13. 21 & 14. 19. 20.

Ver. 38. To drive-out,] to weert, out of possession (as the original word imphlyeth) or, to disinherit; the Greek sayth, to destroy (or root out) as it is] the Greek addeth, as thou hast this day. Meaning of the land of Sihon and Og, which they had now in possession, a signe of further victory, Deut. 3. 21.

Ver. 39. And thou shalt know,] or, know (and acknowledge) therefore: See v. 35. The knowledge of, and obedience unto God, is continually urged, upon the remembrance of his former mercies. So 1. Chron. 28. 9. cause it to returne] or, bring againe, reduce, that is, call to mind, and consider, That not onely for the present, but alwaies after, Gods true feare might continue in them. So in Deut. 30. 1. where this phrase is used: see the annotations there.

Ver. 40. all dayes,] This may be referred, both to the latter, the poss. sining of the land; and to the former, the welfare and length of life. In Math. 28. 20. all dayes, is exploynd, unto the end of the world.

Ver. 41. unwittingly] or, without knowledge (through, unawares. See the law for this, in Numb. 35. 9. 10. &c. and after in Deut. 19. 11. in times past] or, in former dayes; Hebr. from yesterday and the third day. See Gen. 31. 22.

Ver. 43. Bzer,] in Greek Bazar: see [20. 8. & 21. 34. 38. 27. 1. Chron. 6. 73. 30. Golan] in Greek Gaulon.

Ver. 44. this is] Hee meaneth that which hee reiters followeth; so this belongeth to the next chapter, where the reputation of the lawes beginneth.

Ver. 45. after they came forth] Hebr. in their coming forth: but In, is often used for After, as is noted on Exod. 1. 23. so 2 gain; n v. 46.

Ver. 46. Beth-peor] in Greek the house of Phogor: an idoll temple: see Deut. 32. 29.

Amorites] Hebr. Amorite: in Greek Amorians. [note] that is, killed, as is noted on Gen. 14. 17. This victorie is here againe touched, the more to floure up the hearts of the people, to obey Gods Law; who had begun to shew them his power and goodness.

Ver. 48. bank] Hebr. [p. Sion] n Greek Seon. This is not that which usually the Scripture calleth mount Zion, in Ierusalem, but otherwise written, and called Hermon: see Deut. 3. 9.

Ver. 49. sea of the plaine] the sea of salt, Deut. 2. 17. the lake of Sodom, or dead sea. Asidoth Pisgab] or, the springs of Pisgab: see the notes on Deut. 3. 17.

CHAPTER V.

1. Moses rehearseth the covenant that God made with Israel at Horeb. 6. The ten commendements, 12. The manner of the speaking, and writing of them. 24. The people being asayed, did request Moses, to receive the Law from God, and to speake it unto them. 28. The Lord liked their motion, 30. and sent them into their tents; 31. but would Moses to stay and heare the Law, which hee was to teach Israel to observe and doe, for their good.

And Moses called, unto all Israel; and sayd unto them, Heare O Israel, the statutes and the judgements, which I, speak in your eares, this day: and ye shall learne them; and keep, to doe them. Iehovah our God, stroke a covenant with vs, in Horeb. Nor with our fathers, stroke Iehovah this covenant: but with us; even us, who are all of us here alive this day. Iehovah spake unto you, face to face; in the mount,

5 our of the midst of the fire: I standing between Iehovah and you, at that time; to shew unto you, the word of Iehovah: for ye were afraid by reason of the fire, and went not up into the mount, saying.

6 I, Iehovah thy God, which have brought thee out, from the land of Egypt, from the house of servants. 7 Thou shalt not have any other gods, before my face.

8 Thou shalt not make, unto thee, a graven-thing, any likeness; of things which are in the heavens, above; or which are in the earth, beneath: or which are in the waters, beneath the earth. 9 Thou shalt not bow-downe thy selfe to them, neither serve them: for I, Iehovah thy God, am a jealous God; visiting, the iniquity of the fathers, upon the sonnes; and upon the third and upon the fourth generation, of them that hate mee. And doing mercy, unto thousands: of them that love me, and of them that keep his commandments.

10 Thou shalt not take-up, the name of Iehovah thy God, in vaine: for Iehovah will not hold him guiltlesse; that shall take-up his name, in vaine. 11 Keep thou, the Sabbath day, to sanctifie it: as Iehovah thy God, hath commanded thee. Six dayes, shalt thou labour; and shalt doe, all thy work. But the seventh day; is a Sabbath, to Iehovah thy God: in it, thou shalt not doe any work; thou or thy son or thy daughter, or thy man-servant or thy woman-servant, or thine ox, or thine asse, or any of thy cattell; or thy stranger, which is within thy gates; that thy man-

12 servant and thy woman-servant may rest, as well as thou. And thou shalt remember, that thou wast a servant, in the land of Egypt; and Iehovah thy God brought thee out thence; by a strong hand, and by a stretched-out arme: therefore, Iehovah thy God, hath commanded thee; to doe, the Sabbath day.

13 Honour thy father, and thy mother; as Iehovah thy God, hath commanded thee: that thy dayes may be prolonged, and that it may be well with thee; upon the land, which Iehovah thy God giveth thee. 14 Thou shalt not kill.

15 Neyther shalt thou commit adultery. 16 Neyther shalt thou steale. 17 Neyther shalt thou answer, a false witnesse, against thy neighbour. 18 Neyther shalt thou covet, thy neighbours wife: neither shalt thou desire, thy neighbours house; his field: or his man-servant or his woman-servant, his ox or his asse; or any-thing, which is thy neighbours.

19 These words, Iehovah spake, unto all your assembly, in the mount; out of the midst of the fire, of the cloud, and of the thick darkness; with a great voyce, and hee added no more: and he wrote them, on two tables of stones; and gave them, unto mee. And it was, when yee heard the voyce, out of the midst of the darkness; and the mountaine, burning with fire; that yee came-nearer unto mee; all the heads of your tribes, and your Elders. And yee sayd, Behold, Iehovah our God hath shewed us, his glory and his greatness; and

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we have heard his voyce, out of the midst of the fire: this day, we have seene; that God doth speak with man, and hee liveth. And now, why should wee dye; for this great fire, will consume us: if wee add; to heare the voice of Iehovah our God any-more, then wee shall dye. For who is there of all flesh, that hath heard the voice of the living God, speaking out of the midst of the fire, as wee have, and lived? Goe weere thou, and heare; all that Iehovah our God shall say: and doe thou speak unto us, all that Iehovah our God shall speak unto thee, and we will heare and doe it. And Iehovah heard, the voice of your words, when yee spake, unto mee: and Iehovah sayd, unto mee; I have heard the voice, of the words of this people, which they have spoken unto thee; they have well sayd, all that they have spoken. Who will give, that their heart may be true in them; to seare mee, and to keepe all my commandments, all dayes: that it may be well with them, and with their loons, for ever. Goe, say to them; get you againe, into your tents. But thou, stand thou here with me: and I will speak unto thee, all the commandment, and the statutes and the judgements, which thou shalt teach them: that they may doe them in the land, which I give to them, to possesse it. And yee shall observe to doe; as Iehovah your God, hath commanded you: yee shall not turne aside, to the right hand or to the left. You shall walke, in all the way, which Iehovah your God hath commanded you: that ye

may live, and (that it may be) well with you; and yee may prolong your dayes; in the land, which yee shall possesse.

Annotations.

IN your eares] that is, in your hearing, and to your understanding: the Chaldee translateth it, before you. Heere Moses purposing to repeat the ten commandments, prepareth the eares and hearts of the people unto obedience. to doe] or, and doe: see the notes on Gen. 23.

Verf. 1. spake] Hebr. and a covenant, the reason of which phrase is shewed on Gen. 15. 18. in Hebr.] or, at Chereb; called also Sinai: for Exod. 19. 20 & 24. 8. God, though hee might absolutely command, yet voucht safe to enter into covenant with his people; that by mutual stipulation and promises, hee might have not continyend but free and voluntarie obedience performed by them, to his glorie, and their further good.

Verf. 3. fathers] which are dead: hereby all the Patriarchs unto Adam may be meant; who had the promise of the covenant of Christ; but the covenant of the Law came after, as the Apostle observeth, Gal. 3. 17. Or it may mean, our fathers only: as Iudas here expoundeth it, such as dyed in the wilderness, after the Law was given. See also Deut. 1. 2. even we] or, we are they, which are here this day: the Greek translateth it, and you are here all above this day. So the covenant was yet in fresh memorie. Also they had a greater benefit then their fathers: for though the Law could not give them life, yet was it a Schoole-master unto Christ: Gal. 3. 24.

Verf. 4. fare to fare] that is, openly, clearly, plainly; as Exod. 33. 11. Gen. 32. 30. Deut. 34. 10. 1. Cor. 13. 12. opposed to the dark visions, by which God before time reveald his will.

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Verf. 5.

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- 5 Verſ. 1. *I ſtanding*] or, *ſtood*; as the Greek tranſlateth. *And I ſtood betweene the Lord*: which the Chaldee calleth, *the Word of the Lord*. Thus the Law was given in the hand of a mediator, Gal. 3. 19. for God and the people were not one, by reaſon of their ſinnes: therefore they were aſſayd.
- 6 Verſ. 6. *ſervants*] in Greek and Chaldee, *ſervants*. God redeemed Iſrael, not only from outward ſlaverie, but from the idolatry of Egypt, Exod. 20. 5. and from their gods, 2. Sam. 7. 23. therefore hee commanded them to have no other gods before his face. See the annotations upon Exod. 20. where theſe commandments are more largely opened.
- 7 Verſ. 7. *any other gods*] or, *another god*: ſee the notes on Deut. 4. 7.
- 8 Verſ. 8. *graven thing*] the Chaldee tranſlateth it *image*. any] the Greek ſaith, *nor the likenesse of any thing*. The word *or*, is in Exod. 20. 4.
- 10 Verſ. 10. *his commandments*] or, *his commandment*; meaning all and every one of them, or, the whole Law in general, ſee the notes on v. 31. The like is in Deut. 8. 1. & 27. 10. The Greek and Chaldee tranſlate, *my commandments*, and ſo Moſes wrote in Exod. 20. 6. but heere hee changeth the perſon, as Dani. 1. alſo in his prayer, ſayth, O Lord, &c. *keeping covenant and mercy to them that love him, and to them that keepe his commandments*. Dan. 9. 4. Wee may alſo obſerve ſuch changes in the other Prophets; as, to make him a name, 2. Sam. 7. 23. for which, in 1 Ch. 17. 17. 21. is written, *to make thee a name*, ſo in 2. Sam. 14. 22.
- 12 Verſ. 12. *Kepe*] or, *Obſerve*; for this, in Exod. 20. 8. he ſayd *Remember*. *as I have ſaid*, &c.] this ſentence is added, more then in Exod. 20. 8. So againe in the fifth commandment, v. 16. And theſe two charges onely are affirmative, all the other are prohibitions.
- 14 Verſ. 14. *Ove &c.*] theſe particulars are alſo here added, for explanation. *as well as thou*] or, *even as thou*. This

reaſon was not expreſſed in Exod. 20. 10. And it ſheweth that the Sabbath was commanded in part for the eaſe of ſervants: which were of the heathens that were round about them, Lev. 25. 44.

Verſ. 15. *to doe*] that is, *to celebrate*: the Greek tranſlateth *to kepe the Sabbath day*, and *to ſanctifie it*. In Exod. 20. 11. the creation of the world, is there rendered as a reaſon; which is here omitted: and the coming out of Egypt (which ſeemeth to be on the Sabbath day) is here made a reaſon of obſerving this day. For it was a figure of deliverance out of ſpiritual bondage by Chriſt (as is ſhewed upon Exodus,) and ſo fit to be meditated on upon the Sabbath.

Verſ. 16. *be well with thee*] or, *good may bee done unto thee*. This branch of the promiſe, is more then was expreſſed in Exod. 20. 12. and in this addition the Apoſtle alſo citeth, in Ephes. 6. 3. but putteth it there in the ſiſt place, changing the order of the words, which the Scripture often doth, as may bee ſeene in 2. King. 11. 8. compared with 2. Chron. 23. 7. Joel 2. 12. with Aſſ. 2. 17. 1. Chron. 19. 10. with Rom. 11. 3. Eſay 65. 1. with Rom. 10. 20. Mat. 13. with Mark 12. 8.

Verſ. 18. *Neither ſhalt thou*] or, *And thou ſhalt not*: and ſo in the precepts following; all which are joynt to the former, with this copulative *And*, (otherwiſe then was in Exod. 20.) to reach the corjoyning of all theſe commandments, as into one body of the Law: which muſt be kept wiſe in our obedience. Becauſe, *Whoſoever ſhall kepe the whole Law*, and yet offend in one point, he is guilty of all. For hee that ſay, *Do not commit adultery*; ſayd alſo, *Do not kill*, &c. Jam. 2. 10. 11.

Verſ. 20. *ſaſe*] or *ſaſive name*. The ſame word *ſhew*, uſed before in v. 11. but for it in Exod. 20. Moſes uſeth the word *ſeke*, *ſaſe*: and ſo the Chaldee hath in this place.

Verſ. 21. *wife*] in Exod. 20. 17. our neighbours wife is put in the ſiſt place, and his wife in the ſecond, otherwiſe then here

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So they that would divide this commandment into two; cannot ſhew which is the ninth, and which is the tenth; ſeeing Moſes hath purpoſely changed the order.

2. ſe] Heere againe Moſes uſeth an other word, *inſaweth*; whereas in Exod. 20. 17. hee keepeth one word in all the particulars, *touch not*; cover: which are two words in ſound, but one in ſignification; (though it may be with ſome difference of degree) whereof there be ſundry other examples in Scripture, as *Hinneb*, *Behold*, 1. Chron. 17. 1. for which another Prophet ſayth *Reh*, Sec. 2. Sam. 7. 2. *Chajath*, *a ſtrapp*, in 2. Sam. 23. 13; or *Maſhan* *hayan*, *hoſt*, in 1. Chron. 11. 15. he returned, *joſhab* 2. Sam. 42. 1. or, *he turned againe*, *joſhab*, 1. Chron. 16. 43. *joſhab*, *he offered up*, 2. Sam. 5. 17. or, *joſhab*, *he offered*, 1. Chron. 16. 1. and many the like, ſo that from two words of like ſenſe, here cannot bee gathered two ſundry commandments. The like was in the ninth commandment before, in v. 20. And if this *Doſe* be another commandment, there were but nine given in Exod. 20. Or if there were ten, as is avouched in Exod. 34. 28. then here muſt be eleven; contrary to Deut. 10. 4. But degrees of the ſame ſin, make not here ſeverall precepts. The Hebrewes make this *deſire* to be liſſe then coveting, and ſay, *Deſire bringeth a man to coveting*, and coveting bringeth him to unjuſt taking away; for if the owners bee not willing to ſell, though hee would give them a great price, and hee is urgent upon them, then he ſaſeth to taking by violence; as it is ſayd, (in Mic. 2. 2.) *And they cover fields, and take them by violence*. Whomſoever to treat of *Repe* &c. v. 11. *his field*] the Greek ſaith, *nor his field*: this alſo is added more then in Exod. 20. 17. And uſually, when any thing is repeated, either by the Prophets or Evangelists, it is with variety of words and phraſes: of which being compared there is very great uſe; for the underſtanding of the Scriptures.

22 V. 22. *added no more*] meaning, no more commandments of this ſort: (for they were but ten words Deut. 4. 13.) or no more

unto the people; the reſt were ſpoken to Moſes, Exod. 12. 1. &c. The Chaldee tranſlateth *ceaſed not*; ſee the notes on Numb. 11. 25.

of ſtones] both to have them perpetuall to his Church, Job 19. 23. 24. and in myſterie, to ſhew the ſtony nature of mens hearts; ſee the annotations on Exod. 31. 18.

unto me] that Moſes might carry them to the people, & ſee them daily executed. So the Magiſtrate is the keeper of both the tables of the Law: for Moſes was *King* in *Jeſſurun*, Deut. 33. 5.

Verſ. 23. *and the mount*] underſtand, *and ſaw the mount*, 25 Deut. 18. 16. Exod. 20. 13. The things which the people heard and ſaw, were terrible unto them, becauſe they were ſynners: but a meane to humble them, & drive them unto Chriſt; Heb. 12. 18. 24. Gal. 3. 12. 24. Elders] in Greek, *Senators*, or, *Elderſhip*. The people all, and even the greateſt and beſt ſed from before the Lord, and came to Moſes for to be a Mediator. See Exod. 20. 18. 19. in the annotations.

Verſ. 24. *his voice*] the Chaldee ſayth, *the voice of his Word*. So in verſ. 25.

Verſ. 25. *why ſhould we dye*] the Greek tranſlateth, *Let us not dye*: ſo it is a deprecation. This ſpeech implieth the ſentence of death alſo, which their own hearts pronounced againſt them for their ſynns: for ſuch a queſtion is like wiſe an affirmation; *Why doth hee ſpeak blaſphemies*, Mat. 27. 13. expounded in *his blaſphemies*, Mat. 9. 3. And this ſheweth the effect of the law in our conſciences, it cauſeth the ſin of bondage, to ſeare, Rom. 8. 15: & when the voice of God in his Law, is heard and underſtood of man, it terrifieth, and killeth; before that, they think they are a *we* without the Law, Rom. 7. 9. 10.

ſayeth] which ſignified the force of the ſyrie Law, Deut. 33. 2. that it is in mans heart, as a burning, ſyre ſhew up in his bowels, as Jer. 20. 9. both maniſteſting ſynns, and tormenting the conſcience; wherein it diſt. reth from the Goſpel, Heb. 12. 18. *they*] or *ſurely*, Hebrew, and *we ſhall die*. Thus there was not a law given which

which

which could give life, Gal. 3. 21. but the letter killeth 2 Cor. 3. 6. and the Law is not of faith, Gal. 3. 12. the hearing of it, and closing death, caused them not to believe: but the just shall live by faith, through the Gospel of Christ, Rom. 1. 16. 17. unto whom the Law was a schoolmaster, Gal. 3. 24.

Verl. 26. all flesh] or, who is any flesh; that is, any frail man: for, all flesh is what? Esai. 40. 6. The Greek translataeth, For what flesh? Which word flesh, is often used for unregenerate man, as is noted on Gen. 6. 3. and to such especially, the Law is the terrors of death: though all humane nature being in syn, is here condemned. So in Psal. 143. 2. the living God] The Hebrew words are both plural, implying the mystery of the Trinitie as is noted on Gen. 1. 1. and he is called the living God (as here, so in Ios. 3. 10. 1 Sam. 17. 26. Esai. 37. 4. Psal. 42. 3. Hos. 1. 10. and in sundry other places, to oppose him unto all false gods, which are called the dead, Psal. 106. 28. whereupon it is sayd, ye turned to God, from idols, to serve the living and true God, 1 The. 1. 9. Alto to know this God is powerfull in operation, being not onely living in himself, (so that he onely hath immortality, 1 Tim. 6. 16.) but the giver of life unto all;

For in him we live and move, and have our being, Act. 17. 28. and he is the fountaine of living waters, Ier. 17. 13. who continually & abundantly refresheth his people. It signifieth also his eternitie, as he that liveth for ever and ever, Revel. 10. 6. of whom it is sayd, For he is the living God, and continueth for ever, Dan. 6. 26. Wherefore that speech of Iob, My Redeemer liveth, Job 19. 25, is translated in the Greek, The Eternall he that shall unloose me. and lived] men that they be redeemed by Christ, are through feare of death, all their life time free to bondage, Heb. 2. 15. Though God came not now to judge them, neither so much as upbraided them with their syns past; yet could they not heare his voice: but (as the Apostle noteth) they that heard it, would not that the word should not be spoken to them any more; for they could not indure that which

was commanded: Heb. 12. 19. 20.

Verl. 27. Goe near thou.] The people being terrified, seek for a Mediatour; and that is the end and use of the Law, to drive men unto Christ. Wherefore their affection now pleased God, vers. 23. 29. & he gave them Moses to help them for the present, and further promised them a Prophet like unto him, which was Christ, Deut. 18. 15. -- 18. Act. 3. 22. 26. thou speak unto us] The office of a Mediatour, as he is a Prophet (Deut. 18. 15) is here described, which is, to goe near unto God, & having received the word from him, to speak it unto the people. This was fulfilled in Christ, Ioh. 1. 18. & 3. 13. & 8. 28. Here in the Hebrew do thou speak, the words are in the feminine gender, as if they had spoken to a woman; which is thought to be a note of the peoples troubled minde: see the like in Num. 11. 15.

and doe] The like they promised, before God spake these words, Exod. 19. 8. not knowing the impossibility of the Law: but how farr they were from performing it is, the golden calf which they made ere 40. dayes were expired, is a witness: for which syn Moses brake the Tables of the covenant: Exod. 31. Deut. 9. 9. &c. yet their good affection, pleaseth the Lord.

Verl. 28. wel sayd] The Greek translataeth, they have spoken all things rightly (or well)

V. 29. Who will give] an Hebrew phrase, meaning O that some would give, or, O that there were: and so the Chaldee explaineth it. The like is in Iob 6. 3. Psal. 147. & 55. 7. and in other where, to pray &c.] The things that God approoveth in men, is fear, humillitie, & fruit in themselves; and a confidence in him, with love unto his Law. Hereunto God called them, by this his covenant, drawing them unto Christ.

Verl. 31. as like the commandment] that is the Law in general; or commande ment, as the Greek translataeth it: the singular being often put for the plural; or, every commandment. So in Deut. 6. 1. & 8. 1. also, in

27

1 Pet. 2. 21. & 3. 2.

Verl. 32. observe to doe] or, and doe, as this phrase often signifieth: see the notes on Gen. 2. 3. right hand or to the left] This signifieth an exact care to walk in Gods Law, as in the high way, from which men may not turne aside, as in Deut. 2. 27. Therefore all aberration from the right way, is noted by the turning to the right hand or to the left; Esai. 30. 21. So after in Deut. 17. 11. 20. & 28. 14. Prov. 4. 27.

CHAPTER VI.

1. Moses setting himselfe to expayne Gods commandments, exhorteth Israel unto obedience. 4. Hee begetteth with the first and great commandment, the love of the Lord, 6. and of his Law in their heart, 7. and of teaching it to their children, 8. and professing it by outward signes. 10. Hee warneth them that they forsake not God by prospering, 15. nor by adversity: 17. but to keep his Law, for their good, 20. and to endeavour the continuance and propagation of his religion, among their posteritie.

And this is the Commandment; the Statutes and the Iudgements; which Iehovah your God, commanded to teach you: to doe in the land; whither yee passe over, to possess it. That thou mayest feare Iehovah thy God; to keepe, all his statutes and his commandments, which I command thee: thou and thy son and thy sonns son; all the daies of thy life: and that thy daies may be prolonged. Heare therefore O Israel, and observe to doe; that, it may be well with thee; & that yee may multiply, mightily: as Iehovah, the God of thy fathers, hath spoken unto thee; in the land that floweth with

milk and honey.

Heare, O Israel: Iehovah our God, Iehovah is one. And thou shalt love, Iehovah thy God: with all thy heart and with all thy soule, and with all thy might. And these words, which I command thee, this day; shall bee, in thy heart. And thou shalt whet them on thy children; and shalt speak, of them: when thou sittest in thine house, and when thou walkest by the way; and when thou liest down, and when thou risest up. And thou shalt binde them, for a signe, upon thy hand: and they shall bee for phylacteries, between thine eyes. And thou shalt write them, upon the doore-posts of thine house, and on thy gates. And it shall be, when Iehovah thy God, shall have brought thee; into the land, which he swore unto thy fathers, to Abraham, to Isaac, and to Iacob, to give unto thee: cities, great and good, which thou buildest not, And houses, full of all good things, which thou fillest not: and wells digged, which thou diggest not; vineyards and olive-trees, which thou plantest not: and thou shalt have eaten, and be full. Take heed to thy selfe; lest thou forget Iehovah: which brought thee forth out of the land of Egypt, out of the house of servants. Thou shalt feare Iehovah thy God, and shalt serve him: and shalt swear by his name. Yee shall not goe, after other gods: of the gods of the peoples, which are round about you. For Iehovah thy God, is a jealous God, in the midst of thee: lest the anger of Iehovah thy God, be kindled

E

led

31

2 Pet.

led against thee; and hee destroy thee,
from off the face of the earth.

16 Yee shall not tempt, Iehovah your
God: as ye tempted him, in Massah.
17 Keeping ye shall keep, the com-
mandments of Iehovah your God: and
his testimonies, and his statutes,
18 which hee hath commanded thee.
And thou shalt doe, that which is
right and good, in the eyes of Ieho-
vah: that it may be well with thee,
and thou mayest goe in, and possesse
the good land; which Iehovah sware,
19 unto thy fathers. To drive-out all
thy enemies, from thy face: as, Ie-
hovah hath spoken.

20 When thy son shall aske thee, to-
morrow, saying: what are the testi-
monies, and the statutes, and the
judgments, which Iehovah our God,
hath commanded you? Then thou
21 shalt say unto thy son: wee were ser-
vants to Pharaoh in Egypt: and Ie-
hovah brought us forth out of E-
gypt, with a strong hand. And Ie-
hovah shewed, signes and wonders,
great and evill, upon Egypt, upon
Pharaoh, and upon all his house, be-
fore our eyes. And hee brought us
out, from thence: that hee might
bring us in; to give unto us the land,
which hee sware unto our fathers.
24 And Iehovah commanded us, to doe
all these statutes; to feare Iehovah
our God: for good unto us, all
dayes, to preferue us alive, as (it is)
this day. And justice, shall it be un-
to us: when wee obserue to doe all
25 this commandment; before Ie-
hovah our God, as hee hath com-
manded us.

Annotations.

Commandment] put generally for Com-
mandments, as the Greek translateth
it: see Deut. 5.31. Heere Moses en-
treth upon the explanation of the first
commandment of the ten before re-
hearsed, in chap. 5. to doe] that yee
may doe them; to weete, continually. For
praise and obedience is that which the
Law requireth for blessednesse, Lam. 1.
22.25. And that which one Prophet cal-
leth Doing the words of the covenant,
2. Chron. 34. 31. another calleth Stablishing
(or Confirming) 2. King. 23.3. And Confirming
is expounded by the holy Ghost, 2. Con-
tinuing; Gal. 3. 10. from Deut. 17. 16.
pass-er] to weete, the river Jordan, that
so they might come into Canaan. This
was by the conduct of Iosua, Ios. 1. 1.2.
&c. and it figured the estate of the
Church under Christ, by whom these
commandments are fulfilled in us that
believe, Ezek. 20.40-44. Rom. 8.1.3. &c.
In the meane time, the possession of Can-
aan and good things therein, was a gra-
cious inducement of that people unto
voluntarie obedience & keeping of Gods
Law: which notwithstanding they perfor-
med not: Ps. 105.44.45. Nehem. 9.24.25.26.35.

Verf. 2. feare] this is the beginning of
wisdom, Psal. 111.10. and by it, we depart
from evill, Prov. 16.6. and it comprehendeth
generally Gods worship, and true religi-
on, EJay 29.13. Mat. 11.8.9. therefore it is
mentioned in the first place. prolonged] under which, eternall life is also implied:
for Gods commandments when they are
kept, doe adde unto men, length of dayes,
and yeeres of life, and peace: Prov. 3.2. 1. Pet.
3.10.11. &c.

Verf. 3. and honey] signifying heav-
enly graces; as is observed, on Exod. 3.8.

Verf. 4. Heare] The last letter of this
first word Heare, and of the last word One,
are extraordinarily great in the Hebrew,
and so noted in the margin; to cause
heed and attention. And here beginneth
the first and great commandment, as our Sa-
viour calleth it, Mark. 12.29.30. Mat. 22.

38. And this place of Scripture, unto the
end of the ninth verse, was one of the
four paragraphs, which the Iewes were
wont to write upon their Phylacteries, as
is noted on Exod. 13.9. and fastned to their
doore posts; and read in their houses
every day: as the Hebrews say, Twice
every day doe men reade the lecture
HEARE O ISRAEL, &c. at even-
ing and at morning, as it is written (in Deut.
6.7.) when thou liest down, and when thou
risset up: at the time when men are wont to lye
down, which is at night; & at the time when men
are wont to rise up, which is at day. And what
is it that hee readeeth? Three sections, to weete,
Heare O Israel, &c. (Deut. 6.4) And it shall be
if you shall hearken, &c. (Deut. 11.13.) And
Moses sayd unto the people, &c. (Exod. 13.3.)
And they read first the section, Heare O Israel,
because in it there is the property of God, and
the love of him, and the doctrine of him: which
is the great foundation, whereupon all doe de-
pend. Maimony in Misn. b.2. in Kerith She-
magh ch. 1. f. 1.2. is one] so in Mark.
12.29, the LORD our God the LORD
is one: where the word is, (which the He-
brew wanteth) is supplied in the Greek;
and explained by a learned Scribe saying,
Will, Master; thou hast sayd the truth: for
there is one God, and there is none other but
Hee; Mark. 12.32. So Paul sayth, there is
no other God, but one: 1. Cor. 8.4. Here, it is
probable, that Moses closely taught the
unity of the Godhead, and trinity of per-
sons, Iehovah, the Father; our God, the
Son; and Iehovah, the Holy Ghost: thus
many doe understand these words. But
the Apostle cleerely openeth the myste-
rie; saying, There are three that beare record
in heaven; the Father, the Word, and the Holy
Ghost; and these three are one; 1. Iohn 5. 7.
And here is the ground of faith.

Verf. 5. love] The end of the commande-
ment is love, out of a pure heart, and of a good
conscience, and of faith unfeigned; 1. Tim. 1.5.
See the notes on Exod. 20.6. Iehovah
thy God] these imply the causes of our
love of the Lord; the one, for his own
nature and being, Iehovah; the other,

for the covenant of his grace, whereby
he is our God. These two are often ioyned
together by Moses and all the Prophets.

heart] unto the heart the Scripture
attributeth wisdom and understanding.
1. King. 3. 9.11.12. Prov. 2.2.10. and beleefe
in God; differing from confession with
the mouth, Rom. 10.10. and it is opposed
unto hypocritie, Math. 15.8. soule] the
seat of the will and affections, Deut.
21.14. & 24.15. & 12.20.21. might] in
Hebrew Meod, which signifieth might or
vehementie; all that we can. The Chaldee
translateth it richer; the Greek power (du-
namis); but the Holy Ghost useth a more
significant Greek word (ischns) might or
abillitie, Mark. 12.32. where also another
word is added for explanation, dianoia
will, and the Scribe useth a fifth word Su-
neris, understanding, Mark. 12.33. By which
varietie of words, God would teach us
to love him unfeignedly, with all what-
soever is in us, and in our power; for we
ought to honour him with our substance
also, Prov. 3.9. This praise of King Ios-
ias above all Kings, that hee turned to
the Lord, with all his heart, and with all
his soule, and with all his might; according to
all the law of Moses, 2. King. 23. 25. More-
over from this word with all thy might, the
Hebrews teach, that a man is bound to
blesse (God) with cheerfulness of soule, for
evill (or affliction) even as hee blisseth for good
(or prosperitie) with gladnesse: Maimony in
Berachoth, ch. 10. f. 3. And hereof wee have
a good example in Iob, Iob. 1. 21.

Verf. 6. these Words] the oracles of
God, are also to be loved, as the outward
meanes whereby wee are brought to the
love and obedience of God: Psal. 119.97.
in thy heart] as the fleshy tables
98. wherein Gods law is to be written; Prov. 3.
3. & 7.3. 2. Cor. 3.3. The Greek addeth,
in thy heart, and in thy soule.

Verf. 7. what them] that is, often, ear-
nestly and diligently teach them; that they may
perceire the hearts of thy children, to un-
derstand and affix them. So the Greek
and

and Chaldee explaine it, to fore-instruct and teach.

thy children] or thy sonnes: under this name, the Hebrewes understand, not the naturall sonnes onely, but scholars also or disciples: because disciples are called sonnes, as it is written (in 2 King 2.3.) and the sonnes of the Prophets came first, &c. Maimony in *Thamad Torah*. c. 1. sect. 2. Children are to be trained up (or catechized) in the way they should goe; and brought up in the nourture and admonition of the Lord: Prov. 22.6. Ephes. 6.4.

8. Verſ. 8. phylacteries] or, frontlets: ornaments fastned unto the head; the Greek therefore calleth them *unmoveable*. Of these, see the notes on Exod. 13.9.16. By these outward rites, God would teach them to apply all their study, and all their practise, unto the keeping of his Law.

9. Verſ. 9. doore posts] by this signe, to professe unto all, their love unto the Law; and to have it alwaies in remembrance. So the blood of the Paschall Lambe, was sprink on their doore posts, Exod. 12.7. Of this rite, the Jewes are to this day very carefull, and even superstitious. The manner of observing it, they have recorded thus. They wrote two severall places of the Law; namely, *Heare O Israel* &c. Deut. 6.4.9. And it shall be if you shall hearken, &c. Deut. 11.13.21. upon one peece of parchment: which they rolled up, beginning at the bottom, and so to the top: that when any should open to reade it, he might reade from the beginning to the end. After it was rolled up, they put it within a pipe of reed, or of wood, or of any other matter, and fastned it to the doore post. with a nayle; but blessed God, before they so fastned it, who had commanded them that thing. If it were hung up on a stick, it was unlawful; for that was no fastning: or, if it were layd behind the doore, it was as good as nothing. The writing was fastned a good heigh upon the doore post within, and it must be on the right hand, as a man went into the house: if it were

on the left hand, it was unlawful. These things Maimony sheweth at large, in *Mishneh R. rat. Tephilin* (or of Phylacteries, &c.) ch. 5. &c. 6. adding this in the end: A man must be warned of the post writings, because it is every ones duty continually. And every time that hee goeth in, or goeth out, hee meeteth with the name of the holy blessed God, and shall remember the love of him, and awake out of his sleep, and his errors among the vanities of the time; and know that there is nothing which abideth for ever, and for ever and ever, but the knowledge of (God) the everlasting Rock; and forthwith, hee returneth to his knowledge, and walketh in the straight and even wayes. Our ancient wise men have sayd; whosoever hath his phylacteries on his head and on his arme, and fringes on his garment, and putteth on his doore; he is fortified that he shall not see for behold, hee hath many remembrances, as they are the Angles which deliver him from sinning; as it is written. The Angel of the Lord encampeth round about them that feare him, and delivereth them, Psal. 34. 8. Thus have they magnified their outward observances; and were taxed by our Saviour, for making their phylacteries broad, and the fringes of their garments large, Math. 23.5. See the annotations on Exod. 13.9.

Verſ. 10. to give unto thee] understand, hee sware that hee would give unto thee: lo in v. 19.

Verſ. 11. digged] or hewed, to weete out of the Rock. Under these particulars, all other good things are implied: for which men ought to serve the Lord with ioyfulness and with a good heart; Deut. 28.47. Prov. 3.9.10. And by earthly riches, the spirituall graces of God in Christ, are also understood; as 1. Cor. 1.4.5.7. Ephes. 1.18. &c. 2.5.6.7. full] or, satisfied: which also is a blessing of God, Levit. 26.5. But by mens corruption, may easily be abused, unto lasciviousnesse, Deut. 32.13. 14. 15.

Verſ. 12. forget Jehovah] the Chaldee saith, forget the feare of the LORD: that is, his true Religion. The Greek addeth, lest thy heart be deceived, and thou forget the Lord. When

When

When men doe corrupt their religion, they are sayd to forget God, Psal. 106. 20. 21. & 44.21. Iudg. 3.7. 1er. 2.21. & 18.15. And this wee are prone unto in prosperity: therefore the Prophet prayeth, Give me not riches, lest I be full, and belye thee, and say, who is the Lord? Prov. 30.8.9. This doctrine Moses repeateth in Deut. 8.10.11. servants] the Greek and Chaldee translate *servitude* (or bondage.) Of this the Jewes made yeerely mention, when they brought their first fruits unto God, Deut. 26.5.6. &c.

Verſ. 13. feare] this is for the inward worship of God, as the two next are for his outward service, and profession of the same. Feare is expounded worship, Math. 23.9. from Esay 29. 13. and to Christ speaketh, having reference to this Scripture, Mat. 4.10. See after, on Deut. 10. 12. serve him] the Greek addeth, serve him onely: and to Christ alledged it against Satan, Mat. 4.10. The like is to be understood of the other two things heere mentioned. Under service prayer is comprehended, which Christ hath taught us, that it must be to our Father which is in heaven, Luke 11.2. So of the Hebrewes it is sayd, Wee are commanded to pray every day, as it is written, And ye shall serve the Lord your God, Exod. 23.25. Wee have bene taught, that this service is prayer, as it is written, And to serve him with all your heart: Our wise men have sayd, what service is this with the heart? it is prayer. And there is no number of prayers by the Law, neither is there any set forme of this prayer, by the Law, nor any appointed time for prayer, by the Law. And therefore women and servants are bound to pray, because it is a commandment, the time whereof is not determined: But the dutie of this commandment, is thus, that a man make supplication and prayer every day, and shew forth the praise of the holy blessed (God,) and afterward aske such things as are needfull for him; by request and by supplication; and afterward give praise and thanks unto the Lord for his goodnes which hee abundantly ministred unto him, every one according

to his might. If hee bee accustomed unto it, let him use much supplication and prayer: and if hee bee of uncircumcised lips, let him speak according as hee is able, at any time when hee will; and so they make prayers, every one according to his ability. Maimony in *Mishneh*, treat. of *Prieier*, ch. 1. f. 2.3. swaer] before this the Greek addeth, and shall cleave unto him: which words are used by Moses in Deut. 10.20. and from thence here taken. Swearing is used for all other profession of Gods name and truth: as, when the Prophet sayth; Every tongue shall sweare, Esay 45.23. the Apostle expounds it, Every tongue shall confesse unto God, Rom. 14.11.

Verſ. 14. other gods] which the Chaldee interpreteth, Idols of the peoples. By going, or walking after such, is meant worshipping or serving them; as afterward is shewed, Deut. 8.19. & 13.2.4.

Verſ. 15. in the midst] the Chaldee expounds it, his majestie dwelleth in the midst of thee. Gods presence; and diligent looking to the waies of his people, is hereby meant, Esay 12.6. Rev. 2.1.2. Of gealousie, see Exod. 20.5. by it was signified that God would not forgive their transgressions; Ios. 24.19.

Verſ. 16. in Massab] or, in the tentation (as the Greek and Chaldee explaine it;) where in their distrust and want, they tempted the Lord, saying; Is the Lord amongst us, or no? Exod. 17.1.7. As for proterities, to advertise often occasioneth men to sinne: therefore the Prophet prayeth against both extremities, Prov. 30.8.9.

Verſ. 18. night] in Greek, pleasing: which the word also signifies, as is noted on Exod. 25.26. And to our Saviour did always those things that pleased his Father, Ioh. 8.29. By things right and good; are meant the things commanded of God, and the doing of them with a sincere heart. To performe this, the Apostle sayth; Be ye transformed by the renewing of your minde, that ye may prove what is that good, that well-pleasing and perfect will of God Rom. 12.2.

Verſ. 19. to drive out] that is, hee E 3 swaer

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sware unto thy fathers; that hee would drive out, &c. But, because the people obeyed not the voice of God, hee would not drive out all from before them; Judg. 2.12-3.12-14. & 3.11-4.

20 Vers. 10. to morrow] that is, hereafter, in time to come. See Exod. 13.14. Here followeth a brieft Catechisme, containing the grounds of Religion. what are] that is, what meane, or signifie. The word are, is supplied also in the Greek; (as before in v. 4.) and by it, the meaning of Gods precepts is intended, as the answer following sheweth. Here God provideth for the continuance and propagation of his true religion in Israel: in respect of the whole Law, morall, ceremoniall, and judiciall commanded you] The Law was commanded the Fathers, that they should make them knowne to their children, that the generation after, even children that should bee borne, might know, might rise up, and tell their children: Psal. 78.5.5.

21 Vers. 11. to Pharaoh] the historie hereof, is in Exod. 1. & 2. &c.: the mysterie was, our servitude unto sin, and Satan; from which God hath redeemed us; as Rom. 6.27.18. Heb. 2.14.15. The memoriall whereof, is alwaies to bee continued amongst us and our posterity, to the praise of Gods grace. Dent. 26.5.6.7.8.9. strong hand] that is, by force and constraint, through great judgements: see Exod. 6.1. & 3.19.

22 Vers. 22. evil] that is, hurtfull, grievous, noysome, to the enemy; as were all the plagues of Egypt, Exod. 7. & 8. &c. So in Rev. 16.12. a noysome and evil sore. house] that is, household; as the Chaldee translateth it. men of his house. our eyes] that is, our sight. This is one of Gods promises to such as trust in him; with thine eyes shalt thou behold, and shalt see the reward of the wicked: Psal. 91.8.

24 Vers. 24. for good] or, as the Greek explyneth, that it may be well with us. The end of our redemption from miserie, is that we may serve God, and keep his Law,

for his glory in our good and salvation: Rom. 6.17.18.22. to preserve] meaning, that hee may preserve us alive: the Greeke translateth, that wee may live. Heere life is promised to the doers of the Law; as also in Luke 10.28. but this is a legall promise, impossible for us to fulfill, Rom. 3. and is not of faith (as the Apostle teacheth) by which the just shall live, Gal. 3.11.12.

Vers. 25. justice] or righteousness; the Greeke translateth Mercy shall be to us: so the word justice sometime signifieth, Psal. 112.9. But here it meaneth justice or righteousness whereby men if they could doe the Law, might be justified before God, and differeth from the justice of faith which we have obtayned in Christ, as Paul sayth, Moses describeth the justice which is of the Law, that the man which doeth these things, shall live by them. But the justice which is by faith, speaketh, &c. Rom. 10.5.6. Thus the Law, was a Schoolemaster unto Christ, that wee might be made righteous by faith. Gal. 3.24.

CHAPTER VII.

1. A commandment to roote out the few Nations in Canaan.
4. lest they corrupted Israel.
5. To abolish their idolatrie.
6. The holinesse and election of Israel, whence it proceedeth.
9. and what they should make thereof.
12. The blessings promised upon the keeping of the Law.
16. The commandment repeated, to abolish idolaters and their religion.
17. A confirmation of the faith of Israel, against the multitude of their enemies;
22. whom God promiseth to destroy, but not all at once.
25. The abomination of their idolatrie.

When Iehovah thy God, shall have brought thee in; into the land whither thou goest in, to possesse it: and hath cast out many nations,

Idolatrie is to

nations, from thy face; the Chethite, and the Girgashite, and the Amorite, and the Canaanite, and the Pherizite, and the Evite, and the Iebusite; seven nations; greater and mightier, then thou. And Iehovah thy God shall have delivered them before thee, and thou shalt smite them: utterly destroying thou shalt utterly destroy them; thou shalt not strike, any covenant with them, nor shew them marriage. Neyther shalt thou make marriages with them: thy daughter, thou shalt not give unto his son; and his daughter, thou shalt not take unto thy son. For he will turn away thy son, from after me; that they may serve other gods: and the anger of Iehovah, will be kindled against you; and will destroy thee suddenly. But thus shall ye doe unto them; ye shall destroy their altars, and break down their pillars: and cut down their groves; and their graven images, ye shall burne with fire. For thou, art an holy people; unto Iehovah thy God: Iehovah thy God, hath chosen thee, to be unto him, a peculiar people: above all peoples, that are upon the face of the earth. Not for your multitude above all peoples, did Iehovah set his love upon you, and chose you: for ye were the fewest, of all peoples. But because Iehovah loved you, and because hee would keep the oath, which hee had sworn unto your fathers; hath Iehovah brought you out with a strong hand: and hath redeemed thee, out of the house of servants; out of the hand, of Pharaoh king of Egypt. Know therefore; that Iehovah thy God, hee

God: the faithfull God; that keepeth covenant and mercy, to them that love him, and that keepe his commandements, to the thousand generation. And repayeth them that hate him, unto his face, to destroy him: hee will not delay, to him that hateth him; unto his face, hee will repay him: Therefore thou shalt keep, the commandment, and the statutes and the judgements; which I command thee, this day, to doe them.

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And it shall be, because yee shall hearken, to these judgements; and shall keep and doe them: that Iehovah thy God, will keepe unto thee, the covenant, and the mercy; which hee sware, unto thy fathers. And hee will love thee; and will blesse thee, and multiply thee: and hee will blesse the fruit of thy wombe, and the fruit of thy land, thy come, and thy new wine, and thy new oile, the increase of thy kine, and the flocks of thy sheepe; upon the land, which he sware unto thy fathers, to give unto thee. Blessed shalt thou be, above all peoples: there shall not be a barren male or a barren female, among thee, or among thy cattell. And Iehovah will take away from thee, all sickness; and all the evil diseases of Egypt, which thou knowest; hee will not put, upon thee; but will lay them, upon all that hate thee. And thou shalt eat up all the peoples, which Iehovah thy God, giveth unto thee; thine eye, shall not spare them: neyther shalt thou serve their gods;

gods; for that, *with* a snare unto thee. If thou shalt say, in thine hart; these nations, are moe then I: how shall I be able, to dispossess them? Thou shalt not be afraid, of them: Remembering thou shalt remember, that which Iehovah thy God did; unto Pharaoh, & unto all Egypt. The great tentations, which thine eyes saw; and the signes and the wonders, & the strong hand, & the stretched-out arme; *with* which Iehovah thy God brought thee out: so wil Iehovah thy God doe, unto all peoples; of whose faces, thou art afraid. And also, Iehovah thy God wil send the hornet, among them: untill they perish that are left, and that hide themselves from thy face. Thou shalt not be affrighted, at their faces: for Iehovah thy God, is in the midst of thee, a great God, & a fearfull. And Iehovah thy God, wil pluck out these nations, from thy face, by little and little: thou shalt not be able, to consume them suddenly; lest the wild-beasts of the field, multiply upō thee. But Iehovah thy God, wil deliver them, before thy face: and wil destroy them, *with* a great destruction; untill they be wasted out. And he wil deliver their kings, into thine hand; and thou shalt destroy their name, from under the heavens: there shall not a man stand, before thy face; untill thou have wasted them out. The graven images of their gods, thou shalt burn with fyre: thou shalt not desire, the silver and gold that is on them, nor take it unto thee; lest thou be snared therein; for, it is an abomination, to Iehovah thy God. And thou shalt not bring an abomination, unto thine house;

lest thou be a cursed-thing, like it: detesting thou shalt detest it, and abhorring thou shalt abhor it, for it is a cursed-thing.

Annotations.

C *Hebrie* that is, as the Chaldee explains them, *Chebiters, Gingsies* &c. see the notes on Gen. 10. 16. Here Moses sheweth an other tentation whereby Israel might be drawn from the love and obedience of God; even by communion with idolaters, and their abominations, which therefore they ought carefully to avoyd. *seven nations*] that number Paul also mentioneth, in *Act. 13. 19.* in rehearsing them the scripture sometime reckneth moe or fewer; *Gen. 15. 19. Exod. 23. 23.* Seven is a full and perfect number; see *Gen. 2. 2.* and significeth the many enemies of the Church, whom God will subdue, though they be mightier then we; for his strength is made perfect in weakness. *1. Cor. 12. 9.*

Verf. 2. *before thee*] that is, as the Greek explaineth it here; and in *verf. 23.* into thine hands. So in *Deut. 23. 14.* utterly destroy] as accused or anathematized: see the notes on *Exo. 22. 20.* Compare with this Law, *Exod. 34. 11. 12.* &c.

Verf. 3. *make marriages*] or, joyne in of finitie, by way of marriage: and this concerned not the seven nations only; but all heathens, *Exr. 9. 1. 2.* The Hebrewes say, *An Israelite that lyeth with an heathen woman of any other nation, by way of marriage; or as Israelites that so lyeth with an heathen man, they are to be beaten by the Law, Deut. 7. 3.* whether it be of the seven nations, or of any other peoples, it is within this prohibition. And so it is expounded by *Exra* &c. Maimony in *Misne b'ra*, ch. 12. *sect. 1.*

Verf. 4. *from after me*] that is, from following me and my Law. The Greek translateth from me: the Chaldee, from after my fear. other gods:] the Chaldee explains it,

it, the idols of the peoples. This was fulfilled even in Solomon the wife, who clave in love unto strange women, and they turned away his heart after other gods; they turned away his heart after other gods; his God. *1. King 11. 2. 4.* will be kindled] so it was against Solomon for this sinne, the LORD was angry with him, because his heart was turned from the LORD, the God of Israel; *1. King 11. 9.*

Verf. 5. *pillars*] or, statue, or standing-groves: see *Exod. 23. 24.* & *Levit. 26. 1.* This Law was executed by the good Kings of Judah, *2. King. 18. 4.* & *23. 6.* — 14. groves] or trees planted for religious use; whereof see the notes on *Exod. 34. 13.* here they are commanded to be cut down; in *Deut. 12. 3.* to be burnt with fire. The Hebrewes say, *A tree which is planted as a first to be served (or worshipped) is unlawful for any use; and that is Ashterah (the grove) spoken of in the Law.* If it were not planted for religious use at the first, but that afterward some man had worshipped it, though all the body (or stock) be not unlawful; all the boughes, and the leaves, and the branches, and the fruits that it bringeth forth all the while that it is worshipped, they are unlawful for any use. *A tree under which they have set up an idoll, all the while that it is under it, (the tree) is unlawful for any use: if (the Idoll) be taken from under it, then it is lawful, because it was not the tree it self which was worshipped.* Maimony in treat. of Idolatry, ch. 8. *sect. 3. 4.*

Verf. 6. *peculiar*] the Chaldee translateth beloved: properly it is a peculiar measure or jewel, which is deere unto any; see *Exod. 19. 5.* This grace, proceeding from the election of God, hee hath fulfilled in Christ, *Who gave himselfe for us, that hee might redeeme us from all iniquities, and purifie unto himselfe a peculiar people, zealous of good works; Tit. 2. 14. Ephes. 1. 4. 5.* Verf. 7. *set his love*] or, affected you, as *Gen. 34. 8.* So the Chaldee translateth, taken pleasure, the Greek, elected you. The number of Gods eld, are few, *Mach.*

Mat. 22. 14. and their election is of his grace, & not of their worthinesse, *Rom. 9. 11. 16.* & *11. 5. 6.*

Verf. 8. *the oath*] Gods irrevocable promise, (proceeding from grace) of which there is often mention, and the memorie whereof caused him to turne away his wrath, when hee would have destroyed them, *Exod. 32. 12. 13. 14.* God willing more abundantly to shew unto the heires of promise, the immutabilitie of his counsell; confirmed it by an oath: that by two immutable things, in which it was impossible for God to lye, we might have a strong consolation; *Heb. 6. 17. 18.* servants] in Greek and Chaldee, servitude, or bondage. A figure of our deliverance from the servitude of sin, and of men: *Joh. 8. 34. 36. Rom. 6. 14. 16. 17. 20. 1. Cor. 7. 23.*

Verf. 9. *Know therefore*] Hebr. And thou shalt know: so in *v. 11.* see the notes on *Gen. 31. 44.* that love him] see the notes on *Exod. 20. 6.* Unto this promise, Daniel hath respect in his prayer, *Dan. 9. 4.* and Nehemiah, *Neh. 1. 5.*

Verf. 10. *his face*] that is, the face of every of them. So after, to destroy him, that is, every one of them: therefore the Greek translateth plurally, them. The Chaldee saith, in their life (time) hee will repay them. Chazkuni likewise and others expound it, in his life time. And so it is said, Behold, the righteous shall be recompensed in the earth; much more the wicked and the finner: *Prov. 11. 31.* A like phrase there is, of recompensing the wicked into their bosome, *Esay 65. 6.* not delay] that is, not fail; see the notes on *Exod. 22. 29.* will repay him] or, recompense, reward him; to weete, with vengeance or punishment, as these are ioyned together in *Deut. 32. 35. 41.* and it is called payment or reward, because it shall be according to mans work, *Iob. 34. 11. Psal. 62. 13.*

Here beginneth the 46. section of the Law; whereof see *Gen. 6. 9.*

Verf. 12. *because*] the Greek translateth it when it implyeth a reward of their obedience,

dience, which God of his grace will give: as in Gen. 22. 18. And the original word sometime is used for a reward, as Psal. 19. 12. sometime it signifieth for, or because of: *Ej. 5. 23. these the Greek addeth, all these*; which is intended; as the like phrase in Deut. 27. 26 is opened by the Apostle, Gal. 3. 10. And under the name judgements, the commandments and statutes are also contained. keep unto thee] understand againe, keep and doe, (that is performe) unto thee. Heere by promises of communicating good things, and turning away evill, hee exciteth them unto obedience: for godlinesse is profitable unto all things, having promise of the life that now is, and of that which is to come: 1. Tim. 4. 8. *swaue unto thy fathers*] The oath and promise unto the fathers, pertaineth unto the faithfull children, which are all impled in the covenant, Psal. 105. 8. -- 11. Luk. 1. 55. 72. 73. 74. *At. 3. 25. 26. Gal. 3. 29.* So punishment remaineth for the wicked, from the parents to the children, for God recompenseth the iniquity of the fathers, into the bosome of their children after them; Ier. 32. 18.

13 Ver. 13. love thee] that is, continue to love thee: for the love of God to his people, was the cause why hee chose and called them, v. 7. 8. not that wee loved God, but that hee loved us, 1. Iob. 4. 10. and from the feeling of this in our hearts, proceedeth our love towards God; and out of love, obedience; and so God continueth his love, which is the fountaine of all blessings. So Christ saith, *Hee that hath my commandments, and keepeth them, is hee that loveth me: and hee that loveth mee, shall be loved of my Father, and I will love him, and will shew my selfe unto him: Iob. 14. 21.*

fruit of thy womb] in Chaldee, the child of thy bowels: so in Deut. 28. 4. The just man walking in his integrity, his children are blessed after him; Prov. 20. 7. *increase*] or young; as Exod. 13. 12. the Greeke and Chaldee here translate, *herds of thy kine.*

14 Ver. 14. barren male] the Greeke translate, without seed (or generation)

compare this with Exod. 23. 26. Hereupon barrenesse was a reproach, Luk. 1. 25. and fruitfulness, counted a blessing, Psal. 128. 1. 3.

Ver. 15. *evill diseases*] that is, painful, malignant and incurable diseases; as Deut. 28. 27. Compare Exod. 15. 26. & 23. 25. *Ioy*] Hebr. give: that is, lay, or impose; as the Greeke translateth.

Ver. 16. *eat-up*] that is, as the Chaldee translateth it, consume: But the word eat, hath respect unto that in Num. 14. 9. *they are bread for us.* See also Psal. 14. 4. This is not onely a promise of victorie, but a precept also, to abolish those cursed nations; as the words following manifest; and v. 1. 2. 3. *spare*] to weete, from vengeance: *not take pittie on them.* This affection is often given to the eye, (as in other cases, Mat. 20. 15.) See Gen. 45. 20. Deut. 13. 8. *Ezek. 5. 11.* *snare*] a cause of thy ruine: the Chaldee saith, a scandal, or stumbling block: So after in v. 25. See Exod. 23. 33. and the performance hereof mentioned in Psal. 106. 36. *they served their idols, which were a snare unto them.*

Ver. 17. *disposse* them] or, as the Chaldee translateth, cast them out: in Greeke, destroy them. These words of God, tend to the strengthening of faith, against the feares and infirmities of the Saints; and power of their enemies. Compare Num. 13. 32. -- 34.

Ver. 18. *Egypt*] or, the Egyptians, as both Greeke and Chaldee doe translate. This example is often mentioned for the comfort of faith; Deut. 4. 34. & 29. 23. for it was a manifestation both of the power of God, and of his good will towards his people.

Ver. 19. *tentations*] or, trials, *effeys*: see Deut. 4. 34. & 29. 3.

Ver. 20. *the hornet*] or, hornets, as the Greeke translateth. As God by roes, bees, and other creatures, plagued the Egyptians; Exod. 8. so did hee the Canaanites with hornets; Ios. 24. 12. shewing his power in confounding mighty enemies, by small and weak meanes. 1. Cor. 1. 27. 28. Hereby also

also the pricks and terrors of conscience (scour upon the wicked, may fitly be signified. So in Exod. 23. 18. *from thy face*] the Greeke translateth from thee: so it is referred to the latter word *hide*, rather then to the former *perish*.

Ver. 21. *fearfull*] or terrible; in Greeke, strong: that is, able to have thee, terrible to thine enemies, (as 1. Sam. 4. 7. 8.) and unto thee fearfull and to be reverenced; Psal. 89. 7.

Ver. 22. *by little*] This was accomplished, when some could not at the first be driven out, Ios. 15. 63. *Iudg. 3. 1.* suddenly] or, hastily, quickly; that is, at once: but by degrees. Yet in Deut. 9. 3. hee promisseth that they should destroy them suddenly; to weete, in respect of their enemies, upon whom sudden destruction came ere they were aware: but in respect of Israel it was not so soone as they looked for and desired. For God foresaw their infirmities, and how they would sin against him, if they were not exercised with troubles: yea and for their sins it is observed, that hee would not drive out the nations, that through them he might prove Israel, whether they would keepe the way of the Lord, &c. Therefore the Lord left those Nations, without driving them out hastily: neither delivered hee them into the hand of Iosua: Iudg. 2. 21. 22. 23.

Ver. 23. *beast*] Hebr. beast. Here the Greeke addeth, *lest the land be wilderness, and the wilde beasts of the field multiply.* God could also have destroyed the wilde beasts from before them; (as hee promisseth in Levit. 26. 6. *Ezek. 34. 25.*) but if Israel had suddenly destroyed the peoples; pride, or security, or other vices would have crept upon them, which God in justice must also have punished: See Iudg. 3. 1. 2. 3. 4.

Ver. 23. *destroy*] or, vex, with stirr and tumult: see Deut. 2. 15. & 28. 20. Exod. 14. 24. It impleth troubles and vexations, which should cause their destruction. So the promise of God should certainly be performed, though not so speedily as men desired, that their faith, and

patience might bee tried.

Ver. 24. *their kings*] as was fulfilled in Ios. 10. 24. & 12. 7. 9. -- 24. where one and thirty kings are reckoned, whom Israel conquered. *from under heaven*] out of this world: the Greeke translateth, out of that place. This hath long since been accomplished; that now there is no memorie either of those Kings, or of any of those peoples on the earth.

Ver. 25. *The graven images of their gods*] in Chaldee, *The images of their idols*: under the name *graven*, all other sorts are implied, as images molten, or painted, or the like, *Ej. 30. 22.* And by saying of their gods, hee excepteth other images for civil use, as the image of Cæsar upon his coine was lawfull, *Mat. 22. 20. 21.* The Hebrewes say, *Figures* (or Images) which idolatrous heathens make for beauty (or civill ornament) are lawfull to be used: but figures which they make for idolatry, are unlawfull. Maimony treat. of *Idolatry*, ch. 7. f. 6. *burne*] so David burnt the Philistines gods, 1. Chron. 14. 12. See Deut. 12. 3.

silver and gold] these are named for an instance, but all other idolatrous instruments are implied, covering, ornament, &c. *Ej. 30. 22.* *nor take it*] Hebr. and take it; that is, and not take it: the former prohibition is here againe to bee understood, as in the verse following, and often in the Scriptures. *lest thou be snared*] that thou be not snared; this word *lest* often impleth certaine danger, as is noted on Gen. 3. 3. and so into destruction: as before in v. 16. *an abomination to Iehovah*] Hebr. the abomination of Iehovah; that is, a thing which the Lord much abhorreth. And this is another reason of the prohibition.

Ver. 26. *into thine house*] for any use or profit to thy selfe; and so, from these words, the Hebrewes gather, that *The idols, and things that serve it, and that which is offered thereto, and whatsoever is made for it, is unlawfull for any use.* Maimony treat. of *Idolatry*, c. 7. f. 2. *lest thou be*] Hebr. and

thou be a cursed thing: meaning, and that thou be not, or lest thou be: see the notes on Num. 4. 15. or, for so thou shalt be a cursed thing, like it. *it is a cursed thing*] in Hebrew *Cherem*, in Greek *Anathema*; which means a thing separated from mens use, and devoted either to destruction, as the idoll and instruments thereof here mentioned: or, at the Lords appointment to be carried into his treasure, as were the goods of Iericho, *Isa. 6. 17. 19. 24.* This law against idolls and images, which are the work of mens hands, *Psal. 135. 4.* extendeth not to the creatures of Gods making, though by man abused to idolatry; as the Hebrews also expound it, saying; *Whatsoever hath not beene taken by mans hand, and which man hath not made, though it hath beene worshiped, yet is it lawfull to have use of it.* Therefore the heathens that served (or worshiped) the mountaines, and the hills, and the trees that were planted at first for fruit, and fountaines of water, that are common, and beasts; for these are lawfull to be made use of, and it is lawfull to eat of those fruits, which were worshiped in the place where they grew, and of those beasts; &c. A beast is not unlawfull, so long as a man hath not done with it any work pertaining to idolatry; but if he have done any (such work therewith) it is unlawfull every whit; as if he kill it to the service of an idoll, or exchange it, &c. provided that it be his own beast [and not an other mans:] for if hee kill his neighbours beast to an idoll, or exchange it, it is not made unlawfull: for no man can make a thing unlawfull which is not his owne. If one worship any ground in the world, it is not made unlawfull: if he dig pits or caves therein, to the name of an idoll, they are unlawfull, &c. Maimony treat. of Idolatry, c. 8. f. 1.

CHAPTER VIII.

1. An exhortation, to keep and doe the Law, for their owne good; 2. because of Gods former mercies in the wilderness. 7. and future blessings in Canaan. 10. A war-

ning lest fullness occasion them to forget God, and his former benefits: 17. and lest they presume of their owne strength, 19. A protestation against them, that they shall perish, if they forget and forsake their God.

ALL the commandement, which I command thee this day, yee shall observe to doe: that yee may live and multiply, and goe in, and possesse the land; which Iehovah swore unto your fathers. And thou shalt remember all the way; which Iehovah thy God led thee, these fourtie yeeres, in the wilderness: for to humble thee, to tempt thee; to know what was in thine heart, whether thou wouldst keep his commandements, or no. And hee humbled thee, and suffered thee to hunger: and fed thee with Manna, which thou knewest not; neither did thy fathers know: that hee might make thee know, that man liveth not, by bread only; but by every (word) that proceedeth out of the mouth of Iehovah, doth man live. Thy rayment waxed not old, upon thee; and thy foot, swelled not: these fourty yeeres. And thou shalt know, with thine heart: that as a man chasteneth his son; Iehovah thy God chasteneth thee. And thou shalt keep, the commandements of Iehovah thy God: to walk in his wayes, and to feare him. For, Iehovah thy God, bringeth thee into a good land: a land of brooks of waters, of fountaines and of depths; that yssue out in the vallie, and in the mountaine. A land of wheate, and of barley; and of vines and figtrees, and pomegra-

nats:

nats: a land of oile olive, and honey. A land, wherein thou shalt eat bread, without scarcenes; thou shalt not lack any thing, in it: a land, whose stones are yron: and out of whose mountaines thou mayst hew brasse. And thou shalt eat, and be full: and thou shalt blesse, Iehovah thy God; for the good land which hee hath given thee. Take heed to thy selfe; lest thou forget, Iehovah thy God: in not keeping his commandements, and his judgements, and his statutes; which I, command thee, this day. Lest thou eat, and be full: and buildst good houses, and dwellest in them. And thy herds, and thy flocks, multiply; and silver and gold, be multiplied to thee: and all that thou hast, bee multiplied. And thine heart, bee lifted-up: and thou forget Iehovah thy God; which brought thee forth, out of the land of Egypt, out of the house of servants. Who led thee, thorow that great and fearfull wilderness; wherein were fyrie serpents, and [scorpions]; and drought, where there was no water: who brought forth unto thee, waters; out of the rock of flint. Who fed thee with Manna in the wilderness; which thy fathers knew not: for to humble thee, and for to tempt thee; to doe thee good, at thy latter-end. And thou say in thy heart: my power, and the might of my hand; hath gotten unto mee this wealth. But thou shalt remember, Iehovah thy God; that it is hee, that giveth thee power, to get wealth: that, he may establish his covenant, which hee swore unto thy fathers, as it is this

day. And it shall be, if forgetting thou shalt forget Iehovah thy God; and shalt walk, after other gods; and serve them, and bow thy selfe down unto them: I testifie against you, this day; that perishing yee shall perish. As the nations, which Iehovah causeth to perish from your faces; so, shall yee perish: because, yee would not heare, the voice of Iehovah your God.

Annotations.

Commandement] that is, as the Greek translateth, commandments. See Deut. 5. 31. & 6. 1. observe to doe] or, keep and doe: as the phrase sometime signifies. See the notes on Gen. 2. 3. yee may live] that is, continue long in a prosperous life; for, as sorrows, plagues, miseries, are called deaths. Exod. 10. 17. 1. Cor. 11. 23. for a quiet and blessed estate is called life; as yeeres of life. Prov. 3. 2. means many good yeeres: and in Psal. 30. 6. life is opposed unto a moment. possess] or, inherit the land: under which, eternall life was figured: as is noted on Gen. 12. 5.

Verf. 2 all the way] that is, all the accidents that befall thee in the way; which were afflictions, wants, dangers on the one hand; and comforts, blessings, and deliverances on the other: by which, as by two walles, hee kept Israel from going astray. Therefore this leading thorow the wilderness, is often mentioned by the Prophets: as Amos 2. 10. Psal. 136. 16. & 78. 52. 53. Jer. 2. 2. 6. to humble] or to afflict: as the Greek translateth, that hee might afflict thee, and tempt thee. So v. 3. tempt] or prove, to weete their faith and obedience: see the notes on Gen. 22. 1.

to know] that is, to have experiment in practice, of that which was in the m. The like is sayd of king Ezechias, whom God left, to tempt him, that hee might know all that was in his heart: 2. Chron. 32. 31.

But in respect of himselfe, God needeth not that any should testifie of man: for hee knoweth what is in man; and what himselfe will doe; Job. 2. 25. & 6. 6. A faithfull heart, loveth, serveth and beleeveth in God, as well in adversity, as prosperity, Math. 4. 4. but an unfaithfull, murmureth in afflictions, Psal. 78. 40. 41.

Verl. 3. humbled] or afflicted, as v. 2. So God afflicth the strength of his people in the way, Psal. 102. 24. Hee suffered them to hunger, before he gave them Manna: so Gods people hunger and thirst after righteousness, and then he filleth them; Math. 5. 6. Luke 1. 53.

Manna] Hebr. Man: of this meat, see the annotations on Exod. 16. 14. 15. &c. It was a figure of Christ, 1oh. 6.

bread only] that is, ordinary food, such as men live by; whereof bread is the principall. This sentence Christ alledged against Satan, when he tempted him to unlawful means, for satisfying his hunger: Math. 4. 4.

word that proceedeth] so the Greek also translateth, adding this word, as the Apostle also doth, in Math. 4. 4. But an other Evangelist saith onely, every word of God, Luk. 4. 4. The word of God, is the ground of faith Rom. 10. 17. which they that have abiding in the, shall surely be fed in time of hunger, both soule and body, Psalm. 37. 3. &c.

Verl. 4. not old] that is, was not worn-out with age, as the Greek explaineth it: so in Deut. 29. 5. Neh. 9. 21. This was the second meane of sustentation of life; which God also miraculously supplied unto them: that they might learne, not to seek as the Gentiles, or rake thought, what they should eat, or drink; or wherewith they should be clothed, Mat. 6. 31. 32. swelled not] the Chaldee expoundeth it, thy shoes were not bare (or broken:) and so the Greek in Neh. 9. 21. where this is againe mentioned: and Moses himselfe in Deut. 29. 5. In this sense, it agreeth with the former. But it seemeth here to meane the feet properly, which swelled not, neither were furbated; though they tra-

velled so long thorow that dry and thorny wilderness: and so it meaneth health of body, which God also gaue them, as the third blessing, necessary for this present life.

fourtie yeeres] the time of their travell in the wilderness; which number fourtie, is often used for to denote the time of affliction and humiliation. See the notes on Gen. 7. 4.

Verl. 5. know with thine heart] that is, know and acknowledge heartily, upon thine own feeling and experience. So Iosua sayd unto them, Yee know in all your heart, and in all your soule, Jos. 23. 14.

chasteneib] or nurtureth, restraineth from the pleasures of the flesh. So other Scriptures speake of Gods chastisements, like a father, Prov. 3. 11. 12. Heb. 12. 5. 10. and, Blessed is the man, whom thou chastenest O Jah, Psal. 94. 12.

Verl. 6. his wayes] which he hath commanded to walk in; that is, his Law: Ex. 18. 20. Psal. 25. 4. The Chaldee expoundeth it, the wayes that are right before him. These are opposed to mans owne wayes, Isa. 65. 3. & 55. 8. 9. They comprehend faith;

and other duties of the first table, 1 King. 11. 33. 38. Mat. 18. 25. 26. & 22. 4. and virtues of the second table also, 2 Pet. 2. 15. See the notes on Gen. 6. 12. to fear him] this is the meane to keep men in Gods wayes; and is therefore set before, in 1 Chron. 6. 31. Psal. 128. 1.

V. 7. good land] a fat and fertile soile: see Numb. 13. 19. 20. brooks] or rivers: the Chaldee explaineth it, flowing with brooks.

of fountains] or of springs: the Chaldee saith, welling-out fountains and depthes: the Greek, and fountains of depthes. By depthes, ar meant store of waters, as Gen. 1. 2. & 7. 11. These brooks and springs, figured the plentifull graces of Gods spirit; wherewith his church is watered: 1oh. 3. 18. Ezek. 47. 1. &c. Rev. 22. 1. Psal. 65. 10. & 46. 5.

vallies] pur for valleys, and mountains, as the Greek and Chaldee translate. One is often used for many: see the notes on Gen. 3. 2. God sendeth the springs into the vallies; they run among the mountains: they give drink to every beast of the field; the wild-

offer quench their thirst: Psal. 104. 10. 11.

V. 8. pomegranates] it signifieth both the fruit, Numb. 13. 24. and the tree that bears them, Song. 7. 12. Agg. 2. 20.

oil olive] Hebr. olive-tyre of oil, that is, as the Chaldee expounds it, olives that make oil. With the fatnesse of the olive, they honoured God and man; Iudg. 9. 9. These earthly fruits, figured also the heavenly graces, which the faithfull (warred with Gods word and spirit) are filled and comforted with. Psal. 81. 17. & 147. 14. Song. 2.

The trees that bear these fruits, figure out gracious men; from whose doctrine and conversation, heavenly comforts doe flow in the Church: Iudg. 9. 8. — 13. Song. 4. 13. & 6. 10. Hof. 10. 1. & 14. 7. 8. Psal. 1. 3. & 10.

Verl. 9. eat bread] so having the fruition of Gods blessings therein, which sometime men have not, though the land be fruitfull; as Deut. 28. 30. 33. 39. 40. And for their synns it came to pass, that they did eat bread by weight, and with care; Ezek. 4. 16.

brass] these latter are for munition, and other uses; as the former were for food: so all good things are imploied. See also Deut. 33. 25. The mountaines as Gods storehouses were not onely fruitfull on the upmost face of them, with corne and grals and trees of sundry sorts, but within their bowels as it were, bred minerals and metals of great use for man. Iron is taken out of the dust, and Brass is molten out of the stone; Job. 28. 2.

Verl. 10. be full] or, satisfied; which is a blessing that God giveth to the righteous, Prov. 13. 25. Psal. 147. 14. the contrary, to

the wicked; Mic. 6. 14. Hag. 1. 6. Shalt blest Jehovah] that is, shalt give him thanks; as where it is sayd, that Jesus took bread, and blessed, Mark. 14. 22. an other Evangelist saith, he took bread, and gave thanks; Luke 22. 19. And as our Saviour teacheth us to blefs before we eat, Mat. 14. 19. 20. so this law chargeth us to blefs after we have eaten: and as for meat and drink, so for other good things which we receive of God; as David saith, Blefs the LORD,

& my soule, and forget not all his benefits, Psal. 103. 2. and the Apostle commandeth, In every thing give thanks, for this is the will of God in Christ Jesus concerning you; 1 Thes. 5. 18. The Hebrewes (from this Law of Moses) teach, that although it be here sayd, thou shalt eat, and be full; and thou shalt blef &c. yet if a man eat but a morsel (so much as an olive,) he is to blefs after it. And he is bound to blefs for all meat first, and afterward to use it: likewise if he be to smell unto any sweet thing, he is to blefs, and after to have the fruition of it: as also to blefs after whatsoever he eateth or drinketh, though he drink but one little draught, or eat but a morsel. And as they were to blefs for the use of the creatures, so for every thing commanded in the Law, they were first to blefs, and then to doe the same. Women, and servants were bound to blefs their meat; and little children also, that they might be trayned up in the commandements. Uncleane persons whatsoever uncleannes they had, might blefs notwithstanding. Maimony com. 1. in treat. of Blessings, ch. 1. f. 1. &c. and chap. 5. sect. 1.

Verl. 11. lest thou forget Jehovah] or, that thou forget not Jehovah; which the Chaldee expoundeth, that thou forget not the fear of the LORD. God is forgotten, when his commandements are neglected, Psal. 106. 19. 21. Lev. 2. 32. & he is remembered, when his precepts are remembered, and doen, Psalm. 103. 18. Moses his next words, shew this to be the meaning here. So God is forgotten, when his works towards us are forgotten; as appeareth after, in verl. 14. 15. &c.

Verl. 12. good] that is, goodly, fair, pleasant, commodious: see the notes on Gen. 1. 4.

Verl. 14. lifted-up] the Chaldee expounds it strengthened, (or hardened;) meaning with pride, as is sayd of N. buchadnezar, Dan. 5. 20. and so lifting-up of the hart meane; as Deut. 17. 20. Lev. 4. 8. 29. Dan. 11. 12. which is the way for men to forget God, as is written; they were filled, and their hart was lifted up, therefore have they forgotten me: Hof.

Hof. 13. 6. servants] in Greek & Chaldee, servitude (or bondage.)

Verf. 15. led thee, or, made thee goe, to weat safely that thou shouldst not flumble, as *Esa. 63. 13.* This grace David remembreth, in *Pfal. 136. 16.* Which led his people through the wilderness &c. This was by a pillar of a cloud by day; and by a pillar of fyre by night; *Exod. 13. 21.*

for it was a land of deserts and of pits, a land of droughts, and of the shadow of death; a land that no man pass'd through, and where no man dwelt; *Ier. 2. 6.*

serpents] or, serpent, burning serpent and scorpion; the Greek translatheth, where was the biting serpent and scorpion: the Chaldee sayth, a place of burning serpents and scorpions. See *Numb. 21. 6.* &c.

scorpions] Hebr. scorpion, one for many, as is noted on *Gen. 3. 2.* Scorpions are venomous creatures, which hurt and sting with their tayles: wicked men are likened unto such, *Ex. 2. 6.* *Rev. 9. 3. 10.* as also unto Serpents, *Mat. 23. 33.*

drought] or thirst: meaning a land of thirst, as is expressed in *Esa. 35. 7.* and to the Chaldee here translatheth a place of dryness.

rock of flint] that is, hard and dry rock; from whence God gave them water twice, *Exod. 17.* and *Numb. 20.* Of this mercie David sung, that God turneth the rock to a lake of waters; the flint, to a fontaine of waters. *Psal. 114. 8.* After Moses speaketh figuratively, of oile out of the flinty rock, *Deut. 32. 13.*

Verf. 16. Manna] wherof see before, *vers. 3.* and *Exod. 16.* thy latter end] for though no chastening for the present, seemeth to be joyous but grievous; yet afterward it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby, *Hebr. 12. 11.*

Verf. 17. And thou say] understand from *vers. 12.* lest thou say; that is, as the Greek translatheth, and say not. gotten] Hebr. made that is, as the Chaldee expoundeth it, gotten; So in *vers. 18.*

wealth] or power, meaning wealth or goods, as the Chaldee hath it.

Verf. 18. that it is he] or, for it is he. Riches and wealth in the land of Canaan,

(figuring spiritual riches in Christ) were the special gift of God; for The blessing of the LORD, it maketh rich; *Prov. 10. 22.* but Israel forgot this; as God sayth, For she did not know, that I gave her corne and wine and oile, and multiplied her silver and gold; *Hof. 2. 8.*

Verf. 19. other gods] the idols of the people, sayth the Chaldee paraphrast. These words shew what the forgetting of God meaneth: so *Psal. 106. 19. 21.* I testify the Greek addeth, I take heaven and earth to witness against you. So Moses himself elsewhere speaketh, in *Deut. 30. 19.*

perishing ye shall perish] that is, ye shall assuredly & speedily perish, notwithstanding your wealth and prosperitie; as it is sayd, Nay, their silver nor their gold shall be able to deliver them in the day of the LORDS wrath; that the whole land shall be devoured by the fyre of his jealousy: *Zeph. 1. 18.*

Verf. 20. not hear] that is, not obey the voice, which the Chaldee explaineth, not receive the word of the LORD.

CHAPTER. IX.

1. Moses teacheth Israel (now ready to enter into Canaan) that God would goe before them, and destroy their enemies; 4. not for their righteousness, but for the heathens wickednes, and for his own oath to Abraham. 6. Because Israel was a stiff necked people; that had often rebelled against God in the wilderness; 8. at Horeb, where they made a molten calf, whiles Moses was on the mount to receive the tables of the Covenant; 13. for which God would have destroyed them, but that Moses intreated for them, and abolished their idolatry. 22. How Israel sinned at Taberah, Massah, Kibroth hattaavah, 23. and at Kades barnea, where they refused to take possession of the Land. 25. Moses his fasting, and prayer for the people.

Hear O Israel; thou, as passing over Jordan, this day, to goe in,

to possess nations; greater and mightier than thou: cities, great and fenced, up to the heavens. A people great and tall, the sons of the Anakims: whom thou hast known, and thou hast heard; who can stand, before the sons of Anak? And thou shalt know this day, that Iehovah thy God,

is he that passeth over before thee, a consuming fyre; he wil destroy them, and he wil bring them down, before thy face: and thou shalt drive them out and destroy them, suddenly; as Iehovah hath spoken unto thee. Say

not in thine hart; when Iehovah thy God, hath cast them out, from before thy face; saying: For my justice, Iehovah hath brought me in; to possess this land: but for the wickednesse of these nations, Iehovah doth drive them out, from thy face. Nor

for thy justice, or for the righteousness of thine heart; dost thou goe in, to possess their land: but for the wickednesse of these nations, Iehovah doth drive them out, from thy face. Nor

for thy justice, or for the righteousness of thine heart; dost thou goe in, to possess their land: but for the wickednesse of these nations, Iehovah doth drive them out, from thy face. Nor

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for thy justice, or for the righteousness of thine heart; dost thou goe in, to possess their land: but for the wickednesse of these nations, Iehovah doth drive them out, from thy face. Nor

you, to have destroyed you: When I was gone up into the mount, to receive the tables of stone, the tables of the covenant; which Iehovah stroke with you: and I abode in the mount, fourtie dayes; and fourtie nights; I did neither eat bread, nor drink water. And Iehovah gave unto me, the two tables of stone; written, with the finger of God: and on them, according to all the words, which Iehovah spake with you in the mount, out of the midst of fyre, in the day of the Assembly. And it was, at the end of fourtie dayes, and fourtie nights: Iehovah gave unto mee, the two tables of stone, the tables of the covenant. And Iehovah sayd unto me, Arise goe down quickly, from hence; for thy people, which thou hast brought forth out of Egypt, have corrupted themselves: they have quickly turned aside, out of the way which I commanded them; they have made them, a molten calfe.

And Iehovah sayd, unto me, saying: I have seen this people; and behold it is, a stiff necked people. Let me alone, that I may destroy them; and blot out their name, from under the heavens: and I will make of thee, a nation mightier and greater then they. And I turned me, and came downe from the mount; and the mount burned with fyre: and the two tables of the covenant were in my two hands. And I saw, and behold yee had sinned, against Iehovah your God; yee had made you, a molten calfe: yee had turned aside quickly, out of the way, which Iehovah had commanded you: And Iooke, the

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med, through thy greatnesse: which
thou hast brought forth out of E-
gypt with a strong hand. Remem-
ber thy servants; Abraham, Isaac,
and Iakob: look not, unto the
hardnesse of this people; nor to their
wickednesse, nor to their sinne. Left
the land from whence thou hast
brought us out, doe say; Because
Iehovah ~~was~~ notable, to bring them
into the land, which hee spake unto
them; and because ~~hee~~ hated them,
hee hath brought them out, to slay
them in the wildernesse. Yet they
~~are~~ thy people, and thine inheritance:
which thou broughtest out, by thy
great power, and by thy stretched-
out arme.

Annotations.

Iordan Heb. *Yarden*: a river thow
which Israel was to passe into the land:
Deut. 1. 1. See Num. 34. 12. *this day*
that is, at *this time*, very *thoroly*. Day is
often used for *time*, as 2 Cor. 6. 2. An hour
is likewise so used for *time*: as the *last hour*,
1. Job. 2. 18. So, in that house, Luke 10. 21.
16. At that time, Mat. 11. 25. *possesse*
or inherit; which when it is spoken of
nations, signifieth dominion over them,
Lev. 15. 45. 46. Here it may be meant also
of the lands or countries of those nations;
as they are sayd to *possesse* God, which
dwelt in his cities. Jer. 49. 1.

Verſ. 2. *Anakims*] whom the Chaldee calleth *Giant*s. They were named of one *Anak*, (of whom ſee *Numb.* 13 25.) and ſo the Greek here ſaith, ſonns of *Enak*.
[haſt heard] to weet, men ſay. A common report of others, and of the Iſraelites themſelves, *Numb.* 13 29. 34.

Verf. 3. *he that passeth* } Against fear
and distrust, (such as had affe } and them
before, *Numb. 14. 1. 2. 3. &c.*) *hce oppo-*
sition

13. 14. *confirming*] H. br. eating; so Deut.
 4. 24. The Chaldeæ translate, his word *is*
 a *confirming* fire, suddenly] or, quickly,
 hastily: see the notes on Deut. 7. 22.
 Ver. 4. For my justice] The Hebrew In,
 is by the Greek also here translated For,
 and it often noteth the cause of a thing,
 as Hos 12. 13. in (that is, For) a wife. So in
 Psal. 32. 2. Deut. 24. 16. Here he opposeth
 the second evill, pride of heart, against
 which hee teacheth in all the rest of this
 chapter.

Verl.^s. *righteousness*:] *or*, *uprightness*, *straightness*, *equity*: the Greek translates it *being pious*; the Chaldee *truth*. By naming *lustre*, hee excludeth all merit of works, *Deut. 6.15*. and by *righteousness of heart*, all inward affections and purposes, which men might plead, notwithstanding that they faile in action. Yet these two, are the chiefe things which God respecteth
1 *Chor.* 19. 17.

in men: *Psal.* 115. 1. 2. *Chron.* 19. 17.
for the wickedness *1* Two causes are here
shewed of this work of God; justice a-
gainst the wicked inhabitants, which
should perish for their sins; and mercie
towards Israel, whom hee would doe
good unto, of grace. Thus also hee de-
clareth concerning the heavenly inheri-
tance; the wicked are shut out for their
evil works; *Luke* v. 14. 15. But the Saints
are saved by grace through faith & not of
works; lest any man should boast; *Ephes.* 2. 8. 9.
the word *1* the Greek translation, *fit-*
teth the covenant (or testament): hereby
hee calleth them wholly to Gods word
and promise; as Paul doth us in *Gal.* 3. 18.
Rom. 15. 8. shewing that Iesus Christ was
a minister of the circumcision, for the truth
of God, to confirme the fathers promises; and that
the Gentiles might glorifie God for mercy.

Verf. 6. this good [and] a figure of heavenly blessings, as is shewed on Gen. 12. 5. [stiff-necked] or. of a hard neck: that is stubborn and rebellious; see the notes on Exod. 7. 10. which place Moses hath re-

ference: and from Gods testimony there, and their sins then and at other times, convinceth them as being altogether unworthy: that (as another Prophet saith) they might remember their waies, and all their doings wherein they had been defiled; and might loath themselves in their own eyes, for all their evils that they had committed; and might know, that he was Iehovah, when hee had wrought with them for his names sake, not according to their wicked wayes, nor according to their corrupt doings: Ezek 20. 43. 44. & 36. 31. 32.

44. *Verf. 7. Remember, forget not*] an earnest
& effectfull manner of speaking, to move
unto carefull remembrance: see the notes
on Deut. 33. 6. *against*] Heb. *with Je-*
hovah, which the Chaldeæ translateth be-
fore the Lord. The Greek, yee have rebel-
lously performed things pertaining to the Lord.
This generall charge, he proveth by ma-
ny particular instances following.

Verf. 8, Horeb] or Choreb; the mountain where the Law was given : their rebellion on there, is described in Exod. 32. destroyed you] for, there God said to Moses, let me alone, &c. and I will consume them: Exod. 32. 10.

Exod. 32:10.
 Verf. 9. to the mount] called up thither
 of God, to receive the tables of the co-
 venant, and other ordinances. Exod. 24.
 12.—18. The time, place, occasion, end,
 and all circumstances; greatly aggravated
 the peoples sin.

the peoples in:
 Verſ. 10. of ſtone } the ſignification
 whereof is noted on Exod. 31. 18.
 finger } ſignifying the Spirit: as, 7. with the
 finger of God, caſt out devils, Luke 11. 20.
 that is, with the Spirit of God, Mat. 12. 28.
 So it figured the work of God in our
 hearts writing there his Law; as, Yee are
 manifeſtly declared to be the Epistle of Chriſt,
 miniſtered by us; written not with inke, but with
 the ſpirit of the living God; not in tables
 of ſtone, but in fleſhy tables of the hearts. 2.
 Cor. 3. 3.

Cor. 3. 3.
Verf. 12 corrupted] this word meaneth
the corruption of Gods service and reli-
gion:

gion: see the notes on Exod. 32. 7. & Gen. 5. 11. 12. 13. molten calfs: the word calfe, is expressed in v. 16. This molten calfe, they worshiped; and Moses sayd, *Oh this people have sinned a great sine, and have made them gods of gold.* Exod. 32. 8. 31.

13. Verſ. 13. [ſaying] Here the Greek verſion addeth, *I have ſpoken unto thee once and twice, ſaying; I have ſeene, &c. I have ſeen* by the Lords ſeing and hearing of ſinners, is often meant a due regard of their finnes, to puniſh them in his anger, Deut. 32. 19. Pſalm. 78. 21. & 90. 8. But when he pardoneth ſinners, hee is ſayd to hide his face from their ſinns, and not to ſee them: Pſal. 51. 11. Numb. 23. 21.

14. Verſ. 14. *Let me alone* which the Chaldee expounds, *Leave off thy prayer before me.* So in Exod. 32. 10.

15. Verſ. 15. burned] Hebr. burning: the terror of which ſight onely, might have kept them from this ſin: in that the ſignes of Gods preſence were not yet departed from their eyes. See Exod. 19. 18. & 20. 18. *two hands*: both hands full with bleſſings of the Lord for them; if their unworthineſſe had not turned them away.

17. Verſ. 17. *I took* the original word ſignifieth a purpoſed taking hold, and handling of a thing: as they that goe to warre, are ſayd to take (or handle) the ſheild, Jer. 46. 9. and they that expound the Law, are ſayd to handle it; Jer. 2. 8. So Moſes did this adviſedly, guided by Gods Spirit: ſignifying that the covenant between God and them, was now diſannulled and broken: and that the Law pertained not to them, except to their condemnation, for breaking the ſame. See Exod. 32. 19.

18. Verſ. 18. [ſel down] the Greek expoundeth it, *I prayd before the Lord the ſecond time; at the firſt.* Here Moſes repeateth, how by his humble interceſſion, they eſcaped deſtruction, and were reconciled againe unto God. See the hitoriſe at large; in Exod. 32. 31. &c. *fourtie daies*: the number of daies, and of yerces, ſandy

times mentioned in the Scripture, for humiliation or judgement: See the notes on Gen. 7. 4.

ſin] the Greek tranſlatheth ſinns: reſpecting the manifold evil in this, and their other tranſgreſſions.

Verſ. 19. *For I was*] the Greek applying this to the time preſent alſo, ſayd, *And I am afraid*: For the Lord, though hee pardoned it then, reſerved vengeance till another opportunity, Exod. 32. 34. *hearkned unto me*] that is, as the Chaldee explaineth it, *accepted my prayer.*

Verſ. 20. *with Aaron*] who made the calfe for them; and would have excuſed himſelfe: but was guilty of death; ſee Exod. 32. 21. - 24.

Verſ. 21. *your ſin*] the Calfe is ſo called, as being the thing wherein they ſinned. So Idols are called a ſin, in Eſa. 31. 7. *the brook*] that came out of the Rock Horeb; which Rock in figure was Chriſt, 1. Cor. 10. 4. of which they drank; to ſignifie the abolishing of their ſin by Chriſt, upon their repentance and faith: ſee the notes on Exod. 32. 20.

Verſ. 22. *at Taberah*] or, in Taberah, that is (as both Greek and Chaldee doe interpret it) the Burning: a place ſo called, becauſe the people complaining there, the fire of the Lord was kindled, and conſumed ſome of them: See the hitoriſe in Num. 11. 1. 2. 3. *Maſſah*] in Engliſh, the tentation; and ſo the Greek and Chaldee tranſlate it. A place at Rephidim in the wildeſſe, before they came to Horeb, ten ſtatons from Egypt, in the firſt yere of their travell, where wanting water, they tempted God; ſaying, *Is the Lord amongſt us*; or not and there he gave them water out of the Rock: Exod. 17. See the annotations there: and Pſal. 95. 9. Heb. 3. 8. & c. Deut. 6. 16. *Kibroth-hataavah*] in Engliſh, the Graves of liſt: ſo tranſlated alſo by the Greek. Here (a litle from Taberah forementioned) they loathed Manna, and liſted for fleſh: God gave them Quiles; but they dyed of a plague, while the fleſh was yet betweene their teeth; and being buried there, occaſioned this

this name of the place, for a perpetuall memoriall. See Numb. 32. 4. - 34. and the annotations there. Alſo Pſal. 78. 12. - 31. & 106. 14. 15.

Verſ. 13. *Kadeſh-barnes*] where, being come thorow the wildeſſe of Pharan, to the border of the land of Canaan, they were commanded of God, to goe take poſſeſſion. Then they ſent ſpies, who diſcouraged the people: ſo through want of faith, they durſt not enter: and were for it condemned to 40. yerces wandring in the wildeſſe, and there ended their dayes. See Numb. 13 & 14. chapters. *againſt the mouth*] that is, againſt the word, or commandment: in Greek, *ye disobeyed the word.*

Verſ. 14. *that I knew you*] the Greek expounds it: *from the day that hee was brought unto you.* So hee concludeth with a general charge of rebellion upon them, ſhewing hereby the impoſſibility of the Law, and miſery thereof, to bring men unto God; for it cauſeth ſinne and wrath to abound: as Rom. 4. 15. & 8. 3. Gal. 3. 19. 22. For beſides theſe particulars, they ſinned many other times in the wildeſſe, as is noted on Numb. 14. 12. and in Pſal. 78 & 106.

Verſ. 15. [ſel down] in Greek, *I prayed.* He returneth to ſpeak of their reconciliation to God, which was by the prayer of Moſes, as a mediator, and figure of Chriſt: by whom (and not by our own deſerts) wee have entrance into the Kingdom of God. Gal. 3. 22. 24. Rom. 3. 20. 22. & c. 5. 1. 2. & c. *at I ſel down*] to weat, at the firſt, as v. 18. or, which I ſel down; that is, which I ſayd before that I ſel down. But the Hebrew after, which, is ſometimes uſed for as, as in Jer. 48. 3. *ſayd ſor to deſtroy*] that is, ſayd that hee would deſtroy you. See the like phraſes ſo expounded in Eſay 49. 6. with Acts 13. 47. 1. Chron. 17. 4. with 2. Sam. 7. 5. Mar. 10. 19. with Mar. 10. 33. 34.

Verſ. 16. *Lord Jehovah*] in Greek, Lord Lord: in Chaldee, Lord God. See the annotations on Gen. 11. 2. *thy people*]

this reſpecteth their adoption in Chriſt, and juſtification: 1. Pet. 2. 9. 10. *independence*] this implyeth their ſanctification, unto the obedience and ſervice of God by the Spirit: See Exod. 34. 9. *through thy greatneſſe*] in Greek, *through thy great ſtrength*, as v. 29. it implyeth alſo his great goodnes, and therefore is often ſpoken of his gracious works for his people; 1. Chron. 17. 19. Luke 1. 49.

Verſ. 17. *thy ſervants*] Hee meaneth Gods oath unto them, to multiply their ſeed; and to give them the land for an eternall inheritance; as is expreſſed in this prayer before, Exod. 32. 13. So the Greek addeth here, *unto whom thou ſwareſt by thy ſelfe.* *hardnes*] the naturall corruption, whereby the heart is hardened, that it cannot repent and beleve the word of God: (from which, the two evils following doe flow: 1. Rom. 2. 5.

Verſ. 28. *the land*] that is, as the Greek and Chaldee both explaine, *the inhabitants of the land.* This reaſon is alſo alleged in Exod. 32. 12. & Numb. 14. 16.

CHAPTER X.

1. *A rehearsal of Gods mercies*, in renewing the two tables of the Covenant; 6. in leading the people forward towards Canaan; and continuing the Prieſthood after Aarons death; 8. in ſeparating the tribe of Levi unto the Miniſterie; 10. in hearkning unto Moſes his ſuit for the people. 12. *An exhortation unto obedience*; 14. *becauſe of Gods glorie*. 15. *love unto Iſrael*; 17. *juſtice towards all*; 21. *his fearful works*. 22. *and multiplication of his people.*

AT that time; Iehovah ſayd unto me; Hew thee two tables of ſtone, like the firſt; and come up unto me, into the mount: and thou ſhalt make thee, an Arke of wood. And I will write, on the tables; the

words; which were on the first tables, which thou brakest: and thou shalt put them, in the Arke. And I made an Arke, of Shittim wood; and hewed two tables of stone, like the first: and went up into the mount; and the two tables in my hand. And hee wrote on the tables, according to the first writing, the ten words; which Iehovah had spoken unto you in the mount, out of the midst of the fire, in the day of the assembly: and Iehovah gave them, unto mee. And I turned *my selfe*, and came down, from the mount; and I put the tables, in the Arke which I had made: and there they be; as Iehovah commanded mee. And the sonns of Israel, journeyed, from Beeroth of the sonns of Iaakan, from Moserah: there Aaron dyed, and was buried there; & Eleazar his son, administred the priests-office, in his sted. From thence they journeyed, to Gudgodah: and from Gudgodah to Iorbath; a land, of rivers of waters. At that time, Iehovah separated, the tribe of Levi; to beare, the Arke of the covenant of Iehovah: to stand, before Iehovah to minister unto him, and to blesse in his name; unto this day. Therefore Levi, hath no part or inheritance, with his brethren: Iehovah, hee is his inheritance; as Iehovah thy God, spake unto him. And I, stood in the mount, according to the former dayes; fourtie daies, and fourtie nights: and Iehovah hearkned unto me; at that time also; Iehovah would not destroy thee. And Iehovah sayd, unto mee; Arise goe in journey, before the people: that

they may goe in, and possesse the land; which I swaie unto thy fathers, to give unto them. And now Israel; what doth Iehovah thy God, aske of thee: but to feare Iehovah thy God, to walk in all his wayes; and to love him; and to serve Iehovah thy God; with all thy heart, and with all thy soule. To keep the commandments of Iehovah, and his statutes; which I command thee, *this day*: for good unto thee. Behold, unto Iehovah thy God; *belong* the heavens, and the heavens of heavens: the earth, and all that therein is. Only in thy fathers, Iehovah had a delight, to love them; and hee chose their seed after them; *even you*, above all peoples, *as it is* this day. Circumcise therefore, the superfluous foreskin of your heart; and make not your neck stiffe, any more. For, Iehovah your God, hee is God of Gods; and Lord of Lords: the great God, the mightie, and the fearefull; which will not regard persons, nor take reward. Hee doeth the judgement of the fatherlesse, and widow: and loveth the stranger; in giving unto him, bread and rayment. Love yee therefore, the stranger: for yee were strangers, in the land of Egypt. Thou shalt feare Iehovah thy God, him thou shalt serve: and to him shalt thou cleave; and by his name, shalt thou sweare. Hee is thy praise, and hee is thy God: which hath done for thee, these great and fearefull things, which thine eyes have seen. With severie soules, did thy fathers goe down into Egypt: and now, Iehovah thy God hath made thee;

thee; as the farrs of the heavens, for multitude.

Annotations.

At that time] Moses rehearsing the mercies of God unto Israel, (for which they should love and obey him,) sheweth how upon his request, God presently shewed the tokens of his grace, by renewing the covenant: the historie whereof is in Exod. 34. *hew* *the* wherein they differed from the first Tables, which were the work of God, Exod. 32. 16. These being of Moses hewing, shewed the work of Moses Law upon the heart of man, which is to hew and polish it; but not to change it from stone to flint; for that is the worke of Christ: see the notes on Exod. 31. 18. & 34. 1. *come up*] Moses only, and no man with him, was commanded to goe up, to the top of the mount; and it was to be in the morning, the time of mercie: see Exod. 34. 2. 3. Of the mount Sinai, and how it differed from mount Zion: see the annotations on Exod. 19. & 20. *an Arke*] of this there was no mention in Exod. 34. but in Exod. 35. there the Arke and Mercy-seat that covered it, is commanded: which was a figure of Christ. That seemeth to be the Arke here spoken of: for any other temporarie Arke, wee reade not of. *Verf. 2. on the first*] Gods law was the same, and unchanged; though the tables (figuring mens hearts) are changeable. *Verf. 3. Shittim wood*] which was a kind of Cedar, incorruptible, as the Greek translatheth it: see the notes on Exod. 25. 5. *in my hand*] the Greek sayth, in my two hands; as was in Deut. 9. 15. The Tables which God made and gave before, were written on: these which Moses made, were hewed, but empty, till God wrote upon them: so the Law is written in mens hearts, and they doe by nature the things of

the Law; Rom. 2. 14. 15. but corrupting themselves in the things that they know, their hearts are hewed, onely by Moses ministration, and how ever they boast of the Law, yet through breaking the Law, they dishonour God; Rom. 2. 23. till that bee fulfilled which God hath promised, I will put my lawes into their minde, and write them in their hearts; Heb. 8. 10.

Verf. 4. the ten words] that is, ten commandments, or Decalogue: these were written by God himselfe, but other lawes then rehearsed, were written by Moses: Exod. 34. 27. 28. For there the Lord came downe in a cloud, proclaimed his name, renewed the covenant, and repeated the principall lawes, Exod. 34. 5. &c. *day of the assembly*] or, of the Church; that is, when the church or people were assembled to heare the Law, or to meet with God, as Exod. 19. 17. Deut. 5. 22. So in Deut. 12. 16. And in Acts 7. 38. it is sayd, This (Moses) was that was in the Church (or Assembly) in the wilderness with the Angel, which spake to him in the mount Sinai, and with our fathers: who received the lively oracles, to give unto us.

Verf. 5. in the Arke] so the covenant remained in the midst of Israel; and the Tables were not broken as at the first: howbeit Moses face now shined, at his second coming down, which terrified the people, and caused him to vail his face; an other signe of the weaknesse of his legal ministry: see the notes on Exod. 34. 29. *there they be*] for an evidence of Gods grace, and testimony of his covenant renewed with Israel. Wherefore those Tables, were called the Testimony, and the Arke wherein they were put, the Arke of the Testimony: see Exod. 25. 10. 16. 22.

Verf. 5. journeyed] the Ark of Gods covenant going before them, to search out a resting place for them; Numb. 10. 33. So this was an other testimony of their reconciliation with God, and of his graces to be communicated unto them in Christ. Beeroth] by interpretation Wells.

Wells, or *Pits*: which word is not mentioned in *Num.* 33. 31. but understood there. Neither was it a place by mount Sinai, from whence they first journeyed, *Num.* 10. 33. but many stations from it, as appeareth by *Num.* 33. 26. — 31. Moises therefore keepeth not here the order of their travels, but signifieth how they had gone many journeyes forward, the Lord conducting them. Some of the Hebrewes (as *Aben Ezra*) doe think this was another place then that of the *sons of Laakan*, mentioned in *Num.* 33. and that hereby is meant *Kadesh*. *sons of Laakan* who was one of the posteritie of *Seir*, whome the Edomites drove out of their land; 1. *Chron.* 1. 38. — 41. Moises before named him *Akan*, *Gen.* 36. 27. From the *Pits* or *Wells* of these infidels, God removed them towards the land of Canaan, the promised holy land; where by faith in Christ, they might with joy draw waters, out of the fountains of salvation; *Esa.* 12. 3. *Moserah* called before (in the plural number) *Moserah*, *Num.* 33. 30. and it was their station before they came to the wells of the *sons of Laakan*, though here Moises nameth it after. Wherefore we are here to understand againe, from *Moserah*: or, and *Moserah*. The Greek calleth it *Misadai*; changing R. into D: which is usual, as is noted on *Gen.* 4. 19. But *Aben Ezra* as before thinketh this *Moserah* was the name of the wilderness of mount Hor, where Aaron dyed; and not the *Moserah* spoken of in *Num.* 33.

there *Aaron dyed*] not at *Moserah*, (unless it were the wilderness of Hor, as *Aben Ezra* supposeth,) nor at *Beeroth*; but many journeyes from it, at mount *Hor*; *Num.* 33. 37. 38. We are therefore to understand these words, thus, there (or thither) where *Aaron died*. Or supplying the former word, from thence where *Aaron dyed*, buried there] out of the land of Canaan; wherinto he might not enter, because of his sin, see the annotations on *Num.* 20. 24. &c. in his *sted*] As the death of Moises and Aaron, with their sister *Miriam*, (the king, priest & prophets of Israel),

was a testification of the weaknesse and impossibility of the legall kingdom and priesthood, to bring them into the kingdom of God: so the continuance of the Priesthood in Aarons posterity, was another signe of Gods grace towards Israel; for reconciliation of them to himselfe, and blessing them, till Christ (who hath a Priesthood that passeth not from him to another) should come; who is able perfectly to save them that come unto God by him. *Heb.* 7. 11. 12. 23. 24. 25.

Verl. 7. From thence] namely from *Beeroth* of the *sons of Laakan* *Num.* 33. 31. *Gudgodah*] in the Chaldee *Gudged*, in Greek *Gadgad*: before, Moises named it *Hor-hagidgad*, that is, the *Hole of Gudgad*; see *Num.* 33. 32. 33. *Isobath*] in Greek, *Isabatha*; 25 in *Num.* 33. 33.

Verl. 8. At that time] not when they came to *Isobath*, but long before, whiles they were at mount *Sina*, God separated the tribe of *Levi*: see *Num.* 3. 1. 6. &c. So the time (when God was provoked to wrath) commendeth the riches of his grace. separated] from all other business, to serve the Lord and his people, *Exod.* 28. 1. *Num.* 3. 45. & 16. 9.

tribe of *Levi*] of which tribe, Aaron and all the Priests were: so he speaketh here of the whole. to beare] Herupon David sayd, It is not for any to beare the *Arke* of God, but for the *Levites*, &c. 1. *Chron.* 15. 2. See also *Num.* 4. 15. to stand] this gesture the Priests and Levites used in all their ministrations; standing, not sitting; and it was a signe of service, as he that stood before the Lord, *Jer.* 52. 12. 13. in another Scripture called the *servant of the King*, 2. *King.* 25. 8. So after, in *Deut.* 17. 12. & 18. 17. *Judg.* 20. 28. In like manner, the Prophets are sayd to stand before the Lord, 1. *King.* 17. 1. & 18. 15. 2. *King.* 14. & 5. 16. Likewise also the Angels as *Luke.* 1. 19. I am *Gabriel* that stand before God, &c. in 2. *Chron.* 18. 18. And as the Levites stood before the Lord, so they are sayd also to stand before the people, and to serve them; *Num.* 16. 9. 2. *Chron.* 35. 3. *Ezek.* 44. 11.

to blisse] of this duty, see the annotations on *Num.* 6. 23. Thus God provided for the comfort of their soules, whiles his Ministry was settled among them; by which they might daily have access unto his throne of grace.

Verl. 9. no part] to weete, no part in the spoiles taken by war; no inheritance, in the land of Canaan, which was divided among the other tribes onely: see *Num.* 18. 20. & 26. 53. 57. & 35. 2. *Deut.* 18. 1.

he is] for of the first fruits, tithes, wives, and oblations of the Lord; the Priests and Levites had their livelihood: see the annotations on *Num.* 18. 8. 9. — 20. 11. &c. Therefore the Chaldee paraphrast here translateth, the gifts that the Lord hath given him; they are his inheritance. Of which see more in *Deut.* 12. 19. & 14. 29. & 18. 1. &c.

Verl. 10. And I stood] or, when I had stood, that is, both stayed (or abiddens) and in prayer waited upon the Lord for mercie. Standing, often signifieth prayer; as is noted on *Gen.* 18. 22. and the words following here manifest the same. besought] the Chaldee expounds it, accepted my prayer. destroy] Hebr. corrupt: which when it spoken of God, usually meaneth destruction: see *Gen.* 6. 13.

Verl. 11. that they may] or, and they shall, which the Greek translateth and let them goe in. These phrases are one in sense, as is noted on *Gen.* 12. 12. & 27. 4. This commandment and promise, was a testimony that God now was reconciled unto them, by the intercession of Moises.

Verl. 12. aske of mee] This word, often used when men aske, that is, request or desire a thing of God; 1. *Sam.* 1. 17. 10. 27. *Luke.* 1. 5. 6. is here used for Gods asking obedience of men; as if hee desired and requested the same; and as in *Mica* 6. 8. hee is sayd to seek, or require the like thing. This grace Paul sheweth most officiously, saying, as though God did beseech you by us, we pray you in Christs sted, be ye reconciled to God, 2. *Cor.* 5. 20. to feare]

see the notes on *Deut.* 6. 13. This feare is the beginning of wisdom, *Prov.* 1. 7. by which, men depart from evil: *Prov.* 16. 6. Unto which, and other holy duties, Moises exhorteth this people, as being the end and use of the former rehearsal of their sins, and of Gods mercies towards them. So by other Prophets, he calleth men to obedience and humble walking before him, rather then to sacrifice; see 1. *Sam.* 15. 22. *Jer.* 22. 23. *Mica* 6. 7. 8. his wayes] that is, to follow him, in his faith and religion, and all his commandments; for these are the wayes of God, *Psal.* 25. 4. 5. *Act.* 18. 25. 26. The Chaldee translateth, the wayes which are right before him. See the notes on *Gen.* 8. 19. & 6. 12.

to love] The summe and end of the Law, 1. *Tim.* 1. 5. See the notes on *Exod.* 20. 6. serve] in outward obedience also: that we love, not in word, neither in tongue, but in deed and truth; 1. *Joh.* 3. 18. What serving implyeth, see noted on *Exod.* 20. 5. and *Deut.* 6. 13.

Verl. 13. for good] or, as the Greek and Chaldee interpret, that it may be well with thee: so *Deut.* 5. 33. In serving the Lord, the glory redoundeth unto him; the benefit to our selves: for, them that honour him, hee will honour; 1. *Sam.* 2. 30. and Godliness, hath the promise of the life that now is, and of that which is to come: 1. *Tim.* 4. 8.

Verl. 14. unto Jehovah] or, of Jehovah, his they are, and of him made, preserved, and loved generally as his creatures, for hee saveth man and beast, *Psal.* 36. 7. and is kinde unto the unthankfull, and to the evil, *Luke.* 6. 35. So it is acknowledged in *Neb.* 9. 6. Thou even thou art Lord alone, thou hast made the heavens, the heavens of heavens, with all their host; the earth, and all things that are therein; the seas, and all that is therein, and thou preservest them all, and the host of heaven worshippeth thee. the heavens of heavens] that is, the highest heavens, as the Apostle mentioneth the third heaven; 2. *Cor.* 12. 2. Hereby the Angel also is implied; so in Targum Jonathan it is explained,

explained, the heavens of heavens, and companies of Angels which are in them, to minister before him.

15 Verſ. 15. had a delight [which the Greek tranſlateth, fore-choſe to love them: and this is his ſpecial grace to his Church in Chriſt: Eph. 1. 3. 4. 5. &c. their ſeed] their children, as the Chaldee explains it: for Gods grace is continued unto the poſterity of the faithfull, even to thouſands, of them that love him, &c. Exod. 20. 6.

Verſ. 16. the ſuperfluous foreskin [this the Greek tranſlateth, hardneſſe of heart: the Chaldee, fooliſhneſſe (or groſſneſſe) of the heart. See the annotations on Gen. 17. 11. Hereby is taught repentance and mortification of the inward man, by circumciſion of the heart, in the ſpirit, Rom. 2. 29. in putting off the body of the ſins of the fleſh: Coloſ. 2. 11. For wee are the Circumciſion, that worſhip God in the ſpirit, Phil. 3. 3. Hereupon God promiſeth to circumciſe their hearts, Deut. 30. 6. and blameth them that were uncircumciſed in heart, Jer. 9. 26. Act. 7. 51. make not your neck ſtiff] or, harden not, (ſtiffen not) your neck: See Deut. 9. 6. This is againſt their outward diſobedience, as the former was againſt their inward: and reacheth ſubmiſſion unto the yoke of Gods law, contrary to their former ſubbornneſſe.

Verſ. 17. God of Gods] that is, the Chiefeſt God; in reſpect of all that are called Gods, whether in heaven or in earth, as there be Gods many, and Lords many, 1. Cor. 8. 5. 6. The Idols of the Heathens, the Angels in heaven, and Magiſtrates on earth, are called Gods, Deut. 7. 25. Pſal. 8. 6. with Heb. 2. 7. 8. 9. Pſal. 82. regard perſons] or reſpect (or accept) faces: which the Greek tranſlateth, not have in admiration the perſon (or face) of any: which phraſe the Apoſtle uſeth, Jude v. 16. Of God, ſundry other Scriptures teſſifie, that he reſpecteth no perſons; as Act. 10. 34. Rom. 2. 11. 2. Chron. 19. 7. Job 34. 19. 1. Pet. 1. 17. Gal. 2. 6. Eph. 6. 9. Col. 3. 25.

17 nor take reward] that is, will not pervert judgement, by condemning the innocent, or juſtifying the wicked, for gifts or rewards, as unrighteous Judges doe 1. Sam. 8. 3. Pſal. 15. 5. Eſay 5. 23.

Verſ. 18. doeth the judgement] that is, executeth the rightfull ſentence, for delivering, or avenging them; as it is layd, the Lord hath judged (that is delivered) him, from the hand of his enemies, 2. Sam. 18. 19. And, bee doth judgements to all oppreſſed, Pſal. 103. 6. But the fatherleſſe and widow are here by name expreſſed, becauſe ſuch are commonly and eaſily wronged in the world, Job 22. 9. & 24. 3. 9. Pſal. 94. 6. Ezek. 22. 7. therefore God is layd to be the Judge, that is, the Patron, defender and releever of ſuch, Pſal. 68. 6. & 10. 14. & 146. 7. 9. and commandeth men to be like, Eſay 1. 17. Pſal. 82. 3. bread] that is, as the Chaldee explaineth it food: for bread, which is the ſtaffe and ſtay of mans life, is often uſed for all meat; as is noted on Gen. 3. 19. And as God feedeth ſtrangers, ſo hee commandeth his people to doe the like, Deut. 14. 29. & 16. 11. 14. & 24. 19. 20. 21. & 26. 11. 12.

Verſ. 19. Love yee therefore] or, And love yee the ſtranger, to wett, as God loveth him; that is, manifeſt your love by releiving him: ſee Lam. 2. 15. 16. yee were ſtrangers] this remembrance of their former miſerie, is often uſed, to move them unto compaſſion towards others. See Exodus 22. 21. Leviticus 19. 33. 34.

Verſ. 20. cleave] This word is firſt uſed, to expreſſe the union that is between man and wife, Gen. 2. 24. applied here, to ſignifie our union with the Lord, in Chriſt, as Paul ſheweth it by the ſame ſimilitude of marriage, Eph. 5. 25. 32. But this is ſpiritual, as he ſaith, hee that cleaveth to the Lord, is one ſpirit, 1. Cor. 6. 17. It is to be done with purpoſe of heart, Act. 11. 23. and with ſoule, Pſal. 63. 9. with a continued reſolution, as Ru. 1. 14. 16. So in other caſes, cleaving ſignifieth ſuch an union as will not be parted; Job 41. 17. Dan. 2. 43. Compare alſo Deut. 4. 4. & 11. 22. & 13. 4. & 30. 20.

ſwear] hereby Confefſion

Confefſion is implied; as is before noted on Deut. 6. 23.

Verſ. 21. thy praiſe] in Greek, thy glory; that is, whom thou oughteſt to praiſe continually; and in whom thou art to glory. So Jeremy ſayd, thou art my glory, Jer. 17. 14. and Davi. O God of my praiſe, Pſal. 109. 1. And, the praiſes of Iſrael, Pſal. 124. 8. ſee full things] in Greek, glorious things, which imply both the good things done unto Iſrael, and the evil unto their enemies; as appeareth by Pſal. 105. 22. 1. Sam. 7. 23. Eſay 64. 3.

Verſ. 22. ſeventie ſoulders] that is, ſeventie perſons: ſome Greek copies have ſeventie five ſoulders; other ſome, and (as Hierom witneſſeth,) the lxxij. Interpreters, tranſlate here ſeventie; though elſewhere they have 75. which the Holy Ghoſt followeth in Deut. 14. See the annotations on Gen. 46. 33. made thee] Hebr. put thee in the harry; that is, made thee innumerable; which was a ſingular bleſſing, remembered before, in Deut. 1. 10. and after in Neh. 9. 23. and a fulfilling of the promiſe made unto Abraham, Gen. 22. 17. and againe unto Iſaac, Gen. 26. 4. According to this ſimilitude, the Iſraelites are called the hoſt of heaven, and ſtars, Dan. 8. 10. 24. and in other viſions, the ſtate of the Church is called Heaven, Rev. 4. 2. & 11. 19. & 12. 7. and the chiefe members of the ſame, ſtars; Rev. 6. 13. & 8. 10. & 12. 4.

CHAPTER. XI.

An exhortation to love and obedience, 1. by their own experience of Gods great works done in Egypt, and in the wildernes, 8. by promiſe of Gods great bleſſings in the land of Canaan, 16. and by threatnings. 18. Gods words muſt bee layd up in the heart, and for a ſene outwardly, 19. taught unto the children, 20. and written on the doore-poſts. 22. Upon keeping of the Law, the caſting out of the heathens, and poſſeſſing their land, is promiſed. 26. The

bleſſing and the curſe ſet before them: 29. and muſt after be pronounced on Gen. 22. and Abel, mount within the land.

1 And thou ſhalt love, Iehovah
2 thy God: and keep his charge,
3 and his ſtatutes, and his judgments,
4 and his commandements, all dayes.
5 And know yee, this day: for (ſpeak)
6 not with your children, which have
7 not known, and which have not
8 ſeen; the chaſtiſement of Iehovah
9 your God: his greatneſſe, his ſtrong
hand; and his ſtretched-out arme.
And his ſignes, and his deeds; which
hee did, in the miſt of Egypt: unto
Pharaoh, the king of Egypt, and
unto all his land. And what hee
did, unto the armie of Egypt, unto
their horſes, and to their charrets;
how hee made the waters of the Red
ſea, to flow over their faces; as they
pursued after you: and Iehovah hath
deſtroyed them, unto this day. And
what hee did unto you, in the wilder-
nes: untill yee came, unto this place.
And what hee did, to Darhan and to
Abiram; the ſonnes of Eliab, the
ſon of Reuben: how the earth, open-
ed her mouth; and ſwallowed-up
them and their houſes, and their
tents: and all the ſubſtance, that
was at their feet; in the miſt of all
Iſrael. But your eyes have ſene,
all the great work of Iehovah: which
hee hath doen. Therefore ſhall yee
keepe all the commandement,
which I command thee this day: that
yee may bee ſtrong; and goe in, and
poſſeſſe the land; whither yee are
going-over, to poſſeſſe it. And that
yee may prolong your dayes, upon
the land; which Iehovah ſware unto
your

your fathers, to give unto them, & to their seed: a land, flowing with milk and honey. For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence yee came out: where thou sowdest thy seed, and wateredst it with thy foot, as a garden of herbs. But the land, whither yee are going over to possess it, is a land of mountaines, and of vallies: it drinketh waters, of the rayne of heavens. A land, which Iehovah thy God careth for: as the eyes of Iehovah thy God, are continually upon it; from the beginning of the yee, even to the end of the yee.

And it shall be, if hearkening yee shall hearken, unto my commandments; which I, command you this day: to love Iehovah your God, and to serve him, with all your heart, and with all your soule. That I will give the rayn of your land, in his time, the first rayne and the latter rayne: and thou shalt gather in thy corne; and thy new wine, and thy new oile. And I will give graffe in thy field, for thy cattell: that thou mayst eat, and be full. Take heed to your selves; lest your heart be deceived: and yee turn aside, and serve other Gods, and bow down your selves to them. And the anger of Iehovah be kindled against you; and hee shut up the heavens, that there be no rayn; and the land, yeeld not her increase: and yee perish quickly from off the good land, which Iehovah giveth you. And yee shall put, these my words, in your heart, and in your soule: and shall binde them for a

signe, upon your hand; and they shall bee for Phylacteries, between your eyes. And ye shall teach them your children; speaking of them: when thou sittest in thine house, and when thou walkest in the way; and when thou liest downe, and when thou risest up. And thou shalt write them, upon the dore posts of thine house, and on thy gates. That your dayes may be multiplied, and the dayes of your children; in the land, which Iehovah swaie unto your fathers, to give unto them: as the dayes of the heavens, upon the earth.

For if keeping yee shall keep, all this commandment, which I command you; to doe it: to love Iehovah your God, to walke in all his wayes, and to cleave unto him. Then will Iehovah drive out, all the nations, from before your faces: and yee shall possess nations, greater and mightier then your selves. Every place, whereon the soie of your foot shall tread, shall be yours: from the wilderness, and Lebanon; from the river, the river Euphrates; and unto the hindmost sea, shall your coast be. There shall not a man stand, before you: Iehovah your God, will give the dread of you, and the feare of you; upon the face of all the land, which yee shall tread upon; as hee hath spoken unto you.

Behold, I set before you this day: a blessing, and a curse. A blessing: if yee shall hearken, unto the commandments, of Iehovah your God; which I command you, this day. And a curse;

ye will not hearken, unto the commandments of Iehovah your God; but turn aside out of the way, which I command you, this day: to goe after other Gods, which ye have not knowne.

And it shall bee, when Iehovah thy God hath brought thee in, unto the land whither thou goest, to possess it: that thou shalt put the blessing, upon mount Gerizim, and the curse, upon mount Ebal. Are they not on the other side Jordan, by the way of the going downe of the Sun; in the land of the Canaanite, which dwelleth in the plaine: over against Gilead, besides the oaks of Moreh? For ye are passing over Jordan, to goe in, to possess the land: which Iehovah your God giveth unto you: and yee shall possess it, and dwell in it. And yee shall observe to doe, all the statutes, and the judgements, which I set before your faces, this day.

Annotations.

And thou shalt love Ior, Love thou therefore. Moies returneth to exhort Israel unto the love of God, and to shew the same by their continuall obedience. his charge Ior; his custodie, his observation: which word is often used for a watch, as in Exod. 14. 24. The Greek translateth it charges, or custodies, meaning ordinances to be kept heedfully, as in Gen. 25. 1. Lev. 23. 36. & 18. 30.

Verf. 1. for I speak not) with your children Ior; that is it is) not your children, (or poster) namely, which have seene Gods greatness, &c. this your eyes, (as they) that have seene, &c. v. 7. Hee commendeth Gods speciall favour to their owne per-

sons, more then to their fathers, or to their children: in shewing them his great works, for which they should the more love and obey him. This hee after confirmeth by many arguments. the easiness of the new lawe: which the Chaldees translateth doctrine, or instruction. It implieveth nurture both by words, and works; as Deut. 4. 36. & 8. 5. Lev. 26. 18. Prov. 1. 2. & 4. 1. stretched out] the Greek and Chaldees translateth high arme. See the notes on Deut. 4. 34.

Verf. 4. deeds Ior acts; in Greek wondrous. Of these see the historie in Exod. 7. &c. And here is the first argument, from Gods mighty works in Egypt.

Verf. 4. arme Ior power: forces. So the Greek translateth, the power of the Egyptians. See Exod. 15. 4. to their horses] Hebr. to his horses and to his chariots; speaking of the mas of one man: or having respect to Pharaoh their king, to flow] or to swim; and over their faces, is like that in Lam. 3. 54. waters flowed over mine head. He meant they were drowned, the sea covered them; they sank as lead, in the mighty waters, Exod. 15. 10. destroyed Ior, made them perish: so that there remained not so much as one of them: Exod. 14. 28. This was an extraordinary favour of God; who often times suffereth the oppressors to have the strong hand, whiles the oppressed have the reares, and no comfort. Eccles. 4. 1. So this is the second argument, from Gods power shewed at the Red sea.

Verf. 5. what hee did Ior, the things which hee did: in his continuall guiding them thorow that terrible wilderness; where they bewrayed their many infirmities, and had experience both of his chastisements, and of his mercies: the third argument and motive unto obedience.

Verf. 5. Dathan I of whose historie, see Numb. 16. This is the fourth argument of Gods greatnesse, to persuade Israel unto his love: for that hee had reprieved the factious and mutinous rebels among them.

explained, the heavens of heavens, and companies of Angels which are in them, to minister before him.

15 Vers. 15. had a delight [which the Greek translatheth, fore-those to love them: and this is his special grace to his Church in Christ: Ephes. 1.3.4.5. etc. their feed] their children, as the Chaldee explains it: for Gods grace is continued unto the posterity of the faithful, even to thousands, of them that love him, etc. Exod. 20.6.

Vers. 16. the superfluous foreskin [this the Greek translatheth, hardnesse of heart: the Chaldee, foolishnesse (or grossnesse) of the heart. See the annotations on Gen. 17.11. Hereby is taught repentance and mortification of the inward man, by circumcision of the heart, in the spirit, Rom. 2. 29. in putting off the body of the sins of the flesh: Colos. 2.11. For wee are the Circumcision, that worship God in the Spirit, Phil. 3.3. Hereupon God promitteth to circumcise their hearts, Deut. 30.6. and blameth them that were uncircumcised in heart, Ier. 9.26. Act. 7.51. make not your neck stiff] or, harden not, (stiffen not) your neck: See Deut. 9. 6. This is against their outward disobedience; as the former was against their inward: and reacheth submission unto the yoke of Gods law, contrary to their former stubbornnesse.

Vers. 17. God of Gods] that is, the Chiefest God; in respect of all that are called Gods, whether in heaven or in earth, as there be Gods many, and Lords many, 1. Cor. 8. 5.6. The Idols of the Heathens, the Angels in heaven, and Magistrates on earth, are called Gods, Deut. 7.25. Psal. 8. 6. with Heb. 2. 7.8.9. Psal. 82. regard persons] or respect (or accept) faces: which the Greek translatheth, not have in admiration the person (or face) of: which phrase the Apostle useth, Jude v. 16. Of God, sundry other Scriptures testifie, that he respecteth no persons; as Act. 10. 34. Rom. 2. 11. 2. Chron. 19. 7. Iob 34. 19. 1. Pet. 1. 17. Gal. 2. 6. Ephes. 6. 9. Col. 3.25. nor take reward] that is, will not pervert judgement, by condemning the innocent,

or justifying the wicked, for gifts or rewards, as unrighteous Iudges doe: 1. Sam. 8.3. Psal. 15. 5. Esay 5.23.

Vers. 18. doeth the judgement] that is, executeth the rightfull sentence, for delivering or avenging them; as Iris sayd, the Lord hath judged [that is delivered] him, from the hand of his enemies, 2. Sam. 18.19. And, be doth judgement to all oppressed, Psal. 105.6. But the fatherlesse and widow are here by name expressed, because such are commonly and easily wronged in the world, Iob 22.9. & 24.3.9. Psal. 94.6. Eccl. 22.7. therefore God is sayd to be the Iudges; that is, the Patron, defender and releever of such, Psal. 68.6. & 10. 14. & 145. 7.9. and commaundeth men to bee the like; Esay 1. 17. Psal. 82. 3. bread] that is, as the Chaldee explaineth it, food: for bread, which is the staffe and stay of mans life, is often used for all meat; as is noted on Gen. 3. 19. And as God feedeth strangers, so hee commaundeth his people to doe the like, Deut. 14.29. & 16.11.14. & 24.19.20.21. & 26.11.12.

Vers. 19. Love yee therefore] or, And love yee the stranger, to weet, as God loveth him; that is, manifest your love by releiving him: see 1. Sam. 2. 15. 16. yee were strangers] this remembrance of their former miserie, is often used, to move them unto compassion towards others. See Exodus 22. 21. Leviticus 19. 33.34.

Vers. 20. cleave] This word is first used, to expresse the union that is between man and wife, Gen. 2. 24. applied here, to signifie our union with the Lord, in Christ, as Paul sheweth it by the same similitude of marriage, Ephes. 5.25.32. But this is spirituall, as hee saith, hee that cleaveth to the Lord, is one spirit, 1. Cor. 6.17. It is to be done with purpose of heart, Act. 11.23. and with soule, Psal. 63. 9. with a continued resolution, as Ruth 1. 14.16. So in other cases, cleaving signifieth such an union as will not be parted; Iob 41.17. Dan. 2.43. Compare also Deut. 4.4 & 11.22. & 13.4. & 30.20. *swaete* hereby Confession

Confession is made; as it before noted

Vers. 21. thy praise] in Greek, thy glory; that is, whom thou oughtest to praise continually; and in whom thou shalt have glory: So Ieremy sayd, O. God of my praise, Ier. 17.14. and David, O. God of my praise, Psal. 139. 1. and the praises of Israel, Psal. 124. 2. fearfull things in Greek, glorious things; which imply both the good things done unto Israel, and the evil unto their enemies; as appeareth by Psal. 135. 2. Sam. 7.23. Esay 64.3.

Vers. 22. seven times] that is, seven times; some Greek copies have: seven times; other some, and (as Hierom witnesseth) the lxxij. Interpreters, translate here: seven times; though elsewhere they have 7; which the Holy Ghost followeth in Gen. 22.14. See the annotations on Gen. 22.14.25.

Vers. 23. made thee] Hebr. put thee in the stars; that is, made thee innumerable; which was a singular blessing, remembered before, in Deut. 1.10. and after in Neh. 9.23. and a fulfilling of the promise made unto Abraham, Gen. 22. 17. made thee into Isaac, Gen. 26.4. According to this similitude, the Istraclites are called the host of heaven, and starres, Dan. 8. 10.11. and in other visions, the state of the Church is called Heavens, Rev. 4. 2. & 11.19. & 12. 1.7. and the chiefe members of the same, Starres; Rev. 6.13. & 8. 10. & 12. 4.

CHAPTER. XI.

An exhortation to love and obedience. 1. By their own experience of Gods great works done in Egypt, and in the wilderness. 2. By promise of Gods great blessings in the land of Canaan. 3. And by threatenings. 4. Gods words must be layd up in the heart, and for a signe outwardly; 19. tangbe unto the children. 20. and written on the doore post. 22. Upon keeping of the Law, the casting out of the heathens, and possession of their land, is promised. 25. The

blessing, and the curse, set before them: 29. and must after be pronounced on Gerizim and Ebal, moant within the land.

1 And thou shalt love, Iehovah thy God: and keep his charge, and his statutes, and his judgements, and his commandements, all dayes. 2 And know yee, this day: for (I speak) not with your children, which have not known, and which have not seen, the chastisement of Iehovah your God: his greatnesse, his strong hand, and his stretched out arme. 3 And his signes, and his deeds; which hee did, in the midst of Egypt: unto Pharaoh, the king of Egypt, and unto all his land. 4 And what hee did, unto the arme of Egypt, unto their hories, and to their charrets; how hee made the waters of the Red sea, to flow over their faces; as they pursued after you: and Iehovah hath destroyed them, unto this day. 5 And what hee did unto you, in the wilderness: untill yee came, unto this place. 6 And what hee did, to Dathan and to Abiram; the sonnes of Eliab, the son of Reuben: how the earth, opened her mouth; and swallowed up them and their houses, and their tents, and all the substance, that was at their feet; in the midst of all Istracl. 7 But your eyes have seene, all the great work of Iehovah: which hee hath doen. Therefore shall yee keepe all the commandement, which I command thee this day: that yee may bee strong; and goe in, and possesse the land; whither yee are going over, to possesse it. 8 And that yee may prolong your dayes, upon the land; which Iehovah swaer unto your

your fathers, to give unto them, & to their seed: a land, flowing with milk and honey. For the land, whither thou goest in to possess it; is not as the land of Egypt; from whence yee came out: where thou sowedst thy seed, and wateredst it with thy foot; as a garden of herbs. But the land, whither yee are going-over to possess it; is a land of mountaines, and of vallies: it drinketh waters, of the rayne of heavens. A land, which Iehovah thy God careth for: the eyes of Iehovah thy God, are continually upon it; from the beginning of the yeece, even to the end of the yeece.

And it shall be, if hearkening yee shall hearken, unto my commandments; which I, command you this day: to love Iehovah your God, and to serve him, with all your heart, and with all your soule. That I will give the rayne of your land, in his time, the first-rayne and the latter rayne: and thou shalt gather in thy corne; and thy new-wine, and thy new-oile. And I will give grasse in thy field; for thy cattell: that thou mayst eat, and be full. Take heed to your selves; lest your heart be deceived: and yee turn-aside, and serve other Gods, and bow-down your selves to them. And the anger of Iehovah be kindled against you; and hee shut up the heavens, that there be no rayne; and the land, yeeld not her increase: and yee perish quickly from off the good land, which Iehovah giveth you. And yee shall put, these my words; in your heart, and in your soule: and shall binde them for a

signe, upon your hand: and wherewith shall bee for Phylacteries, betwixt your eyes. And ye shall teach them your children; speaking of them: when thou sittest in thine house, and when thou walkest in the way; and when thou liest downe, and when thou risest up. And thou shalt write them, upon the dore-posts of thine house, and on thy gates. That your dayes may be multiplyed, and the dayes of your children; in the land, which Iehovah sware unto your fathers, to give unto them: as the dayes of the heavens, upon the earth.

For if keeping yee shall keep, all this commandment, which I command you, to doe it: to love Iehovah your God, to walke in all his wayes, and to cleave unto him. Then will Iehovah drive out, all these nations, from before your faces: and yee shall possess nations, greater and mightier then your selves. Every place, whereon the sole of your foot shall tread, shall be yours: from the wilderness, and Lebanon; from the river, the river Euphrates; and unto the hindmost sea, shall your coast be. There shall not a man stand, before you: Iehovah your God, will give the dread of you, and the feare of you; upon the face of all the land, which yee shall tread upon; as hee hath spoken unto you.

§ § §

Behold; I set before you this day: a blessing, and a curse. A blessing: if yee shall hearken, unto the commandments, of Iehovah your God; which I command you, this day. And a curse,

will not hearken, unto the commandments of Iehovah your God; but turn-aside out of the way; which I command you, this day: to goe after other Gods, which yee have not knowne. And it shall be, when Iehovah thy God hath brought thee in, unto the land whither thou goest, to possess it: that thou shalt put the blessing, upon mount Gerizim; and the curse, upon mount Ebal. Are they not on the other side Iordan, by the way of the going-down of the Sun; in the land of the Canaanite; which dwelleth in the plaine: over against Gilgal, besides the oaks of Moreh? For yet, are passing-over Iordan; to goe in, to possess the land: which Iehovah your God giveth unto you: and yee shall observe to doe; all the statutes, and the judgements; which I set before your faces, this day.

Annotations.

And thou shalt love [or, Love thou therefore. Moises returneth to exhort Israel unto the love of God, and to shew the same by their continuall obedience. his charge] or; his custodie, his observation: which word is often used for a watch; as in Exod 14. 24. The Greek translate it charges, or custodie; meaning, vigilance to be kept heedfully; so in Gen. 26. 5. Lev. 8. 35. & 18. 30. Ver. 1. for [I speak not] with your children [or, that it is] not your children. (or Jews) namely, which have seene Gods greatness, &c. but your eyes, (or they) that have seene, &c. v. 7. Hee commendeth Gods speciall favour to their owne per-

sons, more then to their fathers, or to their children: in shewing them his great works; for which they should the more love and obey him. This hee after confirmeth by many arguments. the castigation] or nurture: which the Chaldee translateth doctrine, or instruction. It implieth nurture both by words, and works; as Deut. 4. 36. & 8. 5. Lev. 16. 18. Prov. 1. 2. & 4. 1. stretched out] the Greek and Chaldee translate high ame. See the notes on Deut. 4. 34. Ver. 3. deeds] or acts; in Greek wonders. Of these see the historie in Exod. 7. &c. And heere is the first argument, from Gods mighty works in Egypt.

Ver. 4. ame] or power: forces. So the Greek translateth, the power of the Egyptians. See Exod. 15. 4. to their horses] Hebr. to his horses and to his chariots; speaking of them as of one man: or having respect to Pharaoh their king. to flow] or to swim; and over their fears, is like that in Lam. 3. 54. waters flowed over mine head. He meant they were drowned, the sea covered them, they sank as lead, in the mighty waters. Exod. 15. 10. destroyed] or, made them perish: so that there remained not so much as one of them: Exod. 14. 28. This was an extraordinary favour of God; who often times suffereth the oppressors to have the strong hand, whiles the oppressed have the teares, and no comfort. Ecles. 4. 1. So this is the second argument, from Gods power shewed at the Red sea.

Ver. 5. what hee did] or, the things which hee did: in his continuall guiding them thorow that terrible wilderness; where they be trayed their many infirmities, and had experience both of his chastisements, and of his mercies: the third argument and motive unto obedience.

Ver. 6. Dathan] of whose historie, see Numb. 16. This is the fourth argument of Gods greatness, to persuade Israel unto his love: for that hee had repressed the factious and mutinous rebels among them.

themselves; which would have subverted the order and ordinance of God concerning the Priesthood, the meane of the atonement and reconciliation betwene God and his people. *their houses* that is, *households*; as the Chaldee expounds it, *the men of their houses*: See Num. 16. 32. at *their feet* that is, in *their possession*: the Greek and Chaldee translate, *that was with them*.

8 Ver. 7. *have seen*] or, are they that see. Therefore this people, above all other, were bound to love the Lord. *work*] or deed; that is, *works*, as the Greek translate. So in the verse following, *commandment*, for *commandments*.

8 Ver. 8. *be strong*] in body and spirit, to fight against the enemy: as in *Ios. 1. 6. 1. Ios. 2. 14*. Or, *be strong*, that is *lively and healthfull*; as the Greek translate, *that ye may live*; and *they that be strong*, *Maith. 9. 12*. are by another Evangelist said to be in health, opposed to the sick; *Luk. 5. 31*. *possesse*] or, *inherit* the land; a figure of the kingdom of Gods grace and glory, which the righteous shall possesse by inheritance: *Esey 60. 21. & 65. 9*.

9 Ver. 9. and *honey*] which signified the great fertility of that land; and figured out spirituall graces and comforts: as is noted on *Exod. 3. 8*.

10 Ver. 10. *thou sowedst*] and so all the inhabitants; as the Greek translate *they sowe*. In Egypt (from whence Israel came) they had no rayne, but by the over-flowing of the river Nilus, the land was watered; and by the labour of the husbandman, becks were derived to moisten the ground. And that there they had no raime, is testified both by the Prophets, *Zach. 14. 18*. and by humane histories; *Pomp. Meis. li. 1. Herodotus in Eusep. Nec pluvio supplicat herba Jovi; Tibull. l. 1. Eleg. 8.* *with thy foot*] that is, with thy diligent labour; signified sometime by the hand, *Psal. 128. 2*. sometime by the foot, as *Gen. 30. 30*. This condition of the land of Egypt (the house of bondage) figured the estate of men naturally cor-

rupted; which they labour to relieve by their own works; and with the waters which are from beneath, proceeding from earthly wisdom and carnall understanding; *1. Cor. 12. 2. & 1. Pet. 2. 2. & 1. Cor. 3. 19. & 1. Pet. 2. 13.*

Ver. 11. *mountains* &c. *Thereby*] meant, the commodities, healthfull and pleasant situation of the land; first exceeding Egypt. Wherefore sometime the whole land is signified under the name of a mountain, *Exod. 15. 17*. And because it was hills and vallies, it could not be watered with the over-flowing of any river, (as Egypt which was a plaine,) but must otherwise be moistened with the rayne of heaven; or else remaine barren and fruitlesse. *the rayne*] this, as it is most kinde, and causeth the earth to be fruitfull in nature: so it figured heavenly graces, the doctrine of Gods word and spirit; wherewith the soules of men are made fruitfull in good works, *Psal. 1. 3. & 1. Pet. 1. 2. & 1. Pet. 1. 2. & 1. Pet. 1. 2.* See the notes on *Gen. 27. 31. & 28. 12. & 28. 12.* The want of rayne, is on the contrary, a signe of curse, *Zach. 14. 17. & Rev. 11. 6.*

Ver. 12. *careth for*] Hebr. *seeth*, that is, *carefully seeth unto it*, and as the Greek translate, *visiteth*. According to this phrase, Sion is called a *citie sought*, (that is *care for*, or *regarded*), and not *forlorn*; *Esey 62. 12*. And of Gods gracious providence towards the land of Israel, David singeth, how the Lord visited the land, and plenteously moistened it, very much enriched it, softened it with snowes, blessed the bud of it, crowned the yeere of his goodnesse, and his pathes [the cloudes] dropped fatnesse; *Psal. 65. 10. & 11. 12.* *theyes*] this also signifieth Gods care and providence, for good, as in the like speeches, *Ier. 40. 4. & 1. Pet. 3. 16.* Though Gods providence be towards all peoples, and hee giveth to all life and breath, and all things; *Acts 17. 25*. doing good, giving us rayne from heaven, and fruitfull seasons, *Acts 14. 17*. causing it to rayne on the earth where no man is; on the wilderness, wher-

in there is no man; *Iob 31. 26*. yet other peoples have not the word and promise of God, whereon to depend, as Israel had: whereby they might live, not by bread only, but by every word that proceedeth out of the mouth of the Lord, *Deut. 8. 3*.

Ver. 13. *if hearkening ye shall hearken*] that is, if ye shall diligently hearken, and obey. This passage of Scripture following, the Iewes read daily in their families; as is noted on *Deut. 6. 4*.

Ver. 14. *the first-rayne* &c.] or, *the first-rayne*. Twice in a yeere, there fell store of rayne in Israel; in the beginning of the yeere, about September or October; and halfe a yeere after, which was in Abib (or March,) which ecclesiastically began the yeere unto Israel; as is noted on *Exod. 12. 2*. whereupon it is called the latter rayne in the first moneth, *Joel 2. 13*. The first rayn fell after the sowing of their corne; that it might take rooting in the earth: the latter rayn was a little before harvest, that the ear might be full. Of these the Scriptures sundry times speake; but so as that they depended upon God, to whom Israel should obey, and of whom they should aske rayne, in the time of the latter rayn, *Zach. 10. 1*. and then hee would come unto them (with his blessings) as the rayn, as the latter and former rayn unto the earth, *Hos. 6. 3*. So for the fruits, the husbandman wayted, and had long patience, untill hee received the early-rayne, and the latter-rayne, *Jam. 5. 7*.

Which rayn, as it figured heavenly blessings in Christ, *Deut. 32. 2. & Psal. 72. 6*. so they led Israel to the feare of God; but when they revolted from him, they said *in their heart*, Let us now feare the Lord our God, that giveth rayne, both the former and the latter-rayn, in his season; *Ier. 5. 24*. If these raynes were seasonable and moderate, the land was fruitfull; (as Moses in the next words sheweth;) if they failed, then the drought as fire devoured the pastures; if they fell immoderately, the grainer rotted under their clods, *Joel. 1. 19. & 2. 17*. *new-yle*] These three, were for the

use of man, and the grasse after mentioned, for beasts: as David also sheweth in *Psal. 104. 13. 14. 15*. By these earthly promises God drew his people to obedience; but David had more gladnesse in his heart, in the light of the Lords countenance, then when corne and wine increased; *Psal. 64. 6. 7*.

V. 16. *deceived*] or, intised & drawn away by riches, pleasures, or false persuasions: of which Iob sayth, *If my hart hath been secretly entised (or deceived): Iob 31. 27*. *other gods*] that is *Idols*, falsely reputed Gods: so the Chaldee translate, *Idols (or Errors) of the peoples*.

V. 17. *stare up the heavens*] this phrase is used, both for refrayning the naturall rayn, for mens synns, *1 King. 8. 35*. and the spiritual rayn of Gods word and blessings, *Revel. 11. 6*. *perish quickly*] or, *speedily, suddenly*. The wicked heathens God suffered with much patience, and would not have them destroyed suddenly, *Deut. 7. 22*. but his owne people are threatened for their synns to perish suddenly: for judgment must begin at the house of God, *1 Pet. 4. 17*. and hee warneth his church to repent &c, or else hee will come unto her quickly: *Revel. 2. 5*.

Ver. 18. *phylacteries*] or *frontlets*; written in parchments, and tied to the forehead; as the former were to the hand or arms: of these, see the annotations on *Exod. 13. 9. 16. & Deut. 6. 4. 8*.

Ver. 19. *teach them your children*] cause your children (Hebr. *your sons*) to learne them; this explaineth the former precept, *Thou shalt whet them on thy children*, *Deut. 6. 7*. Abraham (the father of the faithfull) is commended for this, that he would command his children and his household after him, to keep the way of the LORD, *Gen. 18. 19*. and Solomons parents taught him the Law, *Prov. 4. 3. 4. & 31. 1. 2. &c.* when thou walkest &c] answerable to these, are those sayings of Solomon, *When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee; for the Commandment is a Lamp, & the*

20 *Law is a light: Prov. 6.23. 23.*
 Vers. 10. *doe possit*] of this rite, see the notes on Deut. 6. 9.

21 Vers. 11. *dayes may be multiplied*] Long life is a blessing, often promised to them that keep Gods Law. *Hearce, ô my song and receive my sayings; and the yerres of thy life shall be many; Prov. 4.10.* *dayes of the heavens*] that is, whiles the world endureth; for so long, by the decree of God (in Gen. 8.12.) shall the dayes of heaven be; and so long shall the heavens be over the earth. And under this, eternal life was also figured. A like promise was for the kingdom of David, or of Christ; that his throne should be as the dayes of the heavens: Psal. 89. 30.

22 Vers. 22. *this commandement*] the Greek explaineth it, *these commandments*: see the notes on Deut. 5. 31. *to cleave*] that is, to continue fast united unto him and his Law: as is noted on Deut. 10. 20.

23 Vers. 23. *drive out*] according to his former promise, in Exod. 23. 23. 27-31. But because Israel kept not Gods commandement, this promise was not fully performed, Iudg. 2. 1. 2. 3.

24 Vers. 24. *shall tread*] The like promise is made after Moses death to Israel under Iesus their captaine, Ies. 3. who was a figure of our Lord Iesus Christ, by whom this promise was fulfilled. *the wilderness*] of Paran: which was the southern border of the land of Canaan. and *Lebanon*] a mountain which was the northern bound. By and Lebanon, we may understand and unto Lebanon: as the next words manifest. *Euphrates*] in Hebr. *Pherâth*: this is called the river for excellencie sake, meaning the great river, as Deut. 1. 7. Gen. 15. 18. and so the Greek translateth it here. It was the Eastern border of their territories. *hindmost sea*] or, *after sea*, which the Greek and Chaldee call *th the Western sea*: meaning the mayn or great sea toward the going down of the Sun; as is expliyned in Ios. 1. 4. which sea, is sayd to be after or behind them; because it was to the West, and so their western bound. For the East, is counted

the fore-part of the world; the West, behinde; the South, on the right hand. Psal. 89. 13. and the north on the left: all which four parts, are called by these names, in Job 23. 8. 9. See this promise fulfilled: d. 122. Chron. 9. 26.

Vers. 25. *stand*] or, *set himself*; that is, resist or withstand you, as the Greek translateth. *So in Ios. 1. 5.* *scare*] in Greek, *trembling*; this was fulfilled before, Deut. 2. 25. Psal. 105. 38. and after, Ios. 2. 11. or 10. 10.

Here beginneth the 47. lectio.
 D D D on, or lecture of the Lawde Gen. 6. 9.

Vers. 16. *I fer*] Hebr. *give*: this was, that they might take their choise of either of these; for so the phrase *elc* where meaneth, Deut. 30. 19. and so to manifest, that if the curse or evil came upon them, they caused it themselves.

Vers. 17. *if yee shall hearken*] or, *thay may hearken*: but the Hebrew *Asker*; that is, sometimes used for *ff*, as the Greek here translateth it; and in *Levi. 4. 21.* So *Asker* in 1. King. 8. 31. is *lm*, that is *ff*, in 2. Chron. 6. 12.

Vers. 28. *after other Gods*] in Greek, *to serve other gods*: following other religions, or divine services: which the Chaldee calleth *the idols of the peoples*. So *lanch* observeth from this place, that *who sever committeth Idolatry, hee turneth aside from all the way which was commanded to Israel: hereupon they say, Hee that professeth idolatry, is as if hee denied the whole Law.*

Vers. 29. *put the blessing*] Hebr. *give the blessing*: that is, cause it to be pronounced upon mount Gerizim. The manner is shewed in Deut. 27. where this Law is repeated and enlarged. A thing is sayd to be given sometime, when it is spoken or pronounced with the mouth, as in Ios. 36. 3. Deut. 13. 1. 2. *upon mount Gerizim*] or, *towards mount Gerizim* (which the Greek calleth *Garzeim*): so after, *towards mount Ebal*, (call'd in Greek, *Gabal*.) For the people stood half of them over against mount Gerizim, and half of them over against mount Ebal.

Ebal, as is recorded in Ios. 8. 33. And the Hebrew *gabal*, sometimes signifieth towards a place; as in Exod. 9. 22. towards heaven.

30 Vers. 30. *Are they not*] that is, *Loe they are*: speaking as of a thing well known. See the notes on Gen. 4. 7. *by the way*] or, *after* (behind) *the way of the going-down of the Sun*; that is, the way towards the West, or Sunn-setting. *Gilgal*] the place where Israel was circumcised afterward in Ios. 5. 9.

Okes of Moreh] or, *planes of Moreh*, as the Chaldee expoundeth it: which was a place by Sechem, where God first appeared to Abraham, after he came into the land of Canaan; and there Abraham built an Altar to the Lord; Gen. 12. 6. 7. And that mount Gerizim was by Sechem, (in that part of the country which after was called Samaria,) appeareth in Iudg. 9. 6. 7. And the Hebrews say, in Talmud Bab. in *Sotah* c. 7. that Gerizim and Ebal were in Samaria. There on mount Gerizim was the Samaritans Temple, 2. *Maccab. 6. 2.* where they worshipped they knew not what, Ios. 4. 20. 22. See also *Iosephus Antiq. 1. 11. c. 8.* It seemeth they took occasion of that superstition, from this Law, thinking Gerizim to be a holy place because the blessings were pronounced on it; and they called themselves, those that belong to the blessed mount. And there have been of them in that place of late yerres; as Benjamin in his *Itinerario* relateth, how he saw the citie in a valley between the mountaines Gerizim and Ebal, wherein the Samaritans dwelled, and did sacrifice there on mount Gerizim, alledging that which is written in the Law, *And thou shalt put the blessing upon mount Gerizim.*

the place of his service, which he himself should choise. 5. 11. 14. Thither all their sacrifices and holy things must be brought. 12. 18. There they and their families and the Levite, must eate and rejoyce. 14. 21. For civill use they might kill and eat within their gates. 16. 23. Blood is forbidden to bee eaten. 29. The manner of service which the Canaanites used, may not be inquired after; nor the like things done unto the Lord; but his commandements only.

These, are the statutes and the judgements, which yee shall observe to doe: in the land, which Iehovah the God of thy fathers, giveth unto thee, to possesse it: all the dayes, that yee live, upon the earth. Destroying ye shall destroy, all the places, wherein the nations, which yee shall possesse, served their gods: upon the high mountaines, and upon the hills; and under every greene tree. And yee shall break-downe their Altars, and break their pillars; and burne their groves, with fire; and yee shall hew-downe, the graven images of their gods: and yee shall destroy the names of them, out of that place. Yee shall not doe so; unto Iehovah, your God. But unto the place, which Iehovah your God shall choise, out of all your Tribes, to put his Name there: even unto his habitation shall ye seek, & thither shalt thou come. And thither yee shall bring, your burnt-offerings, and your sacrifices, and your tithes; and the heave-offring of your hand: and your vows, and your voluntarie-offrings; and the firstlings of your herd, and of your flock. And there yee shall eat, before Iehovah, your God; and yee shall rejoyce, in all that yee put your hand

CHAPTER XII.

1. Places and monuments of Idolatry are to be destroyed: 4. they may not doe so unto the Lord; but must seek and keepe

hand unto; you, and your houses :
 8 wherein, Iehovah thy God hath blef-
 sed thee. Yee shall not doe; after all
things, which wee doe here this day :
 9 every man, all that is right in his own
 eyes. For yee are not come, as yet ;
 unto the rest, and unto the inheri-
 10 tance; which Iehovah thy God, gi-
 veth unto thee. But yee shall passe
 over Iordan; and dwell in the land;
 which Iehovah your God giveth you
 to inherit: and hee will give you rest,
 11 from all your enemies, round about,
 and ye shall dwell in confident safety.
 And there shall be a place, which Ie-
 12 hovah your God shall choofe, to
 cause his name to dwell there; thi-
 ther shall ye bring, all that I command
 you: your burnt-offerings, and your
 sacrifices, your tithes, and the heave-
 offering of your hand; and all the
 choise of your vows, which ye shall
 13 vow unto Iehovah. And ye shall re-
 joyce, before Iehovah your God; you,
 and your sons, and your daughters;
 and your men-servants, and your
 14 women-servants; and the Levite; that
 is within thy gates; forasmuch as he
 hath no part nor inheritance, with
 you. Take heed to thy selfe; lest thou
 15 offer thy burnt-offerings; in every
 place, which thou shalt see. But in
 the place, which Iehovah shall choofe,
 in one of thy Tribes; there, thou
 shalt offer thy burnt-offerings: and
 there thou shalt doe, all that I com-
 mand thee: Norwithstanding, in
 all the desire of thy soule, thou maist
 16 slay, and eat flesh; according to the
 blessing of Iehovah thy God, which
 hee hath given to thee; in all thy
 gates: the uncleane and the cleane,

may eat thereof; as of the Roe buck,
 and as of the Hart. Onely the blood,
 yee shall not eat: ye shall poure it up-
 on the earth, as water. Thou mayest
 not eat within thy gates, the tithes of
 thy corne, or of thy new-wine or of
 thine oile; or the firstlings of thy
 herd, or of thy flock: or any of thy
 voluntary-offerings, or heave-offering
 of thine hand. But thou shalt eat it,
 before Iehovah thy God in the place,
 which Iehovah thy God shall choofe;
 thou, and thy son, and thy daughter,
 and thy man-servant, & thy woman-
 servant, and the Levite, that is within
 thy gates: and thou shalt rejoyce, be-
 fore Iehovah thy God; in all, that
 thou putteth thine hand unto. Take
 heed heed to thy self; lest thou for-
 sake the Levite: all thy dayes, upon
 thy land.

When Iehovah thy God, shall en-
 large thy border, as hee hath spoken
 unto thee; and thou shalt say, I will
 eat flesh; because thy soule desireth
 to eat flesh: in all the desire of thy
 soule, thou maist eat flesh. If the
 place, which Iehovah thy God shall
 choofe, to put his name there, be
 farre from thee: then thou shalt slay,
 of thy herd and of thy flock, which
 Iehovah hath given unto thee; as I
 have commanded thee: and thou
 shalt eat within thy gates, in all the
 desire of thy soule. But, as the Roe-
 buck and the Hart is eaten; so thou
 shalt eat it: the uncleane, and the
 cleane; shall eat it, alike. Onely be-
 17 sure, not to eat the blood; for the
 blood is the soule: and thou shalt not
 eat the soule, with the flesh. Thou
 shalt

thou shalt not eat it: thou shalt poure it
 on the earth, as water. Thou shalt
 not eat it: that it may bee well with
 thee, and with thy sons after thee;
 when thou shalt doe that which is
 right, in the eyes of Iehovah. Onely
 thy holy things, which thou shalt
 have, and thy vows: thou shalt take-
 up and goe; unto the place, which
 Iehovah shall choofe. And thou shalt
 make thy burnt-offerings, the flesh
 and the blood, upon the Altar of Ie-
 hovah thy God: and the blood of thy
 sacrifices, shall be poured-out, upon
 the altar of Iehovah thy God; and
 thou shalt eat the flesh. Observe and
 heare, all these words, which I com-
 mand thee: that it may be well with
 thee, and with thy sons after thee;
 forever; when thou shalt doe, that
 which is good and right; in the eyes
 of Iehovah thy God.

When Iehovah thy God, shall cut-
 off the nations from before thee;
 whether thou goest to possesse them:
 and thou possessest them, and dwel-
 18 lest in their land. Take heed to thy
 selfe; lest thou bee insnared, after
 them; after that they be destroyed,
 from before thee: and lest thou en-
 19 quire after their gods, saying; How
 did these nations serve their gods?
 even so, will I doe likewise. Thou
 shalt not doe so, unto Iehovah thy
 God: for every abomination, so Ie-
 hovah, which he hateth, have they
 done unto their gods; for even their
 sons, and their daughters, they have
 burnt in the fire, to their gods. E-
 20 very word, which I command you,
 that shall yee observe, to doe: thou
 shalt not add unto it; neither shalt
 thou diminish from it.

Annotations.

Samuel Here Moses entreateth into the
 explication of the second commande-
 ment, concerning the manner of
 Gods worship, when Israel should come
 into Canaan; and propoeth in the 12. 13.
 14. 15. & 16. chapters, *Samuel* for the
 service of God; and afterwards *Judge-
 ments* for the repelling of evils.

Verf. 2. *destroying* that is, yee shall
 speedily and utterly destroy: as the Greek
 translateth, *destroy with destruction*. In the
 Hebrew canon it is sayd, *We are com-
 manded to destroy the idol, and the ministring
 vessels thereof, and whatsoever is made for the
 same*, Deut. 12. 2. And in the land of Israel,
 we are commanded to persecute it, until it bee
 destroyed out of all our lands: but without the
 land, we are not commanded to persecute it.
 But every place which we shall subdue, we are
 to destroy every idol that is therein; as it is writ-
 ten (in Deut. 12. 3.) and yee shall destroy the
 names of them, out of that place, *Maimon* in
 Misneh, treat. of Idolatry, c. 7. f. 1.

places as houses, high places; temples,
 and the like. Hereupon the house of Baal,
 2. King. 10. 27. the high places which Solo-
 mon, and Ieroboam had builded for idola-
 try, 2. King. 23. 13. 15. were destroyed. But
 if an house were built for use, and idols
 afterwards set up in it, the Hebrewes say,
 when he had brought in the idoll into the house,
 so long as it was there, the house was unlawfull
 for any use; when it was taken out, the house
 was lawfull, *Maim. treat. of Idolatry*, c. 8. f. 2.

shall possesse that is, shall subdue and
 have dominion over them: as the word
 often significth, see Lev. 25. 45. 46. Jer. 49. 2.
 Psal. 82. 8. *gods* that is, as the Chaldees
 explaineth it *idols*: there are gods (so cal-
 led) many: but unto vs, there is but one God,
 1. Cor. 8. 5. 6. *mountaines* in such high
 places, all nations for the most part used
 to serve their gods: into which corrup-
 tion Israel sometime fell: 2. King. 17. 10. 11.
 Isay 6. Ezek. 20. 18. 29. Hos. 4. 13.

Verf. 3. *pillars* or statues, standing images:
 of these, see Exod. 23. 24. Levit. 26. 1.

groves] which were wont to be as Temple unto the heathen, as is noted on Exod. 34.13. See also the annotations on Deu. 7.5. gods] in Chaldee images of their idols. names] whether in speech, (for the name of other gods, might not be heard out of their mouths, Exod. 23.13.) or imprinted in books, graven on pillars, imposed on places, or any other the like. So the Reubenites changed the names of cities, that carried Idol names, Numb. 32.38. As the the beginning of true religion, is repentance from dead works, Heb. 6.1. so in the constituting of Gods true service, Moses beginneth with the abolishing of all idolatrous monuments; for what agreement hath the Temple of God with Idols? 2. Cor. 6.16.

Verf. 4. not doe so] in any of the former particulars, or such like: as, not to destroy or doe evil to Gods sanctuary or synagogues, Psal. 74.3.6.7.8. nor to break down his Altars, 1. King. 19.10. nor to deface any holy writings, or monuments of his Name, 1. Cor. 13.23. The Hebrewes say, Whosoever destroyeth any name of the holy pure names whereby the blessed God is called, is by the Law to be beaten; for soe of Idols hee saith, And thou shalt destroy the names of them, &c. Thou shalt not doe so, so the Lord thy God. Hee that takes away but one stone, (by way of destroying,) from the Altar, or from the Temple, or from any other part of the Court; is to be beaten. Likewise he that burneth any of the wood of the sanctuary, &c.

All the holy Scriptures, and expositions of them, is unlawfull to burne any of them, or destroy them with hand; except they bee such as are written by hereticks, &c. But holy Scriptures when they are old, are to be layd up. Maimony is Iesudei hatorah c. 6. f. 1.7.8.

Verf. 5. to put his name there] that is, to have it consecrated unto him, and his divine service. Such was the Tabernacle of Moses, the Temple of Solomon, the citie Ierusalem, after God had chosen it: for of the God sayd, My Name shall be there: 1. King. 8.29. and his Name was called upon them, Dan. 9.18. and put there, 2. King. 21.

4.9. 1. King. 14.21. The Chaldee here expoundeth it, to cause his Assembly (or divine presence) to dwell there. Now Christ hath abolished the earthly Ierusalem, and requirith worship in spirit and truth every where, Joh. 4.21. 23. [shall ye see] for answers and oracles, which from the Mercy-seat, and by Virin and Thummin, were given to the people: Numb. 7.89. Exod. 24.22. Numb. 27.21. All other places were forbidden; as, Seek not Bebel, nor enter into Gilgal, &c. Amos 5.5. [shall thou come] at all times, when thou wilt offer sacrifice, Lev. 17.8.9. but three times in the yere, by expresse commandment, Exod. 23.14.17. And there the Lord promised to come unto them, and bless them; Exod. 20.24.

Verf. 6. sacrifices] of all sorts, as offerings, peace-offerings, and whatsoever pertained to the Altar. Sacrifices have their name of slaughter, which were slain, offered, and eaten before the Lord: the Chaldee here expoundeth it, the slaughter (or sacrifice) of your holy things. tithes] the tenth of the herd and of the flock, which both Priests and people were to bring and lay before the Lord, and eat them in Ierusalem: whereof see Levit. 27.32. and the tithes of corne, &c. whereof see ver. 17. and Deut. 14.22.23. heave-offering of your hand] the Greek translate, the first fruit, and in v. 11. the first fruits of your hand: These are the first fruits spoken of in Deu. 16.2. &c. which with their hands they brought into the Sanctuary. See the annotations there. vovves, and your voluntary offerings] such as for Gods blessings they willingly gave unto him. The difference of these voluntary obligations from vovves, is shewed on Levit. 7.16. offerings] which were given to the Priests, for them to eat, after the blood was sprinkled, and the fat burned on the altar; see Numb. 18.15.17.

Verf. 7. Ye shall eat] to weete, such things as were lawfull for the people to eat: for of all the things forementioned, they might not eat. Some were for the Priests,

Priests, to eat before the Lord; some for the people. joyce] God is to be served with gladness, Psal. 100.1.1. and the holy things of God, might not be eaten with mourning, Deu. 26.14. Hof. 9.4. [see put your hand] Hebr. the putting in (or sending forth) of your hand. This, though it may be applied to that which they might take and eat, of the holy things; as in Gen. 3.22. yet it seemeth to be more generally, for all things that they should doe, and all blessings that they should receive; as by comparing this phrase in Deu. 15. 10. & 23. 20. & 28. 8.10. may appear. So after, in v. 18. houses] that is, households, children and such like; as the Chaldee expoundeth it, men of your houses: and so Moses explaineth it in v. 13.

Verf. 8. which wee doe] the Greek expoundeth it, which ye doe. Israel committed idolatrie in the wilderness, Act. 7. 42.43. Howbeit this speech of Moses, seemeth rather to meane the true service of God; which was not as yet perfected, neither could bee in their travels; as it was after in Canaan. rights in his own eyes] that is, which liketh or pleaseth him: so the phrase meaneth, in 2. Sam. 19. 6. 1. Chron. 13.4. and is often spoken of the corruption of men, as Iudg. 17.6. & 21. 25. unto which Moses opposeth that which is right in the Lords eyes, v. 21.28. and chap. 13.18. There is a way which is right before a man; and the end thereof, are the wayes of death. Prov. 14.12.

Verf. 9. the rest] in Chaldee, the house (or place) of rest: meaning the land of Canaan, and in speciall Ierusalem there, 1. Chron. 23.25. where, after their travells, and wars, the Lord gave rest unto his people, as v. 10. and 1. King. 8.56. But David being there, (speakech of another Rest, which remaineth for people of God, Psal. 95.11. into which Rest, we that beleve, doe enter; and cease from our own works: Heb. 4.3. 8.9.10.

Verf. 10. in confident-faith] or, in faith; it meaneth without feare; Iudg. 8.

11. & 18.7. and without danger of evil, Psal. 78.53. See the like promise in Levit. 25.18.19. This promise is fulfilled in Christ, by whom, wee are delivered out of the hands of our enemies, that wee might serve God without feare: Luk. 1.74.

Verf. 11. And there shall be] or, And it shall bee that the place, &c. See v. 5. the choice] that is, the best, or fairest as the Chaldee translateth.

Verf. 12. your gates] the Chaldee explaineth it your cities: so the Hebrew text sometime explaineth it self, as is noted on Exod. 20.10. no part] of the spoiles, or inheritance in the division of the land, but the Lord is his part and inheritance. See Deut. 10.9. Numb. 18.8.21.

V. 13. lest thou offer] that is, that thou offer not. This precept is often and carefully urged, because the people were prone to fall into the transgression of it; as the histories of scripture manifest, 1. King. 12.28.29.30. 2. King. 17.9.11. And it taught men the unite of the faith of Christ, and the band of love and peace, to be kept in the heavenly Ierusalem, whither all people should resort, Rev. 21.24.25.26.

V. 14. that I command thee] the Greek addeth, this day. So not the place onely, but all other things in Gods service, were to be according to the word of God: because the natural man, (not regenerate by Gods word and spirit) receiveth not the things of the spirit of God; neither can he know them, 1. Cor. 2.14. and in the things which he knoweth, he corrupteth himself, Rev. 1.11. and God would have obedience to his word. rather then sacrifice, 1. Sam. 15.22.

Verf. 15. Norwithstanding] or Onely; as the word significth, in ver. 15.26. It is a libertie granted for civil things: but with a limitation. in all the desire of thy soule] the Greek translate, in all thy desire: the soule being put for the whole person. It meaneth, whatsoever thou, or thy soule desireth. mayst say] this word is the same that is used for sacrificing, (which also was with slaughter of the creature,) but

but applied here and oft: n, to the slaying for ordinary food. Of this the Hebrewes say, *It is lawfull to slay* (for common food) in any place, without the court (of the Sanctuary): for they slay in the court, none but the holy things of the Altar only. But it is unlawfull to slay common things: as the court, egger, camel, beast or bird. And so it is sayd (in Deut. 12. 21.) *If the place be far from thee, which the Lord thy God shall choofe &c.* then thou shalt slay &c. and eat within thy gates. Here thou art taught that they slay not fl. sh. for ones desire, but without the place which the Lord hath chosen. And that which is slayne without the place, is lawfull to be eaten within all gates. But he that slayeth comon things in the court, that fl. sh. is pure and unlawfull to be used; but they burie it: &c. Maimony com. 2. in Shechitah, c. 2. f. 12. to the blessing] that is, the liberalitie, or bounteous gift. So restraining all profuse riot; and keeping men within the limits of their ability.

thy gates] in the Chaldee, *thy cities*; and so the Greek is *every cite*. may eat] or shall eat. God would have no difference of persons, nor of places, nor of clean beasts, (as after foloweth;) lest there should grow any respect of holynes, in such civil things, which might turne to superstition.

16 Vers. 16. *Onely*] as the Greek sayth, *But the blood*, to weat of beasts and of foules. Lev. 7. 26. this was absolutely forbidden, even in civil diet: the reason here of is noted, on Levit. 17. *pour it out* [shed it on the earth, and cover it with dust], Levit. 17. 13. see the annotations there.

17 Vers. 17. *Thou mayst not*] that is, it is not permitted or lawfull for thee: as the Chaldee explaineth it. gates] in the Greek and Chaldee, *cities*: so in Levit. 18. & 21. The second tithe which the owners did eat, was holy, and might not be eaten but in the place where Gods Sanctuary was: see the notes on Deut. 14. 22. 23. *beave-offering*] in Greek, *first fruits*: in Chaldee the separation, that is the separated thing: see vers. 6. *Maimony* in Beccurim (or treat. of Firstfruits) chap. 3. f. 3. sayth

The beave-offring of thine hand, is the firstfruits, and the first that catch of the firstfruits out of Jerusalem, after that they are brought into the walls, & by the Law to be beaten; for it is sayd, Thou mayst not eat within thy gates: &c. See more on Deut. 16. 2. 4.

Vers. 19. *lest thou forsake*] that is, that thou forsake not, or neglect not; either by erecting a new minilte, as did Ierobam, 2 Chron. 13. 9 or by withholding thy offerings, the means of their livelihood; which is in special here intended. So in Neb. 10. 39. *we wil not forsake the house of our God*; where mention is made of bringing up their offerings. The same syn, is called the *spoiling of God*; Mal. 3. 8 See also Deut. 14. 27. upon thy land] the land of Canaan; out of which in speciall, tithes, firstfruits and the like were to be paid. The Greek translatheth, *all the time that thou shalt live upon the land (or earth).*

Vers. 20. *Because thy soule*] or, as the Greek translatheth, *if thy soule desireth.*

Vers. 22. *as the Roe-buck*] that is, as common and profane meats, without any respect of holynesse. So after, in Deut. 14. 22. 23.

Vers. 23. *Onely be sure*] or, be strong. The Greek translatheth, *Take heed strongly*; it meaneth a tull and firme purpose of hart, not to eat it at any time. Of this Law, see the notes on Lev. 17. 10. &c. *in the soule*] figuratively spoken, because the soule (or life) is in the blood, as is expressed, Lev. 17. 11. *not eat the soule*] because God gave them that upon the altar, to make an atonement for their foules, Lev. 17. 11. 12.

Vers. 26. *holy things*] Hebr. *holynessen*: the Chaldee applyeth it to their tubes.

Vers. 27. *the fl. sh. and the blood*] both of them were wholly brought to the altar, Lev. 1. The Greek translatheth, *the fl. sh. thou shalt offer upon the altar*. [sacrifices] to weat peace-offings: for the fl. sh. of them was eaten by the owners, Lev. 7. 15. upon the altar] the Greek translatheth it, *at the base (or foot) of the altar.*

Vers. 28. *in the eyes*] that is, as the Greek

Greek and Chaldee expound it, before the Lord.

Vers. 29. *to possesse them*] or, to disinherit them; as the Chaldee sayth, *to cast them out*: the Greek translatheth, *to inherit their land*. God having given direction for the place of his worship, now proceedeth with the things, and manner of service which they should performe unto him.

Vers. 30. *lest thou be ensnared*] that is, deceived in thy mind, and so fall into syn and destruction by following their religion. The Greek translatheth, *that thou seek not to follow them*. See Exod. 23. 33. As the nations were to be destroyed; so their idolatrous service was to be abolished; that none of their customes should be received in Israel.

How did] Hebr. *How wilt, that is, how use they to serve*. Here upon the Hebrewes say, *Thou mayst not enquire (or aske) concerning the way of the service of an idol how it is, although thou serve it not; for their thing occasioneth to turne after it, and to desire they doe*. Maimony treat. of Idolatrie, chap. 2. f. 2. *will I doe*] not unto idols, but to the Lord: as the next verse manifesteth. So not onely the worship of false gods, but false or idolatrous worship of the true God, is here forbidden; and all imitation of Idolaters, is condemned. So in Levit. 18. 3.

Vers. 31. *every abomination*] the Chaldee expoundeth, *every thing that is abominable before the Lord*: in Greek, the abominations which the Lord hateth. to their gods] the Chaldee expounds it, *to their idols*. This particular of burning their children, is named, (all other being implied,) because herein they shewed most zeale & love; as Abraham for sacrificing his son at Gods command, is highly commended, Gen. 22. 12. and Israel when they would shew themselves most studious to please the Lord, inquired about giving the fruit of their body, for the syn of their soule, Mic. 6. 7. and sometime practised this abominatio, Jer. 19. 6. 7. Ezek. 23. 37. 39. But God here condemneth the most heinous devotion of idolaters.

Vers. 32. *Every word*] or thing: in Chaldee, *every commandment*. Hereby God appointeth his own word and Law, to be the onely rule of his service: without imitating the customes of others, or devising any thing of their own. So in Lev. 18. 4. Deut. 4. 1. 2.

CHAPTER. XIII.

1. The Prophet that inticeth to idolatrie, though he give signes which come to passe, must not be hearkned unto, but put to death. 5. The brother, chid, wife or friend, that inticeth to idolatrie; must not be hearkned unto, spared or cōceded; but stoned to death. 12. The cite that revolteth to serve other Gods, after due inquirie must be smitten with the sword, men and beasts utterly destroyed, the spoiles burned, the cite rained for ever; and none of that execrable thing reserved.

IF there arise in the midst of thee, a Prophet; or a dreamer of dreams: and he give unto thee a signe, or a wonder. And the signe cometh, or the wonder, which he spake unto thee, saying: Let us goe after other gods, which thou hast not known, & serve them. Thou shalt not hearken, or unto the words of that Prophet; or, unto that dreamer of a dream: for I Jehovah your God, tempteth you; to know, whether you be the lovers, of Jehovah your God; with all your hart, and with all your soule. After Jehovah your God, shall ye waike, and him ye shall fear: and his commandments shall ye keep, and his voice ye shall obey; and him you shall serve, & unto him shall ye cleave. And that Prophet, or that dreamer of a dream, shall be put to death; because he hath

(spoken)

spoken revolt against Iehovah your God, which brought you forth out of the land of Egypt; and redeemed thee out of the house of servants; to thrust thee, out of the way; which Iehovah thy God commanded thee, to walke therein: and thou shalt put away the evill, from the midst of thee.

6 If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosome, or thy friend, which is as thine own soule, entice thee in secret, saying: Let us goe, and serve other gods; which thou hast not knowe; thou, nor thy fathers. Of the gods of the peoples, which are round about you; nigh unto thee, or farr-off from thee: from the one end of the earth, even unto the other end of the earth. Thou shalt not consent unto him, nor hearken unto him: neither shall thine eye spare him; neither shalt thou conceale him.

9 But killing thou shalt kill him; thine hand, shall be first upon him, to put him to death: and afterwards, the hand of all the people. And thou shalt stone him with stones, and hee shall dye: because he hath sought, to thrust thee away from Iehovah thy God; which brought thee forth out of the land of Egypt, out of the house of servants. And all Israel, shall heare and feare: and shall doe no more, as this evill thing, in the midst of thee.

12 If thou shalt heare (say), in one of thy cities; which Iehovah thy God giveth to thee, to dwell there, saying, *Certaine men the sons of Be-*

lial, are gone out from the midst of thee; and have thrust-away the inhabitants of their citie, saying: Let us goe, and serve other gods, which wee have not knowe. Then shalt thou enquire, and shalt search, and shalt aske, diligently: and behold (if it be) trueth, the word certaine; this abomination is done, in the midst of thee. Smiting thou shalt smite the inhabitants of that citie, with the edge of the sword: utterly destroying it, and all that is therein, and the cattell thereof, with the edge of the sword. And all the spoyle of it, thou shalt gather into the midst of the street thereof: and shalt burne with fire, the citie and all the spoyle thereof, every-whit, to Iehovah thy God: and it shall bee, an heape for ever; it shall not be built againe. And there shall not cleave to thy hand, ought of the cursed-thing: that Iehovah may turne, from the burning of his anger, and may give unto thee tender mercies, and may have tender mercie on thee and multiply thee; as hee hath sworne, unto thy fathers. When thou shalt obey, the voice of Iehovah thy God; to keep, all his commandments; which I command thee, this day: to doe, that which is right, in the eyes of Iehovah thy God.

Annotations.

If there arise] or, When there shall stand up: by which word is signified the open & bold carriage of deceivers. Moses having from the first commandment, taught the doctrine of one only God, whom we should in faith, love and obedience

obedience have to be ours, and give ourselves to him; and from the second commandment, taught the right way of serving this God, according to his own word: doth now from the third commandment, teach to beware of the abuse of Gods name and word, unto vanity, heretic or idolatry; and so generally warneth Israel, to take heed lest they transgressed the first & second commandments, by the breach of the third. in the midst of thee] speaking to Israel, amongst whom many false Prophets did arise, 2. Pet. 2. 1. Unto which danger, all Churches are subject, as it is sayd, Moreover of your own selves shall men arise, speaking perverse things, 1. Pet. 2. 1. A Prophet] a publick seducer, touching whom hee giveth warning first; as afterwards of the private, in v. 6. &c. What a Prophet signifieth, is noted on Gen. 20. 7. and Exod. 7. 1.

dreames] this was one of the wayes, by which prophesie came of old unto men, Num. 12. 6. Jer. 23. 25. 28. By a Prophet he seemeth to denote the principal sort, such as saw visions: by a dreamer, the inferior sort, that saw things more obscurely. he give] either by word and promise; or by action or gesture, as 1. King. 13. 3. & 22. 11. Math. 12. 39. 40. wonder] any miraculous or supernatural thing: as Iannes and Iambres in appearance turned water into bloud, Exod. 7. 22.

Ver. 2. or the wonder] Hebr. and the wonder: these are sayd to come; when they are eff. Qued or fulfilled: so 1. Jer. 28. 9. Deut. 18. 22. saying] that is, and he say: as saying in 1. Chron. 13. 12. is expounded, and sayd in 1. Sam. 6. 9. so in 2. King. 22. 9. compared with 2. Chron. 34. 16. after other gods] the Greek explaineth it, and serve other gods; which the Chaldees calleth idols of the peoples. Thus the religion given of God by the hand of Moses, was established, against all opposition that after might arise upon what pretence soever: And so the faith taught by Christ and his Apostles, was confirmed

against the future signes and lying wonders of Antichrist, 2. Thess. 2. 9. 10. The Hebrewes say: If there stand up a Prophet, and he doth great signes and wonders, and seeketh, to deny (or make false) the prophesie of Moses; we may not hearken unto him, but we know certainly that these signes are by enchantment and force. For the prophesie of Moses was not by signes, &c. but with our eyes wee saw, and with our eares wee heard, as he did heare, &c. Therefore the Law sayth, If the signe or wonder come to passe, thou shalt not hearken to the words of that Prophet, (Deut. 13.) for loe he cometh unto thee with signe and wonder, to make that false which thou hast seen with thine eyes. And forasmuch as wee beleeve not in a wonder, but because of the commandment which Moses commanded us: how should wee receive this signe, which cometh to make the prophesie of Moses false, which wee saw and heard? Maimony tom. 1. in Ieside hatarah, c. 8. f. 3. See also the annotations on Exod. 19. 9.

Ver. 3. that dreamer] or, the dreamer of that dream; and so the Greek translataeth it. God tempteth] or proveeth: See the notes on Gen. 22. 1. But there, God himself immediately tempted Abraham; here mediately, and that by evill meanes, which hee of his grace and wisdom ordereth and disposeth for good to his people: as also the Apostile saith, There must be also heresies among you, that they which are approved may bee made manifest among you. 1. Cor. 11. 19.

Ver. 4. After Iehovah] the Chaldees saith, After the feare of the Lord your God. Here the Lord and his commandments, are opposed to all other: so that After Iehovah, meaneth after him only; as our Saviour expoundeth a like speech, Mat. 4. 10. from Deut. 5.

Ver. 5. spoken revolt] or apostasie that is, spoken words to cause thee to revolt, or turne away; as the Greek translataeth, to make thee to erre from the Lord. This judgment of the false Prophet (as all other weightie matters) none but the high council of 72. Elders might judge of, as the Hebrewes

brewes say, Talmud Bab. in Sanhedrin. c. 1. and Maimony in Sanhedrin c. 5. See the annotations on Numb. 11. 30. *the evill*] both person, and work: as the Chaldee translatheth, *the evill doer*: the Greek, *the evill thing*: but in Deut. 17. 7. the Greek translatheth, *the evill one*; which Paul approveth, using the same words, in 1. Cor. 5. 13.

6 Vers 6. *thy brother*] by nature, or in the same faith and church: but the Greek addeth, *thy brother on thy fathers side, or on thy mothers*. *son of thy mother*] such are dearest brethren; as the example of Joseph and Benjamin the weaver, Gen. 43. 34. & 45. 12. 14. *daughter*] Love and affection descendeth from parents to children, as it were by inheritance; and the daughter, for infirmities of sex, is most spared and pittied; but may not so be in this case. *of thy bosome*] the Greek sayth, *which is in thy bosome*. *as thine own soule*] most dearly loved, therefore in the last place; for a friend sticketh closer then a brother, Prov. 18. 24. And as man and wife are one flesh, Math. 19. 6. so friends here are as one soule: *intice*] with motions, reasons, exhortations; the Greek translatheth *exhort*; the Chaldee, *counsell*. The Hebrewes write: *He that intiseth any one of Israel, whether man or woman, he is to be stoned*; although neither the intiser nor the intised, hath worshipped the idol; yet (he dyeth) for teaching to worship it. *Whether the intiser be private man, or Prophet: be the intised one singular person man or woman, or a few persons*; they are to dye by stoning. *He that intiseth the multitude of a citie: hee is a thruster away, and is not called an Intiser*. Maimony treat. of Idolatry, c. 5. f. 1. 2. See after in v. 13. *other gods*] in Chaldee, *Idols of the peoples*: so in v. 7.

7 Vers 7. *unto the other end*] that is, all the world over. Hereby God condemneth all the feigned religions throughout the earth, as being gone astray from him: and having made himselfe and his word knowne unto Israel, would have them therein to rest their faith, without de-

clining to novelties. *Wee know that we are of God, and the whole world lyeth in wickednesse*, 1. Joh. 5. 19.

Vers. 8. *not consent*] or, *no affect*, have any liking or will unto him. From which word, the Hebrewes gather, that it is unlawful for the intised, to love the intiser. Maimony treat. of Idolatry c. 5. f. 4. If he were drawne away by him, so that he sayd, *Goe we and let us serve them*: although they had not as yet served: both of them were to be stoned, the intiser and the intised. *Intiden* f. 5. *eye spare*] to weete from vengeance. See this phrase in Gen. 45. 10. Deut. 7. 16. *pitie*] or use gentlenesse and indulgence, as Gen. 19. 16. *conceale him*] but bewray, and use all meanes to bring him to his punishment. Therefore the Hebrewes thinke that the intised person was to take witnesses, to see if he would intise before them: if he would not, then (they say) it is commanded to lay privy way for him; and they lay wayes for none that are guilty of death by the Law, but for this man. *And thus they doe it. The intised bringeth ruine men, and sets them in a dark place, so that they may see the intiser, and heare his words, but hee may not see them. Then he sayth to the intiser, say what is it that you sayd, &c. When he hath spoken, the intised answereth: How shall wee leave our God which is in heaven, and goe and serve stocks and stones? If he convert hereby, or hold his peace, hee is free. But if he say unto him, thus are we bound to doe, and thus it becometh us: then they that stood there aloof, bring him to the judgement Hall, and they stone him.* Maimony treat. of Idolatry, c. 5. f. 3.

Vers. 9. *shalt kill him*] by shewing the thing to the Magistrate, who hath power to kill him: therefore the Greek translatheth, *Shewing thou shalt shew concerning him*. *thine hand*] this is spoken to the accuser or first witness, who must cast the first stone at him, Deut. 17. 7. Of the manner of stoning used in Israel, see the notes on Lev. 24. 23.

Vers. 10. *to thrust thee away from between*] in Chaldee, *to make thee to eere from the*

abscence of the Lord; that is, to goe astray from his true worship and service: as *seare* in Esay 29. 13. is expounded *worship*, in Mat. 15. 9. *of servants*] in Greek and Chaldee, of servitude, or bondage.

Vers. 11. *shalt do no more*] Hebr. *shalt not add to doe*, as *thou evill word*: that is, any such evill thing as this is. For punishment of transgressors, is a meane to re-strayne others from wickednesse, and to make them wise, Prov. 21. 11. On the contrary, *Because sentence against an evill worke is not executed speedily*; therefore the heart of the sonnes of men, is fully set in them to doe evill: Eccles. 8. 11. See the like in Deut. 17. 13. The Hebrewes gather from the words *All Israel shall heare*, &c. that a cryer was to proclaim before him unto all, the cause of his death; and they note foure sorts of evill doers before whom such proclamation was made; the *Rebellious Elder*, (Deut. 17. 13.) the *presumptuous false witness*, (Deut. 19. 19. 20.) the *intiser to idolatry* (here spoken of); and the *stubborne rebellious son* (Deut. 21. 18. 21.) Maimony tom. 4. treat. of Rebels, c. 3. f. 8.

Vers. 12. *if thou shalt heare say in one*] or, *When thou shalt heare of one*, that is of any one of thy cities. This is one of the most severe lawes, wherein God sheweth his gealoufie and indignation against Idolaters; to the utter rooting out not onely of their persons, but of their posterity, goods, and citie it selfe for ever. *of thy cities*] of the cities of Israel, which were Gods people, against whom onely this Law is given if they should be drawn to idolatry, & not against those that were without. So of spirituall judgement it is sayd, *Do not yett judge them that are without: But them that are without, God judgeth*: 1. Cor. 5. 12. 13.

Vers. 13. *sonnes of Belial*] that is, wicked or mischievous persons, which the Chaldee interpreteth *sonnes of wickednesse*. *Belial* (in Hebrew *Be-lay-sigal*) is by interpretation without profit, or without yoke, that is, lawlesse, rebellious and wicked; and this name is given unto Satan or An-

tichrist, opposed unto Christ, in 2. Cor. 6. 15. and to be *sonnes of Belial*, is to be addicted or given over unto wickednesse, as in 1. Sam. 2. 12. Judg. 19. 22. 1. King. 21. 10. The like is of a daughter of Belial, 1. Sam. 1. 16. and man of Belial, 1. Sam. 25. 25. and sometime the wicked are simply called *Belial*, as in 2. Sam. 23. 6. Nahum. 1. 15. and as it is here applied to persons, so is it also to wicked things, words or thoughts, as in Deut. 15. 9. *out from the mids of thee*] or, *from among you*, speaking to Israel, from whom such wicked persons might in all ages goe forth, as they did also from the Christian Churches, as it is sayd, *They went out from us, but they were not of us*, 1. Joh. 2. 19. And this their going out, argueth likewise their stubborne and presumptuous carriage in their evill, which they did not in secret, but as peccating warre against the Lord. *have thrust-away*] or, *have driven, have withdrawn*, to weete, out of the way, as was explicated in v. 5. the Chaldee expoundeth it, *have caused to erre* (or goe astray:) and it noteth the force and efficacy of such seducers; as Ieroboam is sayd to have driven Israel from following the Lord, 1. King. 17. 21. See before on Deut. 4. 19. *the inhabitants*] This is spoken generally and indefinitely: if all the inhabitants were seduced, there is no doubt but the judgement following was to be executed: the Hebrewes also thinke, if the greater part of the citie were drawn away, they all that were seduced were to die, and the citie to be destroyed: but if the lesser part onely were withdrawn, then they were killed, but the citie it selfe was to be left stand: as is further shewed in the annotations following. *other gods*] in Chaldee, *the idols of the peoples*: so here were two evils, the forsaking of the true God, whom they had knowne, and the following of other gods whom they had not knowne. Of these the Lord faith by his Prophet: *Be astonished, O ye heavens, at this; and be horribly afraid, be ye very desolate*, sayth the LORD: *for my people have*